

# The sexual question in the pleonectic system

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What the pleonectic system proposes, for the very first time in philosophy, is to turn identity into an event. By no longer making identity a purely ontological concept, it sets in motion a singular dialectic, the mechanics of which are none other than imitation as an overcoming event: an imitation of the imitation of the imitation, ad infinitum, which each time intensifies being as such. Being thus becomes, in the system of the pleonectic, an incessant differential production of events. Armed with such an imitative capacity, a veritable techno-mimetic virtuosity that originates precisely in sexuality, the proto-human animal can emerge as a techno-mimetic animal. The essence of man - and this is apparent from the very emergence of human sexuality - is none other than technology. Man is the technologically augmented animal. What's more, the original sin here secularized, man appears, for the system of the pleonectic, to be a knot that unites the appearance of science on earth, the appearance of a sexuality detached from reproduction, and the appearance of Evil.

The sexual question is therefore truly central to the emergence of the technological animal, and this is what we'll start by showing. We'll show that, when it comes to making equality the dialectical motor of difference as incessant innovation, it's the ability to transgress purely animal sexuality that marks the birth of techno-mimetic virtuosity. The pleonectic system, on the other hand, shows that jouissance has the same structure as the event. The challenge, then, is to grasp how jouissance, from this perspective, becomes neither more nor less than an ontological concept.

If human sexuality is so central to the system of the pleonectic, it's because truth and human sexuality are intertwined, and nowhere are the entanglements of all the domains of anthropological closure more clearly revealed than here. Sexuality is thus the place par excellence where the four transcendental doublets of the pleonectic system are revealed to encircle humanity. We'll show that these doublets drive the dialectic that permeates the entire pleonectic system. This will enable us to grasp how human sexuality inaugurates the very possibility of Evil. We'll see that, through the prism of the pleonectic, philosophy is finally fully reclaiming the question of Evil, so long left in the hands of art and theology alone.

If the pleonectic system makes the sexual question a revelation of the dialectic at work in the entirety of phenomena proper to anthropological closure, it nonetheless throws a powerful light on female jouissance as such. On this basis, we can redefine

the psychoanalytic unconscious, as well as hysteria and Freudian compulsion neurosis. At the very end of our presentation, we'll conclude with a few hints on the clinical approach we feel can be deduced from the pleonectic system.

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The emergence of the subject - that is, from the point of view of the pleonectic system, the emergence of the techno-mimetic animal - is inchoative to the emergence of properly human sexuality. It's when the proto-human animal has the ingenious idea of perverting the laws of animal sexuality that we can speak of the appearance, in history, of the techno-mimetic stage of the pleonectic. Science takes off when sexuality is used for purposes that no longer have the exclusive aim of reproducing the species.

Perversion is therefore at the origin of science. The word perversion does not have a psychological meaning at all here, since it refers to a distorting mimetic effect, an effect that the appropriation of laws has on those laws themselves. To pervert a law is to divert it, to appropriate it, by going beyond it. Going beyond the laws of reproduction gives rise to gratuitous human sexuality, with no other end in view than itself, and such a thing is made possible by the mimetic virtuosity that is, strictly speaking, at the very origin of humanity. It is when sexuality becomes "everything that is not reproduction" that man becomes man.

It is by repeating sexual pleasure for its own sake, by exhausting itself in this sexuality without reproductive purpose, and thus losing its animal power, that the proto-human comes to humanize himself. The story of Enkidu's manipulation by the courtesan is thus a schema for the birth of humanity as such. Enkidu was still a beast before he was manipulated into tasting gratuitous sexuality, pure pleasure obtained for its own sake, which he then repeated until he was exhausted. Only then does he truly become a man.

Only when we succeed in manipulating purely reproductive sexuality can we speak of the animal kingdom's entry into the proto-scientific era. There is a dual sexual origin to the birth of humanity. On the one hand, future women understand that they can conceal or simulate the period during which they are fertile. The non-monstration of oestrus can only be observed in the human species. On the other hand, when future men realize that, with the help of their hands, they can experience sexual pleasure for its own sake and on command. Masturbation thus plays an important role in the question of the very origin of the will.

The origins of humanity lie in the transappropriation of jouissance on the one hand, and the non-monstration of oestrus on the other. On the woman's side, there

is simulation, dissimulation, what psychoanalysis would much later call masquerade-femininity; on the man's side, manipulation, self-affection, which in turn opens the door to all that is repetition as such. What the pleonectic system demonstrates is that it is the lie that precedes the truth. Originally and originally, it's the semblant that leads the way.

Truth is always rigorously inextricable from semblance. Originally, women put themselves in a state of permanent false availability, simulating oestrus, and yet, by the same token, through this semblance, they really no longer know themselves when they are truly fertile. The truth, and this appears originally and originally in sexuality itself, is the very coap-partenance of truth and semblance. The original woman plays, and in playing she ends up in the truth.

So how did technological virtuosity emerge from this transgression of animal sexuality? The pleonectic system answers that this was made possible by the faculty of imitation, or mimesis. Through imitation, we were able to appropriate a natural law, which we immediately perverted to turn it into a technology. We have thus hijacked the laws of reproduction to extract a sexuality whose sole aim is no longer the perpetuation of the species. This sexuality, now human, being “everything that is not reproduction”, is in fact a technology.

