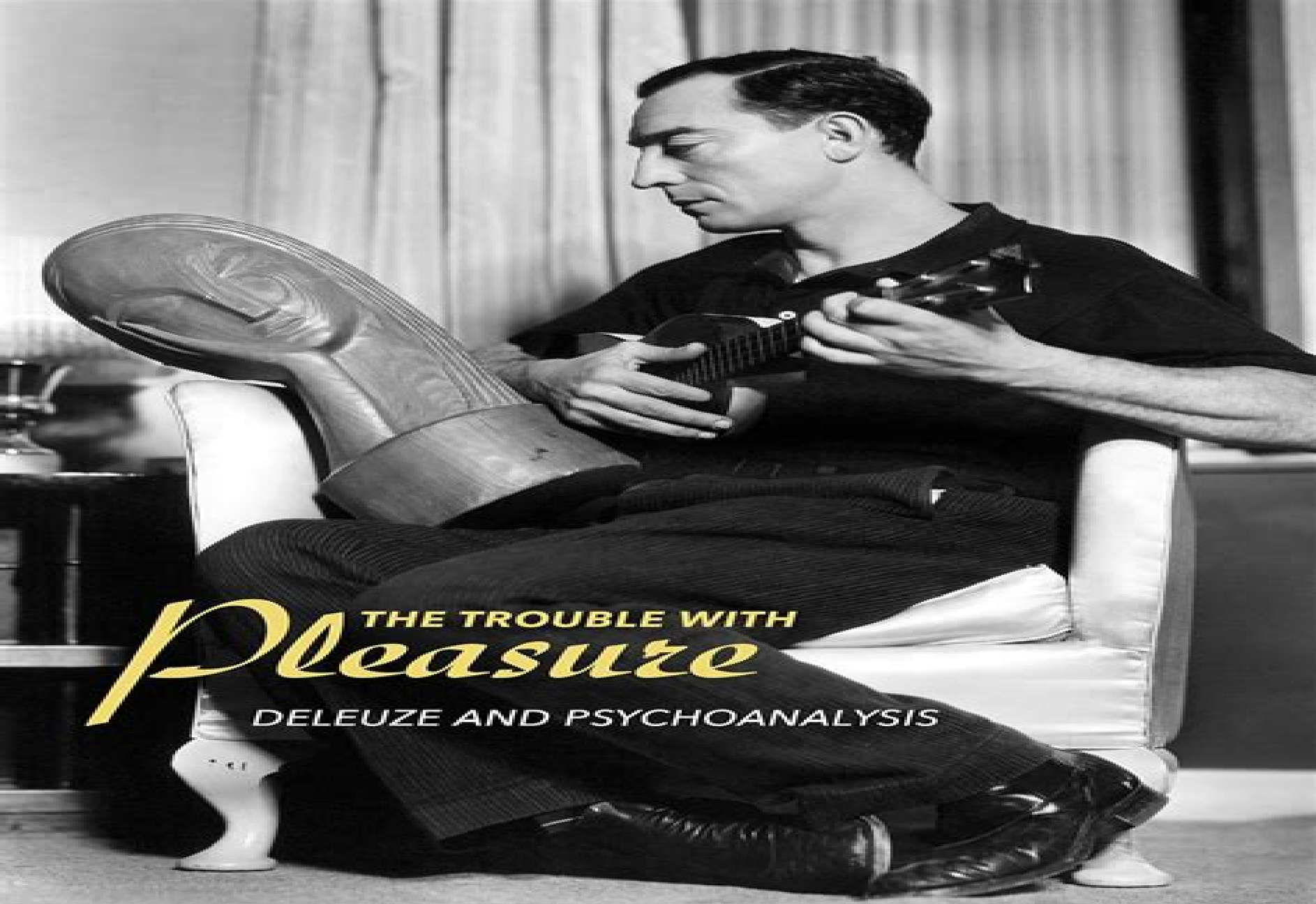




THE TROUBLE WITH
Pleasure
DELEUZE AND PSYCHOANALYSIS

AARON SCHUSTER

Short Circuits series

The Trouble With Pleasure Deleuze And Psychoanalysis Short Circuits

Rebecca Comay, Frank Ruda



The Trouble With Pleasure Deleuze And Psychoanalysis Short Circuits:

