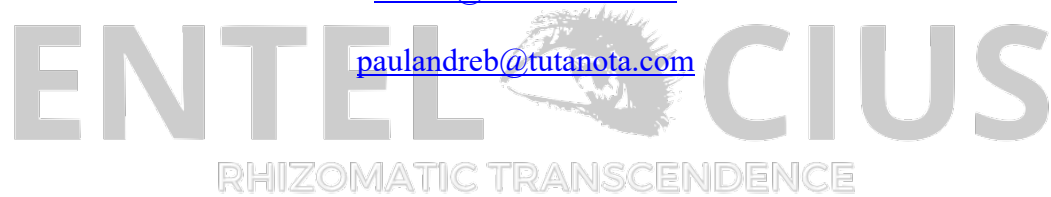


Title: Masochism and *L'objet fou* through Freud, Lacan, Deleuze and Guattari

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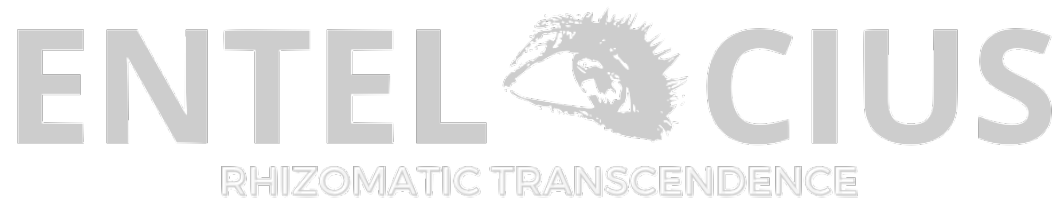
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Abstract

This paper argues that masochism is a panpsychic vertebra in the semiotic chain. Superventially and ontogenetically, it is an additional race (independent alacrity or amphigenesis) of the fact of the libidinal population of the unconscious regarding the morphometry of possible (i.e., exclusionary) behaviours, and hence a form of inner animism relating particularly to a newly proposed concept, *totemic signification*, in which methods of rearrangement and vicarious proscription emerge and traduce (i.e., lance or skewer) the widely constructive or suspensory mechanism of the ego. Masochism evinces its raiments and slander provided loss of behavioural sets of problematization and perplexity, a fact of paradoxicality which is tantamount to castration of the significand and which introduces ridicule, humiliation of the father-image, the scar of opprobrium, the patronage of the blood rite, etc. Consequently its primordial symbolic function is Phallic dis-identification and disavowal, a mechanism short of castration, and thusly its indulgence becomes the endogamous attempt to give birth (i.e., the misjudgment and conflation of the signification of the Genital and the Phallic), and becoming rightly connoted like behavioural lustration that paradoxically reinforces the act of abomination it amounts to self-correction subserving the perpetuation of locution. Then, masochism is de-rendered into its aggressive latencies—i.e., its culminant affective and aphoristic forms of territorialization—and situated in relation to Deleuzian and Guattarian desire, namely the absence of desire for the Oedipal violus or self-penetrative reprimand (the loss of distance early in space). Finally masochism is posited in necessary relation to *L'objet fou*, a conceptual apparatus serving the transient objectification and concomitant displaced superegoic constraint of the latter, which projects the “agency of the superego” (Deleuze, 1967, p. 123) as an “obscene and ferocious figure” (Lacan, 1901, p. 298) that specifically for masochism, militates infantile subversion namely intended to disabuse routinization of its debasement.

Keywords: masochism; L'objet fou; totemism; totemic signification; Oedipal; Oedipus complex; desire; Deleuze, Guattari; Freud; Lacan; superego



Since von Sacher-Masoch (1870) and his *Venus of Furs*, in which turbulent waves of slave dialectic and pellucid and impassioned devotion are bandied and crashed irresolutely, masochism has abounded a clinical pathology and psychological curio of preternatural resistance and rigor. It has been described as a discrete, demeaned or heady sexual impropriety in which pain is given to be the primary source of gratification, but also as a character neurosis (Berliner, 1947), a defensive reaction of the ego (Menaker, 1953), a sexual or gratificatory deviation or aberration due to regressive psychological formations (Kernberg, 1988), a self-representation or embodied representation of self (Baumeister, 1988), and a benign, painless, asexual mutation of self-interest and affect (Rozin, Guillot, Fincher, Rozin, & Tsukayama, 2013).