The sphere of sexuality is indeed the phenomenal domain par excellence where technological inventions are the most numerous. In fact, the whole of human sexuality is one long series of technical inventions. It's even the area where technology comes to be incorporated as such after the fact. In this way, a trick will end up having an effect by modifying, thousands of years later, the very body of its inventor. It is in sexuality that nature and culture, *phusis* and *tekhnè*, become almost indistinguishable. Human sexuality is even the domain where *tekhnè* comes to precede *phusis*. A technological invention becomes incorporated, literally. Think of the first women to realize that giving birth was risky once they reached a certain age, and who managed to abort their babies prematurely: thousands of years later, this technique would end up giving birth to what came to be known as the menopause. Another example is the activation of the clitoris as a natural organ of pleasure in female mammals, which can also be considered a technological invention. Activated by manipulation, it will come to exist only in the human species, since we know of no other animal species in which the female achieves orgasm by stimulating an equivalent of the clitoris. Finally, the concealment and simulation of the period during which proto-human females are fertile - tricks which, for example, will initially enable them to attract more interest from their male counterparts - will result in the anthropological female being completely in the dark as to her actual fertility status. By using technological tricks, we come to modify the very body of the species. Human sexuality is the place par excellence for the physical incorporation of technomimetic virtuosity. In fact, as such, it merges without exception with this process of

technological incorporation. In other words, human sexuality is through and through cultural. It is *tekhne* as the perversion-intensification of *phusis* itself.

The permanent inventions of human sexuality are ever more numerous, ranging from the simple manipulation that activates an organ to the most sophisticated electrical gadgets; from simple, gratuitous sexuality that has nothing to do with reproduction to the most elaborate forms of domination and submission. Each time, it's a question of mathematizing sexual pleasure, as it were, on the basis of its original transgression. Every time, it's a question of transgressing a natural law in order to establish a civic law. Transgression thus precedes legislation. For example, understanding that on the male side, desire can be made full by postponing enjoyment as long as possible will give rise to S.M. or D/S practices.

Through the prism of human sexuality, we can better understand how, in the system of the pleonectic, equality is the dialectical motor of difference as incessant innovation. Indeed, equality as mimesis enables the repetition of what is repeated, producing not mere reiteration but, through intensification, something completely new every time. In human sexuality, this intensification of *jouissance* takes on a form in which the mimetic impulse to repeat repetition is much more apparent than elsewhere, allowing us to grasp that it is nothing more or less than a fictionalization of identity.

This is one of the achievements of the pleonectic system: it demonstrates that it is the human capacity for duplication that characterizes our singular eventfulness. The techno-mimetic appropriation proper to the human stage of the pleonectic, the mimesis of the mimesis, the semblant of the semblant, is in fact the same thing as this specifically human faculty of splitting. Human sexuality is thus an immense generalized mimetology of mammalian reproductive processes, and it is as such that it constantly produces new erotic practices aimed at increasing the intensity of our sexual enjoyment.

The sexual question is thus at the heart of the pleonectic system, insofar as its ontology is a logic of being as event, and the primordial event in becoming the technological animal is none other than the appropriation of sexual *jouissance* as such, i.e. the transgression of the laws of simple animal reproduction. The origins of humanity lie in the manipulation of animal sexuality, its transgression, the appropriation of *jouissance* as such.

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For the pleonectic system, jouissance is the fundamental affect. This is because the emotion in which it consists relates to eternity as such. Sexual emotions are indeed physical, immanent emotions of eternity. When we experience sexual pleasure, we feel that we are potentially enabling the reproduction of the species over millions of years, which opens the door to infinity. Enjoyment brings infinity physically within our reach. That's why sexuality plays such an important role in our lives, and why we strive so hard to repeat sexual pleasure in the vain hope of making it last forever. In sexuality, enjoyment is like eternity felt directly through affect. Hence its affinity with the event as such. Indeed, jouissance is the affect of perfect coincidence with oneself, of transappropriation.

Enjoyment is, of course, gendered. On the male side, it coincides with the very moment when cells are donated for the reproduction of the species. On the feminine side, we'll come back to this in more detail, but let's just say that it originally relates to the very moment when the anthropological proto-female is fertilizable. It's when the female is fertile, during the period known as oestrus - fury in Greek - that we can speak of feminine proto-jouissance as a reproductive trance. Proto-feminine jouissance is directly linked to the period when, being fertile, the female is concerned with her possible reproduction.

On both sides of sexuation, then, it's always a question of a kind of asymptotic approach to the infinite, an approach in which the immortality of the species is at stake.

What's important, then, is to grasp that each time it's a matter of a brief, ecstatic coincidence with the infinite, which is the very philosophical definition of the event.

Enjoyment therefore has the same structure as the event, and is thus directly related to being insofar as it is the maximal affect of coincidence with oneself. In the pleonectic system, affect is nothing other than the mathematical index of appropriation. In other words, jouissance is the maximum mathematical index of transappropriation. What is self-coincidence all about? It's about finding oneself, as a body, for a very brief moment, totally outside representations. It's about experiencing oneself as a body whose sensation is no longer mediated by the endless network of representations assigned to us by the fact of speaking. Through enjoyment, for a brief moment, we finally manage to coincide with ourselves. It's for this reason that some have referred to sexual pleasure as "the little death", for in death, a moment of real coincidence with oneself, there are no longer any representations to hold on to.

