

# God of Psychotics: The Case of Judge Daniel Paul Schreber and Beyond

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Schreber's doctor, Professor Flechsig, believed that his patient was a sick and irrational man that should be deprived of his legal capacities. The assessment prevailing at that time of people afflicted with psychoses was that they are uncontrollable and unable of logical thinking. This condition widely remained medically undefined. However, a certain awareness can be detected in Schreber's manner of dealing with his repressed desires—homosexuality, narcissism, and megalomania. We assume that his conviction came from using God as a filter for the thoughts that were consuming him and as a tool in reaching a sort of acceptance towards his condition. At the root of his problems was the conflicted relationship with his father (his inability to establish the Master of Signifier). Perceiving God as a super-father figure was a vital strategy for Schreber in his search for a cure. The larger issue of psychosis is its invisibility and our tendency as a society to sideline people afflicted with this type of mental issue and not seeing them as regular citizens. Whilst analyzing the case of Judge Daniel Paul Schreber and relating it to the concept of God, the conclusion that stood out the most was how God was a key strategy in resolving and accepting his delusions towards the establishment of a signifier: the Name-of-the-Father.

*Keywords:* father, God, Master of Signifier, paranoia, psychoses

In this paper, I would like to describe the “private religion” of the German Judge Daniel Paul Schreber. First of all, I emphasize that God for Schreber is he is a material God, closely related to nerves, the sun, and language. God is above all—nerve, light, and language. That is why God is for Schreber omnipresent and omniscient. The key question is: Who are atheists and are atheists first and foremost servants of reason, doctors, and scientists? Does atheism mean for Schreber “murder on the soul” be instrument of reason? Who is the murderer of souls? Are doctors, a psychiatrist a real “murderer of souls”? The important question is also: Whether in Schreber's religion a woman can only be a “true believer”? Is the man—as a representative of the “inferior gender” condemned to atheism? Is that why our judge wishes to become a “woman of God”?

Furthermore, what does Schreber mean to talk about the “right of man to be mindless”? What is, experienced everyday by Schreber, the destruction of the world? And what is its reconstruction? Is the sun's rays the “seed of God” which can fertilize Schreber's body? What does Schreber mean when he writes that his body was the subject of “divine miracle”? What is the miracle for Schreber at all? Is religion possible only as a miracle and not as a necessity? Pascal said that without Christ, we do not know what our life is, what our death is and what God is for ourselves. Schreber appears to be similar to Pascal: Faith is for him is also based on

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miracles. If so what can make that an atheist or libertine go from “unbelief” to Christianity? The answer is: The miracle retains God’s intervention. An atheist is someone who doesn’t believe in miracles. Schreber is an atheist who has regained her faith in miracles.

After this brief philosophical account and introduction, let us come back to the facts. In 1903 was published “*Memoirs of My Nervous Illness*”, a book wrote by Daniel Paul Schreber, a judge of the German Parliament that had the necessity of being away of his public functions for different periods of time, in an attempt to recovering from his serious mental disorder. Freud seemed to be a researcher who was always preoccupied with the exclude people. Those ones that society of his time, and maybe of our time, classifies only as crazy, insane, hysterics, “neurotic”, psychotic, perverse, etc. Therefore, based on Schreber’s publication, Freud (1911) developed strongly his theory about psychosis, which is still nowadays renowned by scholars interested in mental health all over the world. He says that Schreber’s psychosis is caused by an exaggerated narcissism and consequently a homosexual repressive desire.

Following and sometimes going further than Freud, Lacan (1957) also posited some very important considerations about psychosis. He brings us the concept of the foreclosure of the Name-of-the-Father (a fundamental signifier) in order to explain why the psychosis happens. He says that once we do not have a proper instauration of this Main Signifier, we may also have problems in our symbolic order; this one is responsible for the instauration of the subject in a such. Without it, we take the risk of not being capable of navigating between the real and imaginary orders, function of the symbolic. Schreber had the delusion that he was the women of God, and He had choose him in order to give birth to a new generation of pure people, and for that he needed to make sex with God. Following the Freud and Lacan theory, all the traumas Schreber had was because of problems regarding to his with his father, which was a famous German orthopedist and a strict father who used to obligate his sons on doing heavy procedures of physical education and posture.