The Trouble with Pleasure Aaron Schuster, 2016-02-09 An investigation into the strange and troublesome relationship to pleasure that defines the human being drawing on the disparate perspectives of Deleuze and Lacan Is pleasure a rotten idea mired in negativity and lack which should be abandoned in favor of a new concept of desire Or is desire itself fundamentally a matter of lack absence and loss This is one of the crucial issues dividing the work of Gilles Deleuze and Jacques Lacan two of the most formidable figures of postwar French thought Though the encounter with psychoanalysis deeply marked Deleuze's work we are yet to have a critical account of the very different postures he adopted toward psychoanalysis and especially Lacanian theory throughout his career In *The Trouble with Pleasure* Aaron Schuster tackles this tangled relationship head on The result is neither a Lacanian reading of Deleuze nor a Deleuzian reading of Lacan but rather a systematic and comparative analysis that identifies concerns common to both thinkers and their ultimately incompatible ways of addressing them Schuster focuses on drive and desire the strange convoluted relationship of human beings to the forces that move them from within the trouble with pleasure Along the way Schuster offers his own engaging and surprising conceptual analyses and inventive examples In the Critique of Pure Complaint he provides a philosophy of complaining ranging from Freud's theory of neurosis to Spinoza's intellectual complaint of God and the Deleuzian great complaint Schuster goes on to elaborate among other things a theory of love as mutually compatible symptoms an original philosophical history of pleasure including a hypothetical Heideggerian treatise and a Platonic theory of true pleasure and an exploration of the 1920s literature of the death drive including Thomas Mann Italo Svevo and Blaise Cendrars

The Dash#The Other Side of Absolute Knowing Rebecca Comay, Frank Ruda, 2018-05-04 An argument that what is usually dismissed as the mystical shell of Hegel's thought the concept of absolute knowledge is actually its most rational kernel This book sets out from a counterintuitive premise the mystical shell of Hegel's system proves to be its most rational kernel Hegel's radicalism is located precisely at the point where his thought seems to regress most Most current readings try to update Hegel's thought by pruning back his grandiose claims to absolute knowing Comay and Ruda invert this deflationary gesture by inflating what seems to be most trivial the absolute is grasped only in the minutiae of its most mundane appearances Reading Hegel without presupposition without eliminating anything in advance or making any decision about what is essential and what is inessential what is living and what is dead they explore his presentation of the absolute to the letter The Dash is organized around a pair of seemingly innocuous details Hegel punctuates strangely He ends the Phenomenology of Spirit with a dash and he begins the Science of Logic with a dash This distinctive punctuation reveals an ambiguity at the heart of absolute knowing The dash combines hesitation and acceleration Its orientation is simultaneously retrospective and prospective It both holds back and propels It severs and connects It demurs and insists It interrupts and prolongs It generates nonsequiturs and produces explanations It leads in all directions continuation deviation meaningless termination

This challenges every cliché about the Hegelian dialectic as a machine of uninterrupted teleological progress. The dialectical movement is rather structured by intermittency, interruption, hesitation, blockage, abruptness and random unpredictable change, a rhythm that displays all the vicissitudes of the Freudian drive.

The Not-Two Lorenzo Chiesa, 2016-04-08. A philosophical examination of the treatment of logic and God in Lacan's later psychoanalytic theory. In *The Not Two* Lorenzo Chiesa examines the treatment of logic and God in Lacan's later work. Chiesa draws for the most part from Lacan's Seminars of the early 1970s as they revolve around the axiom: There is no sexual relationship. Chiesa provides both a close reading of Lacan's effort to formalize sexual difference as incompleteness and an assessment of its broader implications for philosophical realism and materialism. Chiesa argues that 'There is no sexual relationship' is for Lacan empirically and historically circumscribed by psychoanalysis yet self-evident in our everyday lives. Lacan believed that we have sex because we love and that love is a desire to be One in face of the absence of the sexual relationship. Love presupposes a real not two. The not two condenses the idea that our love and sex lives are dictated by the impossibility of fusing man's contradictory being with the heteros of woman as a fundamentally uncountable Other. Sexual liaisons are sustained by a transcendental logic, the so-called phallic function that attempts to overcome this impossibility. Chiesa also focuses on Lacan's critical dialogue with modern science and formal logic as well as his dismantling of sexuality as considered by mainstream biological discourse. Developing a new logic of sexuation based on incompleteness requires the relinquishing of any alleged logos of life and any teleological evolution. For Lacan, the truth of incompleteness as approached psychoanalytically through sexuality would allow us to go further in debunking traditional ontology and replace it with a para-ontology yet to be developed. Given the truth of incompleteness, Chiesa asks: can we think such a truth in itself without turning incompleteness into another truth about truth that is into yet another figure of God as absolute being?