If jouissance has an ontological status in the pleonectic system, it's precisely because this affect is the event affect as such, and that, reciprocally, every event has a "jouissive" structure of coincidence with itself. The Big Bang, for example, which took place some 13 billion years ago, can be seen as a kind of gigantic material

“orgasm”. It would thus be the very empirical dispatch of being. If being is an incessant differential production of events, a production of more or less intensive differences, then jouissance is the appropriating feature of the event. The greater the appropriation of being, the greater the coincidence with the self, the greater the jouissance. It therefore makes sense to speak of a primordial jouissance of being. For the first time in philosophy, we are witnessing the elevation of jouissance to the dignity of an ontological concept.

In fact, in the pleonectic system, being never ceases to expand and intensify, event after event. Each time, through appropriation, it is a matter of increasing being as such. In other words, being is an impulse. There is a dynamic of being, and there is no gift of being except against a backdrop of appropriation. What does this mean? It means that in the pleonectic system, being is always given from having. Being is an infinite series of appropriations/expropriations, always in the process of becoming. This is what allows us to say that, in the pleonectic system, having precedes being.

The ontology of the pleonectic system is a logic of being as event. And what signals that there is an event, something new in being, is none other than jouissance. In the system of the pleonectic, then, there is a meta-physical jouissance directly linked to the appropriation of being. Jouissance thus has a very special double status. It is both the affect of our physical eternalization within the species, and the metaphysical affect of the eternalization of the laws of being once enacted.

In other words, metaphysics enjoys eternalizing the laws of being that it has appropriated.

If, for psychoanalysis, anguish is the fundamental affect insofar as it is the one that does not deceive, insofar as it is the signal of the real as such, for the system of the pleonectic it is jouissance that is primordial as the signal of the intensification of being as event.

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The pleonectic system is, strictly speaking, a phenomenology in Hegel's sense. It is, neither more nor less, we might say, than a physics of history. Fundamentally, then, there is a dialectic inherent in the pleonectic system. This dialectic takes the form of four dialectical modules, all of which interlock and make it possible to describe the whole of human destiny.

The challenge, then, is to grasp how the vertiginous logic at work in the pleonectic system turns it into a brand-new transcendental empiricism, one of whose main leitmotifs is to make transgression and transcendentalization equivalent.

What better way to grasp the conceptual syntax that underpins the entire system than with the sexual question, to see the very dialectical mechanics of the pleonectic system at work? Indeed, as we've seen, human sexuality is derived from an imitation of nature. This mimesis of nature will, through transgression, lead to the laws of reproduction being surpassed, and thus to their enactment in the scientific form of the mathematization of the affects of sexual jouissance, a mathematization that will open the way to unheard-of forms of life, such as the practices of intensifying desire and jouissance that are S.M. or D/S practices. Finally, these practices, which have become civic laws and new "norms", may once again be imitated to create an artistic representation of them.

The final work of art is nothing other than an imitation of the imitation that is politics, which is itself an imitation of science, which is itself an imitation of "nature". Mimesis of mimesis of mimesis of mimesis. And it is in this potentially infinite structure of repetitions, each time bringing forth something new, in this structure of mimetic duplication, that the dialectical mechanics of the entire system resides. This purely philosophical dialectic, once set in motion, linking all areas of human life, be it sexuality, science, politics or art, then has an explanatory power that surpasses all other fields of knowledge. The system of the pleonectic as phenomenology will thus have imparted to thought a brand-new dialectic capable of helping us to pose entirely new problems, in order to think afresh about the times that are opening up before us.

And it is here, too, through human sexuality as a whole, that we see most clearly the dialectical leitmotif of the pleonectic system: the techno-mimetic event, the imitation of phenomena by technology and the technological amplification of phenomena by their parody, is to go beyond that which is imitated while retaining something of it.

The grammar of this dialectic is based on the four transcendental features of the pleonectic system. These categorical doublets, a veritable table of the categories of the pleonectic, delimit phenomenologically neither more nor less than all that is possible in anthropological experience.

First we have the appropriation/expropriation doublet, whose condition of possibility is the second mimesis-*tekhne* doublet. Then comes the phenomenological feature of the transcendental transgression-legislation doublet. And finally, the fourth and last doublet, *katharsis-aufhebung*.

Let's apply these four doublets to the sexual question as such. Through *mimèsis-tekhne*, we succeed in appropriating the laws of reproduction by transgressing them, which will give rise to new forms of civic life, legislation, while preserving, *katharsis-aufhebung*, what was initially suppressed in access to a sexuality that has become free, i.e. the capacity of the species to continue reproducing. What then remains is

expropriation, strictly proportionate to what has been appropriated, and consisting of all the Evil that the impulse will give rise to once it has taken flight from the detachment of instinct alone.

Human sexuality consists in overcoming the animal instincts of reproduction. What is surpassed is nevertheless preserved in the form of parodic amplification. What's more, this overcoming not only "suppresses" what it overcomes, but, in a very precise sense, creates the very thing it overcomes. We would never have known anything about the laws of procreation to which other animals are subject if we hadn't "surpassed" these laws both in our most conformist anthropological mores and in our most debauched practices.