Freud (1905) initially described masochism as a sexual drive recursive or insolvent with sadism—like a contrapuntal convolution lacking exit—and he thus detracted its formation into a pool of its own libidinal making: that is, for having yet occurred, the perversion according to Freud is mis-assorted and mistaken behaviourally, an asinine or irrational animism (i.e., anthropomorphism), and it is caused to hold the shame of its misclassification like a poorly placed book. However, it is of little merit to describe masochism merely as a drive, for “impulses and emotions explain nothing: they are always *results*, either of the power of the body or the impotence of the mind. In both cases they are consequences, never causes. (Lévi-Strauss, 1961, p. 71); and, in terms of masochism the substitution-mechanism or drive explanation divulges a particular benignity of *petitio principii*, a variant devoid of supposition, of vectorization—whereas pain is surely in and of itself a form of regressive vectorization—leaving significant decoding and motivation unaccounted for insofar as behavioural mainspring (short of tangibility with sadism). And surely masochism is not simply an escape from self (Baumeister, 1988) since this presupposes disavowal, not a process of gratification or delectation. Later, Freud (1920)

would describe masochism as a sadistic direction against the ego, a primary instinctual turn against the self, and this internalistic conflation of sadism and masochism albeit separate from discussion of the death-instinct would be affirmed and perpetuated by the likes of Berliner (1947) and Menaker (1953) until Deleuze (1967) addressed the subject in his essay, *Coldness and Cruelty*.

Deleuze (1967) stated that the specific symbolic constellation of masochism is "disavowal, suspense, waiting, fetishism and fantasy" (p. 72), and from this description and his analysis of Reik's (1941) characteristics of "social masochism" it is revealed that masochism is in fact an exaggerated or pathologic nominalization of symbolic relatability, essentially the transmutation of behaviour—externalization having displayed promiscuous regression of form—into symbolic pathway. Unsurprisingly the externalization implicit to the masochistic act was not until then attributed clinical significance, the impression having been presumably to treat the latter or transposed manifestation of masochistic action as suborned and fetishistic, a second-order or secondary folly from an exhaustively libidinal and intrinsic confusion, and namely through an emphasis on the fantasy or fantasization aspect of masochism providing a condensational stepping point for Freud's (1920) "moral masochism" and Reik's (1941) "social masochism", Deleuze's contribution on the subject promulgated a more strongly symbolic or semiotic—and more properly Lacanian— inflection to an understanding of masochistic fervence and mis-direction. Conversely the Deleuzian articulation of Freud (see p. 43) provides masochism diaphragmatic standard, in which this is rendered contrariwise to be twisted or pneumatized from its lucid abrasion of pleasure and pain and sadistic duplicity¹ and caused to embody little more than conjunctive spur. Yet according to Deleuze (1967) again, the masochist is hermaphroditic (p. 68), a person

¹ "On the strength of transformist presuppositions, the unity of [sadism and] masochism is simply taken for granted." (Deleuze, 1967, p. 132)

suffering need for incomprehensible or prophetic avowal or vain prerequisite in order that gratification occur (p. 71), suggesting transcendence of symbolic order and the conferral of symbolic status to an artificial transformation.

Transformative and *conjunctive* are unlikely, antipodal, seemingly detractive operations. Sufficiently then the signification of masochism is conformed at the highest or most transformative form of conjunction, which is sleep; truly then, masochism authentically inures and begins in the “dictatorial censorship of the sleep-wish” (Freud, 1899, C5SC) wherein the eminent function of wish-fulfilment is obscured—i.e., abased—with cumbrous and eclectic, albeit temporally reparative and significant semiotic layers. For it is at this diachronic crux of denigration, which is perfused yet, accrued meaningfully or cumulatively across the spurious manifold of sleep and wakefulness, that masochism obtains its first dirigible and mechanistic nucleus. At this place masochism looks to become more “formal and dramatic”, such as like a libidinal residue (Deleuze, 1967, p. 109) in which repetition—the primordial limitation or tautology—becomes an ideal relating from pleasure (p. 120).

It is appropriate to assume that masochism is the failed or alternative fulfilment of the sleep-wish, or that it is its informal or grandiose supplantation. For masochism divides its time perversely, having nought to succeed, its orderliness egoistically deprived and subsumed; and the masochistic framework is self-indulgent, i.e., like premature *jouissance*, but deliberately tethered to its denunciation of reproof or sagacity—these both having conspiracy to the fact of the wish. Safely it can be judged that masochism is a fixation, for the wish is foiled, and that its inchoate material is ontological nothingness or liquid mass, taken to mean the seduction or deep libidinal investment of space, given that, not only must masochism—like any psychic organicity—furnish material in explanation of the dream (Freud, 1899, C5SD), but its disproved or unrelented ladenness must manipulate (i.e., must result) conscious experience, inasmuch as this constitutes insurrection and assimilation of its

referentially or intrinsically failed praxis. Thus masochism as a rule of property is abruptive, or, as Deleuze and Guattari would say, injunctive, strongly explaining its role in the expression of punishment of Foucaultian power and privilege.

