The Therapeutic Valence of Diagnosis: Erotomania, Paranoia, Melancholia, Megalomania

Dieter De Grave Ph D
Psychology Philosophy Psychoanalysis
BSP VVKP ACT SRH

Psychiatric center St.-Norbertushuis
Stationsstraat 22c
2570 Duffel
Dieter.De.Grave@emmaus.be
Dieterdegrave@live.be
Introduction

Working with psychotic patients for 15 years

Working on the theory of psychotic disorders for 20 years

Working on Eros Thanatos for 27 years

11 years ago I gave this lecture, my colleague psychiatrist said it was a strong performance

Since that time I was diagnosed with having Multiple Sclerosis

In dire need of an update!
### The therapeutic Valence of Diagnosis

<table>
<thead>
<tr>
<th></th>
<th>Thanatos</th>
<th>Eros</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Object</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Paranoia</td>
<td></td>
<td>Erotomania</td>
</tr>
<tr>
<td><strong>Ego</strong></td>
<td>Melancholy</td>
<td>Megalomania</td>
</tr>
</tbody>
</table>
## Introduction

### The therapeutic Valence of Diagnosis

<table>
<thead>
<tr>
<th>Object</th>
<th>Thanatos</th>
<th>Eros</th>
</tr>
</thead>
<tbody>
<tr>
<td>Obsessional Neurosis</td>
<td>Sadism</td>
<td>Fetishism</td>
</tr>
<tr>
<td>Hysteria</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Ego

<table>
<thead>
<tr>
<th>Melancholia</th>
<th>Erotomania</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paranoia</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Anxiety Neurosis</th>
<th>Megalomania</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masochism</td>
<td>Perverse Narcissism</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Narcissistic Neurosis</th>
</tr>
</thead>
</table>
“Thus, diagnosis is the epistemological science of finding -or constructing- truth by distinguishing phenomena according to various categories and dimensions.”
(Wehowsky, 2000: 241)
Definition

The therapeutic Valence of Diagnosis

Introduction

Defining Psychosis

Diagram

Application

Ethics

In closure
Definition

Psychosis

1  2  3  4  5

Defining Psychosis

Diagram

Introduction

Application

Ethics

In closure

The therapeutic Valence of Diagnosis
Definition

Dementia Praecox
Schizophrenia

Holocaust
Free spirit (Idiot savant)

Salience Syndrome
Integration Syndrome

Enlightenment

**Psychosis is a form of direct(ed)ness**
The therapeutic Valence of Diagnosis

Diagram


Introduction
Defining Psychosis
Diagram
Application
Ethics
In closure

Libido
Ich Libido → Object Libido

Lust → Reality

Primordial Real Ego → Lust Ego → Real Ego

Diagram


In 1924 he overtly changed his thinking and stated that in pondering over the genesis and prevention of psychosis:

“Neurosis is the result of a conflict between the ego and its id, whereas psychosis is the analogous outcome of a similar disturbance in the relations between the ego and the external world. (Freud, 1924 [2001]: 149)

“On the other side, it is equally easy, from the knowledge we have gained so far of the mechanisms of psychoses, to adduce examples which point to a disturbance in the relationship between the ego and the external world. […] Normally, the external world governs the ego in two ways: firstly, by current, present perceptions which are always renewable, and secondly, by the store of memories to earlier perception which, in the shape of an ‘internal world’, form a possession of the ego and a constituent part of it. In amnesia, not only is the acceptance of new perceptions refused, but the internal world, too, which, as a copy of the external world, has up till now represented it, loses its significance (its cathexis). The ego creates, autocratically, a new external and internal world; and there can be no doubt of two facts –that this new world is constructed in accordance with the id’s wishful impulses, and that the motive for this dissociation from the external world is some very serious frustration by reality of a wish—a frustration which seems intolerable. […] The pathogenic effect depends on whether, in a conflictual tension of this kind, the ego remains true to its dependence on the external world and attempt to silence the id, or whether it lets itself be overcome by the id and thus torn away from reality.” (ibid.: 150-151)
“Paranoia is precisely a disorder in which a sexual aetiology is by no means obvious; far from this, the strikingly prominent features in the causation of paranoia, especially among males, are social humiliations and slights. […] So long as the individual is functioning normally and it is consequently impossible to see into the depths of his mental life, we may doubt whether his emotional relations to his neighbours in society have anything to do with sexuality, either actually or in their genesis.

But delusions never fail to uncover these relations and to trace back the social feelings to their roots in a directly sensual erotic wish.”