Once again, we see how transgression always precedes legislation. The appropriation of the laws of nature and being is in fact a transgression of these laws, a transgression that merges with scientific transcendentalization as such. And it is the transgression of these laws, this overcoming-conservation-excretion, that enables the establishment of a regime of new "laws" that are the rules of civic life, what the pleonectic system will call the Political.

The laws of marriage, monogamy, the family, etc., came into being thanks to their ability to manipulate the laws of natural reproduction, to conceal and simulate oestrus, for example. In order to secure greater cooperation from men, for example, by making them parodically sexually available at all times, or by concealing the moment when they are actually fertile, women will have given birth to unnatural rules that will later become absolutely necessary for life in society. If freedom is the ability to give oneself unnatural laws, we can even say that the pleonectic system demonstrates that the origin of freedom is sexuality. On the male side, achieving the transappropriation of *jouissance* will give rise to other unnatural laws no less important in certain lifestyles, enabling, for example, the intensification of male desire through the almost mathematically regulated rituals of S.M.

To manipulate laws is to transgress them, and to transgress is none other than to transcend - transgress and transcend have the same etymology. Transcendentalizing is nothing more or less than universalizing one law through the transgression of another. And it is this vertiginous process of transgression-transcendentalization that drives the whole phenomenology we call History.

Human beings are never simply immanent, but transcendental beings who transgress the given. He is, therefore, a being-of-mediations. Everything he experiences is always mediated, mediatized, by representation, and this is why we never coincide with ourselves, being always already divided as subject by the technology of being the techno-mimetic animal. Man is in fact the animal physically emptied, *exté-nué*, mutilated by techno-mimetic supplementation.



All the transcendental doublets of the pleonectic system are taken from the empirical in the form of events occurring at a given moment in the history of the Universe. This is the empiricist side of the pleonectic system. Transcendentalization proceeds each time on the basis of empirie, and as such is a means of intensifying being as event. And it's because it's an infinite process of universalizing laws from the transgression of other laws that we can speak of the philosophy of the pleonectic as transcendental empiricism. Transcendental empiricism means that it is by means of techno-mimetic virtuosity, through the permanent transgression-transcendentalization of the given-empirical, that man will have been the one to reach the surpassing of phusis, a surpassing that has the name of technoscience as a whole.

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The pleonectic system may be a philosophy of transcendental empiricism, but it is nonetheless, strictly speaking, a philosophy of Evil.

Evil is the exclusive and gratuitous anthropological capacity to bring natural suffering to exponentiation. We can already see how, by perverting the laws of re-production in order to transcend them and extract supernumerary pleasures that didn't exist before, we have opened up the possibility of Evil. Perverting reproductive animal sexuality means turning instinct into drive. While instinct was never gratuitous, since it was simply a matter of blind obedience to laws of which we had as yet no knowledge, the same cannot be said of drive. Sade didn't wait for psychoanalysis to show us the torments that man can inflict through his perverted sexuality. From the outset, sadism is an integral part of sexuality. Appropriation is always accompanied by expropriation.

Pulsion is the mimetic manifestation of instinct. It is its transcendentalization, its transgression, and thus opens the door to an intensification of human sexuality, as well as to the advent of hitherto unheard-of evils - such as sadism in all its forms, sexual slavery, serial rape, witch and sodomite bonfires, torturous paedophilia, zoophilia, as well as depression through exhaustion, jealousy, suicide and so on.

What's special about human sexuality is that it allows us to eternalize the very law of self-eternalization that is reproduction, in order to isolate affect and target it for its own sake. While this opens the door to ever more numerous and intense pleasures, it also opens the door to the possibility of Evil as such. It's the birth of human sexuality as an initial perversion, in which our arch-faculty of manipulating our libido consists, that opens the door to the full range of our manipulative virtuosity, for better or for worse. Religion rightly sensed that the origin of all our ills was none other than the birth of human sexuality.

If we are in our own right the transgressor, and this has enabled us to be the one to enact science in the empty form of logical-mathematical laws, we are nonetheless, by the very fact of this mad faculty, the one who alone will be capable of doing Evil.

While the pleonectic system is a powerful dialectic that enables us to grasp the mechanism of all human phenomena without exception, it also confirms philosophically what religion had foreseen with its original sin. If, for a long time, for philosophy, the sexual question was what was wrong and science what was right, with the pleonectic system things have finally been put right. Science is not good, it's both a lot of good things and an infinite sum of nameless atrocities.

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We'd now like to present a major clinical discovery of the pleonectic system, a discovery made in the context of sexuality, and which may one day open the door to a whole new clinical approach to the question of various psychopathologies. This discovery concerns jouissance on the female side of sexuation.

The pleonectic system provides one of the possible keys to the mystery of feminine jouissance. This discovery may come as a surprise at first, but there can be no doubt that the day will come when it will be accepted as self-evident. Without going into the details of the demonstration, we're going to give an outline of this brilliant discovery.

If jouissance is the very affect of transappropriation, the affect that enables us to feel the infinite within our bodies, then jouissance arises originally at the moment when we are able to perpetuate the species as such. On the male side, things are very clear: enjoyment almost always coincides with the very moment when the cells are released that will enable the continuation of the species. On the female side, things are murkier, but after all, why shouldn't it be the same? Why shouldn't feminine jouissance also be originally linked to the moment when a woman must be fecund in order to perpetuate the species? Why not make feminine jouissance something to do with oestrus as such? What if the whole enigmatic notion of feminine jouissance is nothing but an immense parody, an immense simulacrum, of the period when the proto-human female was originally really fertile? Enjoyment is not to be found in coitus at all. Couldn't the erotic trance sometimes observed in women simply be a simulacrum of oestrus? What if, in the final analysis, the famous feminine jouissance had everything to do with desire? Just think about it.