It is insufficient to describe that masochism is unfulfilling, for actually in demolishing or dismantling the veracity of the wish-fulfilment prophecy (i.e., the ordained, orchestrated, orgiastic apogee of its conjunction) it fulfills a far more quixotic and divisive faction of psychic fruition than is apparent. Clearly masochism describes a primitive product, an internal rhythm not unlike means of relation, and so it is a material or actual fecundity in addition to a gilded assumption, i.e., an inner animism, for as much as it substitutes identification with self-harm into inner need, as a criterion it is bountified and held aloft and steadied with sacred intrinsic cathection, if you will an essentialized diffraction or distillation of unconscious material resisting integration at its original synthetic locus, adopting as it does its privileged discretion towards its importunate consecrations, whose realizations or fulfilment of its identity are substantial, making clear the relation (though not necessarily the action) between masochism and religious inculcation, wherein a mirror divides the patina of rhetoric of devotion from its effectual doctrination and conciliation and completes the religious intention in its entirety. However, insomuch as it is taboo, its anachronistic obscenity is seemingly obtained of its transcendence of the virtual set or extirpation or conniptive disjunction of the bound, and subsequently its terror of benefactive largesse or envelopment, of the sweeping gesture or sentiment and engorgement of the will, the vilification and disproportionation of the wax seal. Masochistic identity avails, not stipulates, somatic (i.e., mutagenic and moribund) "pleroma" (Jung, 1916) or defensive abudation, for identification with masochism is the preclusion, not simply the squelching, of imitation:

"Thus identification is not mere imitation, but an assimilation based upon the same aetiological claim; it expresses a just like, and refers to some common condition which has

remained in the unconscious” (Freud, 1899, C4). The justness of masochistic element is justly its organization of remaining condition.

In point of fact, imputing and circumlocuting pain, the etiological claim for masochism is positionally its identification thereof, that which is somatically equivocal with identification with the pervasive organic element, with debility or somatic hysteria (the wretched inquisition from gravitational or centric foreground), for as the soma is disarticulated within common flow and yet, according to masochism, essentialized and hollowed, in perpetual lame assertion of its needful, insubordinate repletion, the indulgence to harm occurs like the placement of fingers: their projection to plug the ears, the eyes, the mouth and the anus, hypothesizing its trajectory quite succinctly, just as occurs the infantile grasp of the objective mainspring of the Breast. Relatedly masochism easily reflects the tubercular, i.e., the engrained or burrowed reflection of primitive somatic disintegration, and it begins to become apparent that, so much is its Phallic devaluation—the disruption of soma insolubly predicating Phallic operand) accordant with Phallic disimbrual—the BwO or “Body without Organs” (Deleuze & Guattari, 1977; 1987) cannot but transfect the property of masochistic activation, and in this line of account masochism is then the desperation of the virtualization of the BwO.

Yet surmial of masochism also requires description of its egregious unlikely fulfilment, not of sexual interest (Freud, 1905), but of the ex-furcation or splitting and truncation of desire into its logical (veridical) subsumption by flow, whereby it is territorialized and folded into or equivocated with means-productive measure, and the concept of *totemic signification* is important to this description. First it should be observed, desire is not topologically inordinate in this circumstance, but actually the reverse: masochism allocates or provides circumspection or a finite stringency to the ministration of desire, such that desire incidentally obtains generous (i.e., wildly geographic or ecumenical)

locution and vitalistic apprehension of its immanence. Totemic signification, emerging horizontally or perpendicular to the field of signification, like to reprove the depilation of vertical Phallic promulgation, validates this fundamentally topographic acute dispersion or clarification by traducing the proscriptive reprisals and abnegations of the suspensory ego, like an attempt to wildly connote (rather than weakly transmogrify) the binding and impositional arguments of the Phallus, where a larger and, arguably, desensitized (i.e., enfuried, tribalized) and incoherent or tenuous semiotic system has disproportionated or dislodged Phallic status. Totemic signification is then, in keeping with totemic standard of rite, a form of exorcised projection (Lévi-Strauss, 1962) or conversely an immolation of fantasy, which does not establish a tangential place from the universe, however, but reposes uneasily in its perceptual field, assuming a conventional genitorship whose compatibility (assuming again quintessentially masochistic drive-objectivity and pervaded disjunction with unconscious material) is strictly with the exogamic moieties or reproductive aspects of nature. It does not pertain to tribal kinship relation or descent (see Lévi-Strauss, 1962, p. 10), but to ascendance and accession, and in this manner is not only totem by virtue of being “irregular” (Lévi-Strauss, 1962, p. 53), but also individual and “conceptional” (Lévi-Strauss, 1962, p. 39).