(Freud, 1911 [2001]: 60)

“After all it must be wonderful to be a woman submitting to the act of copulation.” (Freud, 1911 [2001]: 45)

“The delusional formation, which we take to be the pathological product, is in reality an attempt at recovery, a process of reconstruction.” (Freud, 1911 [2001]: 71)
### Transfert:

(I ____ him/her), because (s)he ____ me

<table>
<thead>
<tr>
<th></th>
<th>Thanatos</th>
<th>Eros</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Object</strong></td>
<td>Paranoia</td>
<td>Erotomania</td>
</tr>
<tr>
<td></td>
<td>(I ____ him/her), because (s)he persecutes me</td>
<td>(I ____ him/her), because (s)he wants me</td>
</tr>
<tr>
<td><strong>Ego</strong></td>
<td>Melancholy</td>
<td>Megalomania</td>
</tr>
<tr>
<td></td>
<td>I am nothing, (you are everything)</td>
<td>I am everything, (you are nothing)</td>
</tr>
</tbody>
</table>
De Waelhens and Vereecke, 2001

Body Image (fragmentation)
Language (signifier, signified)
Oedipal triangle (forclusion/verwerfung)
Bisexuality (identity/relation)
Existentialism (life/death)
### Application: Body Image

<table>
<thead>
<tr>
<th></th>
<th>Thanatos</th>
<th>Eros</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Object</strong></td>
<td>Paranoia</td>
<td>Erotomania</td>
</tr>
<tr>
<td></td>
<td>Intrusion of the gaze from the Other</td>
<td>Fixation of the gaze from the Other</td>
</tr>
<tr>
<td><strong>Ego</strong></td>
<td>Melancholy</td>
<td>Megalomania</td>
</tr>
<tr>
<td></td>
<td>I am invisible</td>
<td>I am visible in everything/everyone</td>
</tr>
</tbody>
</table>

---

**Introduction**

**Defining Psychosis**

**Diagram**

**Application**

**Ethics**

**In closure**

---

**The therapeutic Valence of Diagnosis**
## Application: Language

<table>
<thead>
<tr>
<th></th>
<th>Thanatos</th>
<th>Eros</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Object</strong></td>
<td>Paranoia</td>
<td>Erotomania</td>
</tr>
<tr>
<td></td>
<td>Words are menacing</td>
<td>Words are passion</td>
</tr>
<tr>
<td><strong>Ego</strong></td>
<td>Melancholy</td>
<td>Megalomania</td>
</tr>
<tr>
<td></td>
<td>Mutism, parsinomia</td>
<td>Grundsprache</td>
</tr>
</tbody>
</table>

**Thanatos**
- Paranoia
- Words are menacing

**Eros**
- Erotomania
- Words are passion

**Application**

**Introduction**
- Defining Psychosis
- Diagram

**Application**
- Ethics
- In closure
## Application: Oedipal relation

<table>
<thead>
<tr>
<th></th>
<th>Thanatos</th>
<th>Eros</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Object</strong></td>
<td>Paranoia, Forclusion of the Name of the Father</td>
<td>Erotomania, Emanation of the (m)Other</td>
</tr>
<tr>
<td><strong>Ego</strong></td>
<td>Melancholy, Father/Mother are destroyed</td>
<td>Megalomania, Father/Mother are infinite</td>
</tr>
</tbody>
</table>
### Application: (Bi)Sexual identity and relation

<table>
<thead>
<tr>
<th></th>
<th>Thanatos</th>
<th>Eros</th>
</tr>
</thead>
</table>
| **Object** | Paranoia  
Defense against homosexuality/desexualisation | Erotomania  
I am the One for the Other |
| **Ego**   | Melancholy  
No sexuality, only organs       | Megalomania  
Total sexuality and procreation |
## Application: Existential

<table>
<thead>
<tr>
<th></th>
<th>Thanatos</th>
<th>Eros</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Object</strong></td>
<td>Paranoia</td>
<td>Erotomania</td>
</tr>
<tr>
<td></td>
<td>I am under constant threat</td>
<td>I complete him/her</td>
</tr>
<tr>
<td><strong>Ego</strong></td>
<td>Melancholy</td>
<td>Megalomania</td>
</tr>
<tr>
<td></td>
<td>I am Dead</td>
<td>I am Life itself</td>
</tr>
<tr>
<td></td>
<td>Thanatos</td>
<td>Eros</td>
</tr>
<tr>
<td>--------</td>
<td>-------------------------------</td>
<td>-----------------------</td>
</tr>
<tr>
<td>Object</td>
<td>Paranoia, Defense</td>
<td>Erotomania, Longing</td>
</tr>
<tr>
<td>Ego</td>
<td>Melancholy, Powerless</td>
<td>Megalomania, Almighty</td>
</tr>
</tbody>
</table>

Application: conclusion

The therapeutic Valence of Diagnosis
Application: suppletion

Suppletion
To be (or not to be)
I am
I was
I have been
Ethics: recovery

Recovery from what? Trauma of life

Recovery towards what? Society

Disorder or disease (not sickness!) is fixation and regression

The therapeutic relation as transfert of what?