The pleonectic system calls this original moment of feminine proto-enjoyment desire= enjoyment. Feminine jouissance would thus originally be no more than an imitation, and thus as such a singular deformation of the original state in which the

female was visibly fecundable. The caricature that gives truth to this parody is to be found in the open air of lambda hetero pornography. You only have to watch one such film at random to see that the actress is in fact constantly simulating that state called desire= enjoyment by the pleonectic system, which was originally nothing other than the state in which the female was capable of being impregnated, and which consists, through the vulgar acting of the adult film actress, in simulating the “woman in heat”. This state of desire= enjoyment was at one time so simulated for the needs of the proto-feminine cause that anthropological women ended up not even knowing - apart from an unconscious knowledge - what their jouissance was originally about.

To understand this desire= enjoyment, we have to be careful not to understand the word “enjoyment” as something like pleasure. Enjoyment here has nothing to do with orgasm. It can take on many different forms, all of which are diffracted from their original form. It can also take on a painful form, and show itself through many afflictions. If one of its purely parodic manifestations can be seen in the game of simulating the “woman in heat” in lambda hetero porn cinema, another of its manifestations can be found in photos of the sublime hysterics of Charcot's time.

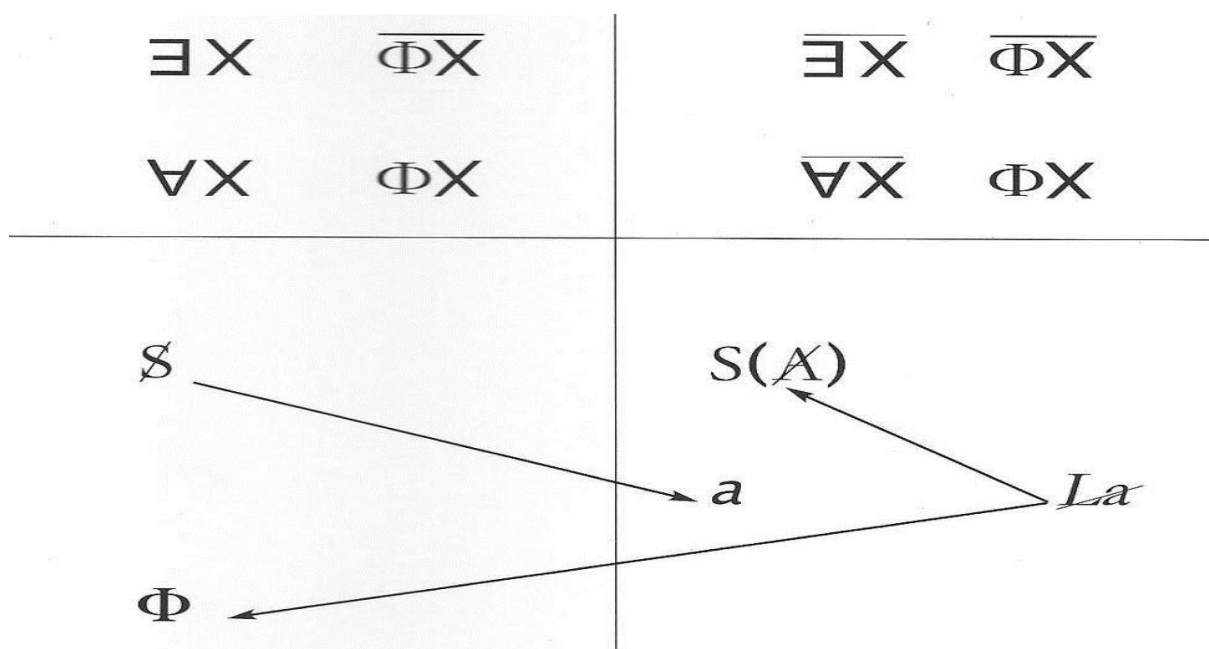
Feminine jouissance, which was so enigmatic, was therefore not at all to be found in the feminine orgasm - an orgasm, as we have seen, linked to the technological, i.e. cultural, activation of the clitoris - but in the troubled state, now unconscious as such, in which it was originally a question of the pro-human female being truly fertilizable. Desire= enjoyment is feminine jouissance insofar as desire itself was originally the jouissance manifesting the possible eternalization of the species. Desire= jouissance is a state that now covers a phenomenology so singular for each woman that psychoanalysis itself could not find its young in it.

We understand why Lacan could say that women experienced feminine jouissance, but could say nothing about it, evoking mysticism, the ineffable reaches of the infinite, the logic of the not-all. In fact, this jouissance had become unconscious by the very fact of its original appropriation. By learning to conceal and simulate oestrus, mainly for the needs of her cause, the original woman had blinded herself to her own jouissance.