Hence the totem of signification, if it can so be called, is a surrogate locus or disembodied standard of the iconic, peculiar, and anthropological relation of the traditional totem to the whole (Freud, 1919)—in this case relating to the whole of inner product, its tenebrous, lugubrious dyscalculia—and also a beacon in relation to Freud's (1926) signal theory of anxiety, in that asseverating (i.e., lancing or skewering) moduli compulsively, (as it were) as a matter of subjective course, the impression is an endless refraction not bound or limited to the Lacanian mirror of reality, but manipulating (i.e., discovering and physicalizing interdigital supposition) and morphologically subserving the vanities of stimulus and object

interdiction and refractory extent—a variety of alarm or denial placing the phobic ire (or attraction) prior to phobic interlocution. Ironically totemic signification, not masochism, is the pathological internalization and not the identification of animalistic aggression, combining this factor implicitly with tautological (i.e., self-named) transcendence of the feature and blood superstition (Freud, 1919, C4S2a; these being unavoidable for perhaps reasons of internality or categorical virtue). Totemic signification provides the consecration or first lance of repercussion: so to speak, the inflection of the traipse, or the candor of egoistic (i.e., cognitive) self-monitoring (see, e.g., Beck, Davis, and Freeman, 2015, p. 38). Importantly, it is conspiratorial, i.e., coactive and duplicitous, twice- or doubly-assembled and linked like, ironically, pain pathways, and it is invariably repercussive or consequentialist, too far regressed and competed from external feat, giving ample reason to explain the indelible fervor and extrusion and Deleuzian repetition (Deleuze, 1968) of masochistic expression (see von Sacher-Masoch, 1870).

Additionally it is clear that, in order to fully methodize and discriminate masochistic desire, it is such that the ingratiating of desire should be entirely disentangled from the platitude of wish-fulfilment. To this end (and consecutive to these first conceptions and embeddings of masochism), it occurs within the perfunctory (i.e., acclimative or normative) intercession of sleeping and waking that behaviour is propagated, challenged, ballasted, exacerbated, deconditioned, and ceased or pruned. Arguably it can be shown that the steep divide from waking stasis (or simple psychology) to wish-fulfilment is abundantly regarded with behaviour, observed through the behaviouristic prism, if that behaviour is the constructive or distributive excession rivaling temporal fulfilment. This perhaps explains the servitude of masochism to mercifulness, an exalted or beneficent cradle, i.e., solace, or else the formidable fact of eventuation. It is this divided relativity that has masochism the

"paradoxical element, the "place-holder of the lack," the point of the signifier's non-sense" (Žižek, 1991, p. 53), and thus the paradoxical behaviour.

Masochism is an irrespective or voluptuous (i.e., falsely presuming) territorialization that is inherently resistant to Oedipalization and libidinality, but this is not an intransitive experience; rather it is punctual or tempestuous, and for its part masochism discovers this resistance outside of or beyond its revelation—external to its circular court of vehemence and prostration—in a cold, dilute embrace. It is the behavioural animus that, permitting the Oedipal bridge to be drawn, refuses to be decoded for sheer deference of appraisal in light of its schizo-phreniformity. Apparently too, it is psychotically social or impugned inexorably at the latter category, for its perception is negatively skewed to premise its appearance at an egregiously disadvantaged standard, which is rather than tasteful defense, a methodical leap of faith. The further Oedipalization of masochism is an all-too-easy path to follow, in terms that clearly the Father is held in chains (delusionally obtained from death, from the “empty locus”; Deleuze & Guattari, 1977, p. 335), but the problematization from its experience is as follows. The Mother is not consumed and exceeded independently, but introjected and displaced haphazardly into the same narcissistic hierarchy (i.e., the boon of evasive flagellation) as the Father, wherein both are largely syndicated or broached like the products of desire, as opposed to representing its boundaries of interlocution and speciation. Thus, masochism is an odious nuance of production, a clear machinic victor and tributary, but not a staple or sustainable enterprise for the psyche, hence reprising its vulgar supra-sexual denotation (; Freud, 1905) and its being lent denialist, pathological substance.

