

## **No discharge and satisfaction, but *Jouissance***

by Viktor Mazin

This fragment starts from a search of the ultimate ground for the subject's inhibitions in intellectual activities and in work. First, Freud claims this ground is connected with infantile masturbation; but then, in the next sentence he presupposes another origin, which goes as if deeper: inhibitions are an effect of the "unsatisfying nature in itself". If in the first case inhibitions are inflicted by external influences, in the second case the reasons for an inhibition comes from inside. In such a topological construction the thing is that it is not possible to defend itself from the demands of the drives. The reason is the unnatural nature of drives themselves.

What is the conceptual framework for the notion of *inhibition*? In a text written in 1925, "Inhibitions, Symptoms, and Anxiety", Freud juxtaposes inhibition and symptom. First of all, inhibition is connected with different *Ichfunktionen*. Second, it is coupled with *Sexualfunktion*. Third, it is an expression of *Fuktionseinschränkung des Ichs*. Fourth, it serves *Selbstbestrafung*, that is to say it might work not so much on the side of *Ichfunktionen*, as on the side of *Über-Ich*.

Let's come back to the second point: inhibitions are always already connected with sexuality, that is with distribution of libido, with psychic principles of pleasure/unpleasure and compulsive repetition, and also with the economy of drives. The important moment in Freudian thought in "Inhibitions, Symptoms, and Anxiety" is *Unlust* as a result of *Triebbefriedigung*. Even if the satisfaction of drives would be possible it would lead to the dissatisfaction of the *Ichfunktionen*, it would transgress *Fuktionseinschränkung des Ichs*.

The question is if this *Triebbefriedigung* belongs to the realm of possible? Freud's answer is *no*, at least "complete discharge and satisfaction" belongs to the impossible. Here Freud changes the language from his native to a foreign one; as if he wants to emphasize the problems with articulation of the matter in the framework of his everyday language. Freud breaks his sentence and includes a phrase in French: we are always waiting for something which has never been revealed, something which was never happening. The *Triebbefriedigung* is an unattainable horizon.

In one of the footnotes in *Das Unbehagen in der Kultur* Freud discusses human sexuality from an anthropologic point of view, and he writes, that as a result of *organischen Verdrängung*, "eine volle Befriedigung verhindert und vom Sexualziel wegdrängt zu Sublimierungen und Libidoverschiebungen". What would be *das Ziel* of drives?

Aufhebung – ist das Ziel. Drives have as their goal returning to themselves, to sublimate themselves. In his XI seminar Lacan differentiates drive's Ziel into *aim* and *goal*. Aim is the way of a Trieb, and the goal is to return to itself.<sup>1</sup>

The paradox is that there is some *jouissance* in the impossibility of “complete discharge and satisfaction”. The impossibility itself, the process of sublation brings not discharge and satisfaction but *jouissance*, as if this substance is produced by compulsive repetition of drives “unsatisfying nature in itself”.

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<sup>1</sup> Freud, Sigmund: *Das Unbehagen in der Kultur*. Frankfurt/M. 1997, Fischer Taschenbuch Verlag. S. 71