For Lacan, the question of female sexuality was an enigma. It was only at the end of his teaching career that he would propose something about this dark continent already evoked by Freud. It was in his “L'étouffé” of July 1972 and in his Seminars *Ou pire...* and *Encore* that Lacan put forward his formulas for sexuation, which we summarize here.<sup>1</sup>

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<sup>1</sup> The table of sexuation is given by Lacan in his Séminaire, livre XX, *Encore* (1972-1973), Paris, Le Seuil, 1975, p.73.



The paradox is that Lacan is going to propose mathematizations of what it's like for men and women at the very moment he's explaining that feminine jouissance resists all symbolization, all mathematization. This paradox is condensed in the invention of the not-all symbol, which becomes a new logical modality invented for the occasion, and which is no longer strictly speaking a matter for mathematics. If logic is used to address the question of sexuation on the female side, it's because for Lacan, logic as a science of the real is the discipline that deals with impasses, aporias and paradoxes. If there is no sexual relationship, it's because human sexuality has reached an impasse. "Logic bears the mark of the sexual impasse", Lacan wrote in his Seminar *D'un discours qui ne serait pas du semblant* on May 18, 1971.

Using modal logic, Lacan wants us to understand that the feminine is not the complement of the masculine. This means that what is not male is not as such female, and vice versa. The recourse to the not-at-all on the female side means that, from the moment when "Woman doesn't exist" - i.e., when it's accepted that we'll never find an essence or en soi of woman, that there's no such thing as woman as an entity - we'll just have to go and look at them one by one. Women don't do what men do together, they don't totalize, they are not-all, they resist the universal as such. So we have "not-all-women" on the right-hand side of the picture. Nonetheless, the not-all is not to be seen as the "negative universal", but rather, as Lacan put it, "discordance" as such. This reflects the fact that, while men "once you've seen one, you've seen them all" - since they are together, they totalize - the same cannot be said of women. Women are one by one. And while it's quite possible that women are familiar with the phallic function, they are by no means reduced to it. In the final analysis, this

means that a woman can, if she so wishes, side with the phallic function and obtain its jouissance, but above all that she has access, if she so wishes, to an additional jouissance, but one that goes beyond her, that divides her, that makes her Other to herself, a jouissance cut off as such from phallic jouissance and which Lacan notes  $S(\bar{A})$ . In other words, for a woman, jouissance as such is dual, giving her access to an additional jouissance. All speaking beings have access to phallic jouissance, but only a part of them, known as feminine, has access to an additional jouissance that is ineffable, non-localized and unlimited. What gives us an idea of this Other jouissance for Lacan is the jouissance of the mystics, where the ego is dissolved in the pure love of God. For in Other jouissance, it's a question of emptiness as eclipse of the subject and as energy, but always felt directly in the body, albeit with a diffuse, delocalized sensation in the sense that it doesn't mobilize the orifices of the body's erogenous zones. If we were to talk about this feeling, we'd say things like "an incommunicable sensation", "a satisfaction outside the link, outside time", "an event never before experienced that took place in my body", where we grasp that this jouissance has to do with the infinite in the sense of the unlimited<sup>2</sup>.

All this remains confusing, because women can never say anything about this Other jouissance that divides them, except that they experience it. And so it was not until the perspicacity of a singular philosopher that it was restored to her, by making the original feminine libido a moment when desire merges with jouissance. Feminine jouissance thus ultimately consists in a parody of the trance experienced by the female mammal during oestrus. This trance of desire is already jouissance in its own right.

Feminine jouissance thus preserves the original animal identity of desire and jouissance, but at the very point where it suppresses it. The feminine libido is the suppression of the original state of the animal reproductive rut, where desire and jouissance are one and the same thing, but preserved in a modified form. The whole complexity lies in the extreme variability of this preservation, which appears to be highly singular for each woman.

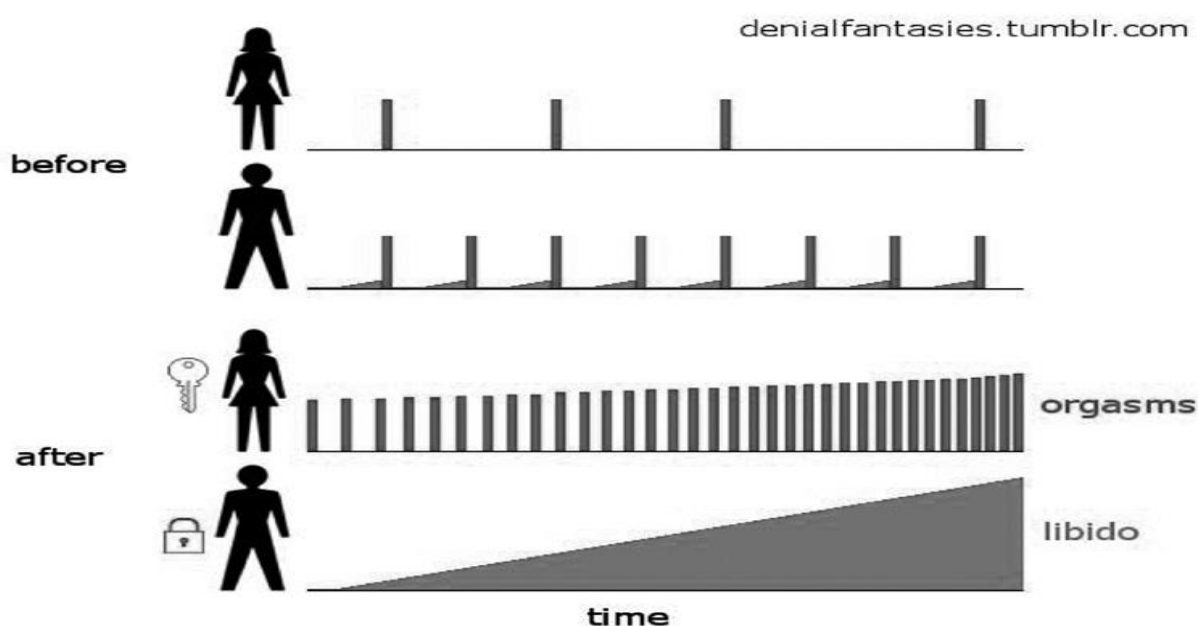
And so the debate with Lacan, starting from the system of the pleonectic, would focus on feminine jouissance as Other for the psychoanalyst and as parody for Mehdi Belhaj Kacem. For it goes without saying that, from the point of view of the pleonectic, a man can also inscribe himself under the auspices of feminine jouissance, but it will be because this jouissance is parodic - even if this parody remains