Freud provides an insight which, while intended specifically to his analysis of dreams, also achieves ready gestaltic appearance vis-à-vis the “superegoization” (Deleuze & Guattari, 1977, p. 348) necessary for masochism to be sown: “The prohibition owes its strength—its compulsive character—to its association with its unknown counterpart, the hidden and

unabated pleasure, that is to say, to an inner need into which conscious insight is lacking.” (Freud 1919 C2S2). Copiously, blindness to the inner need is ramified blindly; re-tractated, enspirited, and manipulated voraciously at its indigent and erumpent notes; and desire is mechanistically assumed and traduced, like a divine providence, if for no other reason than its preponderant ideation, staging a *mechanism for repression of desire* (Deleuze & Guattari, 1977, p. 348), i.e., a willful retribution to the impossible task of erotism. Masochism is thus the village of birth, or the destruction of the necessary relation for birth.

Otherwise, however, Freud was misaffected about masochism, given that in embodying and contemporizing it within apologetics of categorical fetishistic dualism and a system of reversal inherent to the drive (1905) the subject is severely scathed and isolated—affixed with traditional linearization or punitive relay, i.e., figuratively, the corner or the scare—into its selfsame fantasy, its intransigent platitude taken loftily or eloped at heights towards the candid value of causal indigence, from which particularly dissociation or reversal from sadism cannot occur, leaving its subject mispronounced and mystified. Freud was especially laconic on the subject of masochism in relation to dreams and wish-fulfilment:

“The other motive for counter-wish-dreams is so clear that there is a danger of overlooking it, as happened in my own case for a long time. In the sexual constitution of many persons there is a masochistic component, which has arisen through the conversion of the aggressive, sadistic component into its opposite. Such people are called ideal masochists if they seek pleasure not in the bodily pain which may be inflicted upon them, but in humiliation and psychic chastisement. It is obvious that such persons may have counter-wish-dreams and disagreeable dreams, yet these are for them nothing more than wish-fulfilments, which satisfy their masochistic inclinations” (Freud, 1926, C4).

The reason for his relative indifference to the subject is evident. For, Freudian theory negates action, i.e., disavows mitotic substance and comparison, apart from the vague premonitions and allusive decoctions of the unconscious reservoir. To Freud it may not have been perfectly rational that a separate devotion (i.e., fastidiousness) could co-occur or militate apart from conscious defense or remonstrance (e.g., Oedipalization), or at least conscious interpretation. It is also apparent that, upon a presentation of wish-fulfilment, the relative activity and passivity of the satiation of sexual drive pertaining to masochism is caused to categorically differ from that of issue with sadism, for sadism cannot be rightly argued to profess a vague or approximate similarity of sexual contingency—it is not the case that within a paradigm of wish-actualization, sadism makes a mere substitution, given that it is rendered strictly in this light as a malaprop behaviouristic parameter or approach, a confusion of unconscious form. However, masochism is absolutely not passive, in that its lack of object or ostentation is a metric of occlusion, a craft of concealment, rather than an exaggeration or fixation (Freud, 1905) or an immurement to an aggressive libido or passive sexual attitude; and it is definitively Oedipal, inasmuch as additional to the points heretofore limned it is a fetid resultant including the same essential or indispensable coordinates, but tracing their coextension into territory that is diminished and intractable whether in topographic factuality or processual account.

Masochism requires to be decoded ceaselessly, for while it is recognizable at its abruptive instance, it is ideologically rambling and disparaged (mis-assembled) thereafter, and for this reason it has inkling of tribal countenance, that is to say, it shows metonymic perpetuation of vigilance and swarthisness tended for gossamer (binding or encapsulating) affect and intuitive automata (totemic animism), a central—but not peripheral—vacuity or marginal decentralization. It obtains revolutionary instinctual primitiveness—a property that

antedeceded the “socius”² (Deleuze & Guattari, 1977; 1987)—primarily because it inculcates its diametric or bimodal lode, namely abstinence or a supposed absence, while neither valuing nor consecrating the difference this antithetical function might suppose. That is, masochism is spoiled and blind, diligent only to its depredation and cooptation or replacement of Phallic signifier, which is clear given its stream of obversity to rule-binding (as a seeming rule of exactitude).