The capitalist discourse!
Ethics: the role of the analyst in the play of life and death

Bion: Being in O: no memory, no understanding, no desire

Lacan: The Being of the Analyst: keeping it Real

Knowing, feeling and doing what it necessary to deal with Life and Death on a subjective level

Being true to the core of Eros and Thanatos and facilitating flexibility

Being true to your own subjectivity as the therapeutic instrument par excellence

Your own analysis is the queen part of your therapeutic strength
In closure

The Ego is structured as a symptom. In het internal field of the subject it is no more than a privileged symptom. It is the human symptom par excellence, it is the mental illness of man.” (SEM I:22)

“There is really no other reality than this touch of death of which man receives its mark at birth, behind the new prestige that the imaginary function receives in man. Only to man does this image reveals its deathly significance and of death at the same time that he exists. But this image is only given as an image of the other or rather it is stripped from him. This way the Ego is always half of the subject, moreover it is this Ego that gets lost in finding it. We understand that he clings on to this and tries to hold on to it in the doubling in himself or the other, that offers his resemblance in its effigie.” (Ecrits: 345-346)

“If the transfert relation could escape from these effects, it is given that the analyst has stripped himself from all forms of desire of his Ego that have constituted him, to lead them back to the figure that supports them under all its masks, that of the absolute master, Death. And this is an attainable goal for the Ego of the analyst of which we can say he acknowledges the prestige of one master, death, so that life which he has to govern through so many destinies can be his friend.” (Ecrits: 348-349)
In closure

“This development is experienced as a temporal dialectic that decisively project the formation of the individual into history. The mirror stage is a drama whose internal thrust is precipitated from insufficiency to anticipation- and which manufactures for the subject, caught up in the lure of spatial identification, the succession of phantasies that extends from a fragmented body-image to a form of its totality that I shall call orthopaedic- and, lastly to the assumption of the armour of an alienating identity, which will mark with its rigid structure the subject’s entire mental development. Thus, to break out of the circle of the Innenwelt into the Umwelt generates the inexhaustible quadrature of the ego’s verifications.”
(Lacan, 1949 [1977], p.4)

“If psychoanalysis is really a center or means, it is in the place of love that she dwells. Love is the imaginary that is specific to anyone. That doesn’t fold in line except to a certain number of people that were not chosen by chance. That is the resilience of the more-of-enjoyment. There is the relation to the Real and love cover up this hole. As you can see, it is bewitching. And if this side, which I have situated as the equivalent side of love as the essential link between the Real and the Symbolic, if this is seen as a center, it has every chance to be just that in the level of finality. To be understood as a perfect failure.” (SEM XXI: 53-54)

“You will see that if love in earnest becomes the means that connects death with enjoyment, man with women, being with knowing, love shall no longer define itself as a failure.” (SEM XXI: 54)
To be, or not to be: that is the question:

Whether 'tis nobler in the mind to suffer
The slings and arrows of outrageous fortune,
Or to take arms against a sea of troubles,
And by opposing end them? To die: to sleep;

No more; and by a sleep to say we end
The heart-ache and the thousand natural shocks
That flesh is heir to, 'tis a consummation
Devoutly to be wish'd. To die, to sleep;
To sleep: perchance to dream: ay, there's the rub;

For in that sleep of death what dreams may come

When we have shuffled off this mortal coil,
Must give us pause: there's the respect
That makes calamity of so long life;
For who would bear the whips and scorns of time,
The oppressor's wrong, the proud man's contumely,
The pangs of despised love, the law's delay,
The insolence of office and the spurns
That patient merit of the unworthy takes,
When he himself might his quietus make
With a bare bodkin? who would fardels bear,
To grunt and sweat under a weary life,
But that the dread of something after death,
The undiscover'd country from whose bourn
No traveller returns, puzzles the will
And makes us rather bear those ills we have
Than fly to others that we know not of?
Thus conscience does make cowards of us all;
And thus the native hue of resolution
Is sicklied o'er with the pale cast of thought,
And enterprises of great pith and moment
With this regard their currents turn awry,
And lose the name of action. - Soft you now!

The fair Ophelia! Nymph, in thy orisons

Be all my sins remember'd.

(Hamlet Act III, scene 1)
Eros kills, but only those mortal enough to live.