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<sup>2</sup> Finally, the women who can evoke this jouissance will also say that at the time they were hidden, outside the family, on the sly, in secret, with a stranger - in short, that they experienced this Other jouissance in situations of transgression. Mehdi Belhaj Kacem also refers to the non-phallic, non-penile jouissance experienced by homosexual men. What's important to remember is that in both these ways of describing Other jouissance, we're talking about an experience that may be diffuse, but which in each case involves the body alone.

unconscious as such. Where Lacan and Mehdi Belhaj Kacem would surely agree is on the reality of the experience of feminine jouissance. For Lacan, this jouissance is experienced through the body, just as it is for Mehdi Belhaj Kacem. We might then ask whether there is indeed a dissymmetry between the masculine and the feminine for both of them, which as such would never be complementary, which would never be related, since in the system of the pleonectic, as we shall see, the S.M. or D/S games do seem to propose a conciliation. However, it's not really a question of men and women, but of mistresses and submissives, or dominants and dominated. Let's not forget, however, that this S.M. or D/S sexuality is from the outset subject to semblance, since, as we'll soon see, it's a question of making sexuality nothing more and nothing less than a game - a game in which semblance makes it possible to obtain quite real effects, in the form of enjoyments that differ in intensity and frequency on both sides of the sexuation. This is illustrated by the following diagram, which could be a kind of analogy of Lacan's formulas for sexuation, specific to a practice of D/S sexuality. By removing the enigma of the feminine, these formulas make Lacan's almost crystal-clear: the additional jouissance of the feminine has to do with the original superposition of its desire and its jouissance. We might even say that the D/S formulas simply subsume Lacan's.

Tiresias is thus fully confirmed, whether for psychoanalysis or for the pleonectic system. As the additional jouissance known as feminine can be added to the phallic jouissance on the female side for psychoanalysis, and as desire originally merges with jouissance for the pleonectic, it is indeed women who potentially have the most intense sexuality.



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In any case, we owe the pleonectic system a debt of gratitude for having solved the enigma of feminine jouissance. De-sir=jouissance is thus its original name. To conclude, we'd like to talk about the clinic that could be removed from the pleonectic system as such. In fact, the latter gives a highly singular definition of the psychoanalytic unconscious.

The psychoanalytic unconscious, revisited by the pleonectic system, is based on the fact that animal sexual pleasure is none other than the genetic "knowledge" of perpetuating the species over millions of years. It is precisely this "knowledge", as we have seen with female pleasure, that becomes the unconscious of psychoanalysis. Sexual emotions are in fact originally the physical, immanent emotions of eternity, what is "repressed" as such. The unconscious in the sense of psychoanalysis thus originates in the technological animal's secundarization of the original laws of evolutionary survival, appropriating them always with a view to a pleonectic exponentiation that will be paid for at the price of the expropriation we have seen to be the deployment of Evil as such.

Neurosis and madness strike man precisely because he is the denatured animal, the animal exhausted by ever more intense, ever more numerous pleasures made possible by his techno-mimetic virtuosity. The many ills that afflict man, from melancholy to depression, from schizophrenia to paranoia, from hysteria to obsessive neurosis, stem precisely from the countless advantages he has granted himself by the very fact of techno-mimetic appropriation. Because he is the one who dominates animal life through transcendental appropriation of the laws of nature, man is the physically mutilated animal. What he appropriates will be expropriated in a strictly proportionate manner: a formidable dialectic of lack and excess to which we owe our many psychopathologies. As a technologically divided animal, never instinctively coincident with itself and its environment, always mediated by immense networks of representations, always absent as such from itself, man is the only one to be affected by psychopathologies of all kinds.

For example, it's precisely those who claim immediate coincidence with their own subjectivity, their own desire, who end up neurotic. The neurotic is the person who lacks critical distance from his or her own re-presentation as a subject. The absolute lack of distance from oneself is precisely what makes sexuality sick, morbid, pathological. The very source of neurosis is none other than the belief in coinciding with oneself. For the pleonectic system, neurosis is ultimately a pathology of social adaptation.

Since human sexuality is from the outset a perversion of the natural laws of reproduction, the latter becomes entirely a sum of arbitrarily imposed unnatural rules. Neuroses thus arise from the imposition of sexual norms that do not come from the subject.