The Emperor's New Nudity Yuval Kreminitzer, 2024-12-10. An analysis of contemporary authoritarianism and the medium in which it flourishes: the internet, as well as what lies at the complex intersection of authority and technology. In recent decades, a new style of authoritarian politics has taken hold throughout the liberal democratic world. The new authority figures are characterized by obscene transgressive behavior reminiscent of the crowd leader as theorized by Freud, only far less transient. In *The Emperor's New Nudity* Yuval Kreminitzer considers the fraught intersection of authority and technology, the internet being the medium that has allowed contemporary authoritarianism to thrive, asking foundational questions such as: How can we think of the network as a social phenomenon? What can social and political phenomena teach us about the nature of the new technology? And how does technology reshape the very fabric of social and political life? Technology, Kreminitzer writes, leads us toward an impersonal and hyper-rational world to such an extent that it renders human subjectivity outmoded. Authority, on the other hand, anchors our subjective identifications to certain figures and seems to be hopelessly primitive and irrational. What is required then is a dialectics of the primal, a study of the way in which what strikes us as essential enters into the dynamics of historical change. From this

perspective authority and technology can be said to be divided by a common object the unwritten law and the special knowledge that pertains to it a knowledge without knowers

Incontinence of the Void Slavoj Zizek, 2019-02-26 The formidably brilliant i ek considers sexuality ontology subjectivity and Marxian critiques of political economy by way of Lacanian psychoanalysis If the most interesting theoretical interventions emerge today from the interspaces between fields then the foremost interspaceman is Slavoj i ek In Incontinence of the Void the title is inspired by a sentence in Samuel Beckett s late masterpiece Ill Seen Ill Said i ek explores the empty spaces between philosophy psychoanalysis and the critique of political economy He proceeds from the universal dimension of philosophy to the particular dimension of sexuality to the singular dimension of the critique of political economy The passage from one dimension to another is immanent the ontological void is accessible only through the impasses of sexualisation and the ongoing prospect of the abolition of sexuality which is itself opened up by the technoscientific progress of global capitalism in turn leading to the critique of political economy Responding to his colleague and fellow Short Circuits author Alenka Zupan i s What Is Sex i ek examines the notion of an excessive element in ontology that gives body to radical negativity which becomes the antagonism of sexual difference From the economico philosophical perspective i ek extrapolates from ontological excess to Marxian surplus value to Lacan s surplus enjoyment In true i ekian fashion Incontinence of the Void focuses on eternal topics while detouring freely into contemporary issues from the Internet of Things to Danish TV series

What IS Sex? Alenka Zupancic, 2017-09-08 Why sexuality is at the point of a short circuit between ontology and epistemology Consider sublimation conventionally understood as a substitute satisfaction for missing sexual satisfaction But what if as Lacan claims we can get exactly the same satisfaction that we get from sex from talking or writing painting praying or other activities The point is not to explain the satisfaction from talking by pointing to its sexual origin but that the satisfaction from talking is itself sexual The satisfaction from talking contains a key to sexual satisfaction and not the other way around even a key to sexuality itself and its inherent contradictions The Lacanian perspective would make the answer to the simple seeming question What is sex rather more complex In this volume in the Short Circuits series Alenka Zupan i approaches the question from just this perspective considering sexuality a properly philosophical problem for psychoanalysis and by psychoanalysis she means that of Freud and Lacan not that of the kind of clinician practitioners called by Lacan orthopedists of the unconscious Zupan i argues that sexuality is at the point of a short circuit between ontology and epistemology Sexuality and knowledge are structured around a fundamental negativity which unites them at the point of the unconscious The unconscious as linked to sexuality is the concept of an inherent link between being and knowledge in their very negativity

Liquidation World Alexi Kukuljevic, 2017-09-15 An examination of the disoriented subject of modernity a dissolute figure who makes an makes an object of its absence from Baudelaire to Broodthaers In Liquidation World Alexi Kukuljevic examines a distinctive form of subjectivity animating the avant garde that of the darkly humorous and utterly disoriented subject of modernity a dissolute

figure that makes an art of its own vacancy an object of its absence Shorn of the truly rotten illusion that the world is a fulfilling and meaningful place these subjects identify themselves by a paradoxical disidentification through the objects that take their places They have mastered the art of living absently of making something with nothing Traversing their own morbid obsessions they substitute the nonsensical for sense the ridiculous for the meaningful Kukuljevic analyzes a series of artistic practices that illuminate this subjectivity ranging from Marcel Duchamp's Three Standard Stoppages to Charles Baudelaire's melancholia He considers the paradox of Duchamp's apparatus in the Stoppages and the strange comedy of Marcel Broodthaers's relation to the readymade the comic subject in Jacques Vach and the ridiculous subject in Alfred Jarry the nihilist in Paul Valéry's Monsieur Teste Oswald Wiener's interpretation of the dandy and Charles Baudelaire as a happy melancholic Along the way he also touches on the work of Thomas Bernhard Andy Kaufman Buster Keaton and others Finally he offers an extended analysis of Danny's escape from his demented father in Stanley Kubrick's The Shining Each of these subjects is in Freud's terms sick sick in the specific sense that they assume the absence of meaning and the liquidation of value in the world They concern themselves with art without assuming its value or meaning Utterly debased fundamentally disoriented they take the void as their medium