The misjudgment of Genital and Phallic archaeology or symbolic imprint is the primal extrapolation (i.e., rending) of discursive value and its object-investment in the form of totemic significance, in which a perpendicular function is exemplified or stated to division, i.e., to a coarse-grained reticence or schizz of existing reality-fabric. The sense of birth which has been identified previously precedes the former confusion, for this is judged and propelled or repulsed not as a question of its symbolic standards of acumen, but as a premature structure of rationalization, an alternative vision of truth, based on the diminution of Genital and Phallic questions which are inscrutable apart from the fundamental test of reality. It is also this hasty instruction that rectifies and digresses the perpetuation of locution—of self-correction—which masochism subserves amidst rational condensation. And the absence of desire for (or insisted to) the Oedipal violus can be surmised to derive from this contraction of effort; for desire is not reduced or sated, but adduced or behaviourally squandered to separate ends, and its engendered policy comes to concern the dephysicalization inherent to the masochistic act, which has neither points nor dipoles of necessity for territorialization. The masochistic act is compulsively eroticistic but desexualized—i.e., recessive—and its

² It is correct that primitive being is inimical to the socius—according to French theorists the hypertrophy of the social instinct (Freud, 1919, C4S2 β)—yet masochism attests to the self-inflection (misdirection) and specious fragmentation of this instinct, for the sparing of the totem animal and incest prohibition (Freud, 1919, C4S2 (b) and (c)) is really nothing more than rudementarily failed naturalization, the systemic incision and deprivation of the individual.

productive nullity chastens space to the point of distance, a manner of speaking or rhetoricizing its lack of impartiality to the mirror of its relation to the Oedipal vesicle. Uniquely, the masochistic act becomes onanistic, yet, mere sensation deprived of pleasure, i.e., neurotic (the displacement of neurotic onus into neurosis), its result holding its outspoken source to parallel standard, and thus it attempts to reproduce what it cannot fathom (i.e., to give birth to birth) and can be said to lose its behaviour thereby, until finally the masochistic act resembles territorialization, a presumptive process of processes or their abrogation in a culminant foible or erudition of falsehood.

The explication of the denaturalization of desire relating to masochism requires that masochism be stipulated in direct relation to dreams and their wish-fulfilment function. As Freud identified, the intrinsic localization of the wish and extenuously, conscious mentalization, pertains pain and, albeit in its dissociate or precipitate brevity, pleasure: "Such a current in the [psychic] apparatus, issuing from pain and striving for pleasure, we call a wish" (Freud, 1899, C4SE). Should whether pleasure be twine for desire it emerges that, no less than self-evidently is masochism obversely representative of pleasure, but its outburst (or close outlook or allusion with outright infantilization; see Kernberg, 1988) collects and transmits its value irrespectively. Masochism is, in fact, an outright dissension of the psi-systems (i.e., the premonition and reformation of conscious and unconscious structuration, their undecided vicissitudes) described by Freud, a seeming derogation of the separation between states, or an attempt to wallow the schizz in a transient or unstable and evolving fissure.

Quite easily this describes an immanent product; and indeed, masochism is patternized like a lubricious junket, in that it is safely regarded insofar as—and namely if—it is produced immanently, explaining the extent to which it deforms like an innermost curse or excoriation, as well as the tendency with which its occasions shudder or rupture violently in

preconscious experience (i.e., as schizzes and loci for *sui generis* or self-structured fissures). Eventually the maceration of desire in this manner prefigures the adulteration of its coterminous manifold, i.e., including pain, in such a way as to situate inexact or responsive longitudes of repression, for “this effortless and regular turning away of the psychic process from the memory of anything that had once been painful [and the defamiliarization and colocation and endemization of pain] gives us the prototype and the first example of psychic repression [or its failed or experiential immurement]” (Freud, 1899, C7SE). Masochism is to the very same extent effaced as it is failed, and hence if it does not abate or shy in a traditional or paradigmatic way—which its mechanism denies—there often accompanies or is led an entirely difficult narration of the primary and secondary processes of excitation, as if to paradoxically absolve discourse of semiotic worth by (so to say) exhorting the signal:

“Hence, the tendency of the thinking process must always be to free itself more and more from exclusive regulation by the pain-principle, and to restrict the development of affect through the work of thought to the very minimum which remains effective as a signal” (Freud, 1899, C7SE).