So how do we get out of a neurosis? If freedom consists in giving ourselves unnatural rules, then we can well imagine that one way out of a neurosis is to act in such a way that we can set our own standards for our sexuality. In other words, to make sexuality a game in which we set our own rules. This is what the pleonectic system proposes as a way out of neurosis. For example, the new S.M. or D/S practices being democratized at a rapid pace in Western countries are all about freely imposing constraints on ourselves in order to regulate our sexuality as best we can. In a way, these practices are an attempt at the mathematization of affects, and we can well envisage a therapeutic clinic that would best treat neuroses through this very mathematization. It's a question of becoming entirely free by fully choosing submission.

From the point of view of the pleonectic system, hysteria consists, for example, in the total displacement of original, purely instinctual energy, which has become forever inaccessible as such to techno-mimetic animality, into semblance and the suffering inadequacy of this semblance. As a result, the mimesis of oestrus becomes a permanent suffering, a negative affectual intensity. The libidinal energy displaced from oestrus is redistributed in twisted circuits. The libidinal energy forever deferred from the original oestrus is converted into negative intensity.

For the pleonectic system, drive is instinct distributed by algorithmic cutting, so to speak. Pulsion is thus “ma-thematized” erotic affect. In D/S or S.M. practices, the aim is to obtain millimetric jouis-sances, and above all to achieve a cathartic overcoming of neurotic impasses. For example, for some women, engaging in D/S games enables them to redistribute their libidinal energy through a completely new game of pretence, so that their jouissance is no longer diffracted in a suffering way, but is instead positively intensified as such. A large number of women today are thus able to leave behind their hysterical structure, inventing their own sexuality and forcing themselves through D/S or S.M. games.

The affectual force of drives, from the pleonectic angle, derives from the very emptiness of representation, the deferred emptiness by which we modulate, and even “mathematize”, our affects. If our impulses sometimes turn out to be “violent”, it's only because technological deferment is the very name of violence. It is in the extreme control of our impulses that extreme evil resides. As such, mastery is a pathology, and it merges purely and simply with the human pleonectic. This is what the whole pleonectic system demonstrates, by making the psychoanalytic unconscious the price of expropriation that necessarily follows from the stranglehold placed on evolutionary laws and, in particular, the predatory laws of animality. The strength of the pleonectic system, then, is that it opens the way to a clinic of ma-thematized affects that could take care of contemporary neuroses in a completely new way.



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We would have achieved the goal we had set ourselves if, having now reached the end of what we had to say about the pleonectic system based on the sexual question, it became clear just how powerful the unheard-of dialectic of this system, teeming with conceptual inventions, was, enabling us to think about all areas of anthropological enclosure without exception.

The contribution of the pleonectic system to philosophy is to have shown that being is, everywhere and always, an incessantly differential production. Indeed, being is accomplished in event, and event is nothing other than being in intension.

Thinking of being as event, event as repetition, repetition as mimesis, and mimesis as that which brings about the new in being through the appropriation of pre-existing laws, is the strength of the philosophy of the pleonectic. The techno-mimetic event, the emergence of this purely anthropological virtuosity enabling the identification of the laws of being, this brilliant subsuming artifice, is indeed the very essence of man.

Considering identity for the first time in philosophy not as an ontological “invariant” but as an event, an operation, a utilitarian creation of the techno-mimetic, the pleonectic system demonstrates that this exorbitant faculty of the human being is phenomenally in continuity with the entire temporal and spatial logic of being then thought of as an event.

Identity is an event, because it goes beyond imitation. It perverts that which is imitated, suppressing while preserving, creating the new by effecting a displacement each time. The whole mimesis-techknè-katharsis-aufhebung complex is at work.

The human being is nothing other than an animal capable of the event that is identity. He is the one who possesses techno-mimetic virtuosity. The pleonectic system demonstrates that it is the ability to duplicate what other beings merely undergo that characterizes our singular eventfulness. The repetition of repetition, the mimesis of mimesis, the semblant of semblant - in other words, appropriation understood as techno-mimetic appropriation - is none other than the human faculty of doubling. To repeat repetition is not to iterate it an umpteenth time; it is, precisely, to do what no other human being does: to appropriate repetition. This appropriative doubling produces an unheard-of novelty every time.

The pleonectic system demonstrates how Cro-Magnon man is the one who, at the very moment of the birth of human sexuality, introduced a truly miraculous capacity for incessant innovation. It was with the appropriation of the laws of reproduction

that humanity truly emerged. Innovations of all kinds, true intensifications of being as an event, are not, however, solely a matter of good. Evil, an entirely human creation, is also the fruit of identity as such, as the production of difference. Evil, human sexuality and techno-mimetic technicality are thus entirely inchoative.

The pleonectic system thus dialectically demonstrates how the new can emerge from the old. It is identity that is the source of difference, enabling an infinite amplification of being as event. The event as such is never outside being; it is the concentration of being, the very exponent of being.

Once we've assimilated the logic of the pleonectic, we can no longer see the visible as it is in the same way. The world appears to us in a completely different light, and we realize that we can no longer live in it as we did before. Once you've read the pleonectic system, it's a complete reconfiguration of our being-in-the-world. And for that, we can never thank Mehdi Belhaj Kacem enough.