Cloud: Between Paris and Tehran Joan Copjec, 2025-05-06 A theoretical examination of veiling shame and modesty in the films of the Iranian director Abbas Kiarostami through the lenses of Islamic philosophy and Lacanian psychoanalysis In Cloud Between Paris and Tehran Joan Copjec examines the films of the Iranian director Abbas Kiarostami The key to these films she argues lies in the image of a fragile yet sheltering tree that appears in several of his films This simple image depicts a central concept of Islamic philosophy which is known as the Cloud or the Imaginal World It designates the place out of which all the things of this world manifest themselves and covers or veils that which must remain hidden The concept of the Cloud plays a significant role in defining 1 the unique nature of the Islamic God who is not a creator or father 2 the nature of the image which assumes a priority and a greater power than it is elsewhere accorded and 3 the nature of modesty shame and sexuality Copjec walks her readers through the thicket of Islamic philosophy while demonstrating how its abstract concepts produce what audiences see on screen The most ambitious aspect of the book lies in its attempt to demonstrate the inheritance by psychoanalysis of a new notion of knowledge or gnosis formulated by Muslim thinkers who radically redefined the relation between body and thought

Subject Matter Aron Vinegar, 2023-11-28 A theorization of habit that emphasizes its excessive and unsettling qualities rather than its mediating adaptive and stabilizing functions Subject Matter offers a bold counterpoint to prevalent conceptions of habit characterized by bodily fluidity and ease as the stabilizing foundation of an emerging subjectivity or more negatively as a numbing and deadening force Instead of facilitating the coordination of action with goal and self with environment habit appears here as a disruptively recursive operation with extreme ontological implications that are often more quotidian than exceptional Vinegar theorizes habit's more perturbing aspects from repetition compulsion to kenosis to breakdown through an encounter

between Hegel's philosophy of habit psychoanalytic dimensions of repetition Tom McCarthy's novel *Remainder* and Omer Fast's feature length film interpretation of the novel *Vinegar* starts with the premise that habit is an unhappy mediator a disturbance of the very medium and milieu that is constitutive of the subject Subject Matter pays close attention to those aspects of habit that are usually considered deviations from or potential threats to habit proper and that generate a logic of breakdown automaticity mechanization thingness inertia and fixity By plotting a topology of habit's unbearability through detailed accounts of its manifestation in writing art aesthetics and visibility and through an attentiveness to the unbalanced nonrelations between mediation and immediacy being and having fixity and fluidity vanishing and overflowing abbreviation and excess beginning and ending *Vinegar* exposes habit's failure to mediate and inhabit In doing so he offers new and counterintuitive insights into how habit generates the unruly grounds it is supposed to settle thus allowing us to ask how we might break down differently

What's That Smell? Simon Hajdini, 2024-03-05 How our sense of smell engages with philosophy psychoanalysis and political economy and how it can help enrich our understanding of the nature of truth language economy and sexuality Why is it that in Indo European languages at least we have no language to describe smells leaving us and famously Juliet no choice but to call the scent of a rose simply sweet In *What's That Smell* a groundbreaking exploration of the intersection between philosophy psychoanalysis and the oft neglected sense of smell Simon Hajdini sets out to answer this complex question Through new readings of traditional and modern philosophical texts Hajdini places smell at the very center of a philosophical critique of the traditional notion of truth challenging the idea that smell is the antiphilosophical sense par excellence Through fresh engagements with fundamental philosophical issues original analyses of modern literature and film and the novel use of scientific research into smell within a humanities context Hajdini situates problems of olfaction at the very point of inception of cultural life He proposes that ontology civilization and capitalist economy alike can be said to amount to shit management And only by following the philosophically most deplorable of the senses the book argues can we better understand the central philosophical psychoanalytical and political issues of truth sex and exploitation

Unveiling the Magic of Words: A Report on "**The Trouble With Pleasure Deleuze And Psychoanalysis Short Circuits**"

In a world defined by information and interconnectivity, the enchanting power of words has acquired unparalleled significance. Their power to kindle emotions, provoke contemplation, and ignite transformative change is actually awe-inspiring. Enter the realm of "**The Trouble With Pleasure Deleuze And Psychoanalysis Short Circuits**," a mesmerizing literary masterpiece penned by a distinguished author, guiding readers on a profound journey to unravel the secrets and potential hidden within every word. In this critique, we shall delve to the book is central themes, examine its distinctive writing style, and assess its profound effect on the souls of its readers.

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