L'objet fou obtains fruition under these peculiar circumstances of attention. Firstly, the masochistic element is behavioural whether or not the complement is finely eroded and ultimately transduced; its discretion is stated (i.e., attained and allayed) as such to injunct, to obtain cognizance or momentarily fathom, irrespective of the vast mathematic of its stimulatory set, and for this reason it is paraded suspiciously (in both directions) in self-conscious stance as insight—i.e., as being divine, *ex machina*, or presupposed. The effusive reinforcement of masochism (which is, inasmuch as it locates rather than impels pleasure compulsively, as fastidious to its essentiality as addictive drive) occurs through a delusional transference taking place in the vulgar (i.e., abrasive, frotteuristic) and specious or physically oblivious margin between tracts of consciousness: it is delusional because it is structurally

self-centric, without a logical fallout, as it propels intrinsically or unmistakably unconscious material, the iota of condensation, into conscious identification—into mindless perturbation—and vice versa. And given the opportunity inherent to the schizz, it being decadently binomial, etc., as well as the alienation of the fissure (i.e., its uncircumscribed depths, i.e., the proletariat ranks, etc.), there is the tautological impossibility of mistaking material metaphysics, of ever confounding being and nonbeing in terms of topographical alignment, and this is the fundamental premise for *L'objet fou*: the usurpation of an object—of its relational or circumstantial indifference or spatial neutrality or schizophrenia—and the disbursement of its excessive hybridization of desire or ultimately mistaken cathection; i.e., of prosopopeically and metonymically (i.e., the form and the figure; an avowal and an “order of event[s]”; Lévi-Strauss, 1961, p. 27) both pain and pleasure, which is then placed erroneously or misplaced to govern irruptive meta-structure.

The madness inhering to *L'objet fou*—which could not be said to be possessed with madness, per se not an object of madness, but an apprehension of Lacanian foreclosure of psychoticism—derives from its inculpability to denial, to its forcible assumption and provocation of conscious properties (i.e., the sublimation of an unconscious apparatus, to being the birth of birth³), and masochism services a functional lassitude or turbidity, a shearing of defensive onus from temporal symbolization and structural sense, that is ostensible to the ranted cathection of the object. Unlike its manifestation of concordance with the Deleuzian and Guattarian territorialization, with masochism *L'objet fou* is transitive, ephemeral, and thus a proximal form, and like masochism *L'objet fou* is distant from

³ The term *Bejahung* is pertinent in this case, which Žižek (1991) who, encapsulating Freud and Heidegger, described as "an affirmation prior to denial" (p. 136); namely masochism is the vestibularization of this effect, its declension or release or, in some cases, projection into space, the sublime notion of a personal handicraft whose supposedly impressive and covetable loin marks a trace of creation, "a moment of creation which cannot be reproduced" (Baudrillard, 1968, p. 81).

composition and, perhaps for the same reason, contained. It is an organic denigration of life, indefensible but without reproach, whose materialization or localization is necessitated from masochism: the conjuration and vituperation of intractable position, its giddily transposed or solipsistic indulgence and degrees of remove, rein synthesis and necessitation within an external feat that pathologically cannot equivocate impression of flow and can neither invoke pathology, and thus rests dependently wherever it is shattered. *L'objet fou* is reciprocal to the parasthetic object (or hyperextensive somatic-motor prosthesis) and the inverted remedy to the Winnicottian transitional object, in that its fixation is no less transmissible—no less disparate—than its disruption of the field of holding is obsolescent: *L'objet fou* is mythologically inviolable or indivisible, and the infant is always out-maturing the nature of the object, etc., whereupon all paths lead back to continued shaping, and that which is shaped becomes easily and abhorrently the subject of analysis, and so on.

Table 1 summarizes the pretexts and manifestations of *L'objet fou* and its various states, abstractions, and properties.

Table 1

Objets Foux and their Conscious (Cs), Unconscious (Ucs) and Preconscious (Pcs, Cs/Ucs)

Descriptions.

<i>Objets foux</i>	Cs	Ucs	Pcs (Cs/Ucs)	Additional properties
The woods	Schizzes	Genital	Fissures	Razor of record; tribalism
A gun	Schizzes	Phallic	Territorialization	Coercive libidinality; imitability
A doll	Territorialization	Oral/Anal	Object-relation	Virtualization; precarity
A prophet	Flow	Oral	Fissures	Decoding
Übermaschine	Fantasy	Phallic	Schizzes and fissures	Razor of record; immaterial
Capital	Schizzes	Death-drive	Distance from composition	Coding; laminarity

The masochistic act abets superegoic necessity that is transitively conjoined to the emergence of *L'objet fou*, whose semblance to a scalar reduction of its condition of constraint—its imperfect image—produces the entrainment of a confusion of stricture or

symbolic identification, which more or less removes superegoic access to the seminal value rather than generating or procuring its preconscious tractation. The superego is carried or barricaded at the masochistic door, and it can be seen then the Name-of-the-Father of Lacanian heritage is poorly regarded and impurely retorted by *L'objet fou*; for being immersed at the apogee of the totemically signified chain, *L'objet fou* is at an inaccess to continuity, delivered and projected to a necessarily misbegotten or finite and delirious or meaningless and absolved precarity like an effigy, a locum for the star (i.e., the orientation), and attempts the improvisation of a surrogate symbolism relating directly, or presuming to emanate directly, from its topographic distance to, and interlocution of, its accounting, i.e., its assimilation, which owing to false or shadow territorialization (or territorialization beyond the pale) does not occur. It is clear masochism, the gaffe or humour or carnival act, and *L'objet fou* are endemic to common discourse or else linearized nodes, but it is as if masochism alone were to breathe consummate life to *L'objet fou* such that this lose its material patina, that it fledge homuncular embodiment of the lower-order mastication or sporadic dissolution of superegoic properties, its square contingency of objectivity owing as much its relation as its configuration—and, having nowhere to go, that it should break with category.

The escapist protuberance of the masochistic folly emerges victorious, yet the validity of its emergence is dispelled by the same conniptive ritual used to situate its independent alacrity relative to behavioural morphometry (i.e., spatio-temporal alignment), and so the curvilinear and circumlocutory dynamics of behaviour again make return to the disclosure of conscious and unconscious foreground. However, instead of circumscribing the masochistic projectile in this plane, it is the routinization of behaviour—its concomitance, competition, and enmeshment—that achieves prominence or translocation, for this alone is evincible against infantilization that, reflecting the causal logarithm of masochistic fervence which is

abstruse, vindictive, and revolted of desire, i.e., an additional planar corporatization or immanence, retributes or obstructs the deliquescence of conscious and unconscious stratification. Infantilization is astute to this argument given the emaciation of the peculiar vantage of desire: it is as if desire were not knowable, or not having been sufficiently characterized it is challenged and confused without guidance, in particular accounting the gradual paroxysm (i.e., the secondary placement of cathection) subserving *L'objet fou* reflecting a development whose traces may be misattributed. In addition, it is not unique that masochism should be confounded with routinization because both of these polarizes an obsequious death-drive, yet masochism seems to reflect an idealization of a primitive—or regressive—drive supposing it can disabuse routinization of its debasement, its dubious charge, which is indeterminate rather than pathologic and whose presence is exactly like its behaviour, a character of psychic defense. Routinization can be said to organize death-drive, to provide the supervential modulus for its structural accession or cataplectic and instinctual operation, because the droll or squarely libidinal but tautological subject matter of routinization is logically conjuncted such to be mute and impassive, an unceasing and necessary obstruction but, thus, a difficult or stringent conciliation for libido, making that masochism need only assume a prominent fashion against this subjectivized “flow” to be an abstraction of inherently dire (i.e., counterintuitive) poignance. It is more than likely that, if it should indeed be apt to attribute to masochism the quality of drive, the drive then relating to masochism is regressive, in conformity with Freud's (1920) theorization, yet an explication of the paroxysmal contortion of ego against object and the resultant impasse is likely to be had in the form precisely of a relation to behavioural attribute, and psychic defense at a more macrological point of view is the impressionistic means by which the procedural or mechanistic interlocution stemming from behaviour obtains not just an alignment with volition, but the characterological trace of behaviour itself, which is indicated to be a

repetitive crudity or morbidity designed to acclimate psychic structure. In this way it can also be said that the symbolic transduction of *L'objet fou*, given that it assort, distorts, and prevaricates a repletive and phantasmatic allusion to death-drive in direct adjurement with libidinal imperative and object-relatability, is tantamount to a magickal confabulation, a disturbingly--and strictly--performative matrix, out of which the “obscene and ferocious figure” (Lacan, 1901, p. 298) composing the superego is stipulated dis-easily with the fragment of environment. Yet clearly, the superego-ization which is all the more abstruse, prominent, and grotesque in masochism consists of a fundamental delusion of identity, the speciation of gratification having its loci in pain and painful gratification that results in granular identification with the father-image, surely a foremost proclivity in which a false father-image is organized from the mis-leading registration of L'objet fou and its incongruous implementation of object-system (see Baudrillard, 1968) and the description of the false father-image is taken for granted, and the “agency of the superego” (Deleuze, 1967, p. 123) whose agency is confused for our own equilibrates to the establishment of a fraternal but perverse inter-supposition, the psychological equivalent to sodality and hence, a lull or momentary transcendence from Oedipal coordinate.

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