In this paper, I consider that the way on which Schreber’s unconscious found to survive in this world with his psychosis was an acceptable and intelligent link he did between God and his father. He tries to substitute the image of oppression from his father to God. In this case, he could fulfil all his desires caused by the foreclosure of the Name-of-the-Father (narcissism, homosexual, and megalomania). For the better development of this text, I bring again important details of Schreber’s case, Freud’s position on psychosis and explanation and Lacan’s theory of foreclosure of the Main Signifier. And it is exactly because of those theoretical material, especially the attempt somehow that the judge had to inscribe himself on the symbolic order that I do want to try agreeing with Schreber on this paper, when we was fighting to get his outside social rights again besides of his delusion. The delusion of being the woman of God was the way he create to persist on living; it was the only acceptable manner of trying to restore what was not there from the beginning or better saying, it was not well inscribed: the Name-of-the-Father.

On the second half of 19th century, the renowned Doctor of Law Daniel Paul Schreber (25 July 1842-14 April 1911), around his forties, got sick for the first time when he was applying for the election of the German parliament Reichstag on 1884. At this time, Schreber was already filling an important position as a judicial officer. After his first six months of hospitalization, he returned home in 1885 feeling completely reestablished, besides of his apparent only problem that he and his wife could not have a baby. He got married six years before this first admission on Leipzig Clinic, on which Prof. Dr. Flechsig was the director and during the time, the doctor wrote a report about Schreber health problem as it was a “hypochondria”. After his recovering, he returned to work in a similar position in Leipzig.

In 1893, just before his second illness, he was appointed President Judge over a Division of the Saxon Appeal Court in Dresden. In this same year, in his house, he would have had an idea, while he was in a state between sleeping and waking, of how pleasure could be the feeling of a woman submitting to the act of copulation. Few time later, he presented his second mental disorder forcing him to return to Flechsig's clinic, where his condition get worse, beginning with a torturous insomnia, ideas of persecution based on sensory illusions, later visual and auditory illusions became more frequent. He sat stiff and motionless for hours; his suffering was such that he attempted suicide and sometimes tried to drown himself in the bathtub.

He believed that he was dead and decomposing, that he was suffering from the plague; he asserted that his body was being handled in all kinds of revolting ways; and, as he himself declares to this day, he went through worse horrors than anyone could have imagined, and all on behalf of a holy purpose. [...] His delusional ideas gradually assumed a mystical and religious character; he was in direct communication with God, he was the plaything of devils, he saw "miraculous apparitions", he heard "holy music", and in the end he even came to believe that he was living in another world. (Freud, 1911, p. 89)

Before his second internment in Prof. Dr. Flechsig's clinic, in 1893, Schreber considered that the doctor was his persecutor and called him a "soul-murderer".

Schreber compered the acts of Flechsig with the acts of the Devil. Then, another manifestation of his delusion affected his relation with God, without affecting his relation with Flechsig that was his only enemy. In the beginning, God was on his side but He became someone who collaborates with his destruction. On the other hand, Flechsig had kept the role as his opponent and had influenced God in His decision of changing the "side".

In 1894, Schreber was transferred to another asylum where Dr. Weber was the director. The disturbance took on its final shape, but from year to year, his personality was rebuilt, and apart from the isolated peculiarities of his redemption beliefs, he was able to reestablish his social functions, including take care of some familiar financial businesses.

Schreber did not care about religion or discussion about God before he got sick. In 1899, Dr. Weber, made remarks about Schreber's health in his report, claiming that he did not show signs of confusion or psychic inhibition; the doctor said that he was able to clearly order his ideas in a cohesive and concise way. Not even his intelligence was impaired. Thus, the state of the patient presented great change and now he considered himself capable of be independent. In 1900, beside of his stable personality, with his numerous requests to the courts on which Schreber strove to regain his freedom again, he did not renounce his delusions. In 1902, his civil rights were reinstated; the court decision that returned to Schreber his freedom summarizes the essence of his delusional system in a few sentences: He believed that he had the mission to redeem the world and restore the lost state of bliss; it could only take place if he were transformed from man to woman. This mission would have been given to him by God and the primordial part of this delirious stage was when he would have to be transformed into a woman, a delirium that began from his ideas between state of sleeping and waking. In addition, the following year, his book *Memoir of My Nervous Illness* (1903) was published.

Schreber (1903) rewrites in his book what his first doctor, Dr. Weber, wrote in a report about his suppositions on Schreber's case. Here is the citation of a fragment in order to confront with Freud's text.

The most essential part of his mission of redemption is that it must be preceded by his transformation into a woman. It is not to be supposed that he wishes to be transformed into a woman; it is rather a question of a "must" based upon the Order of Things, which there is no possibility of his evading, much as he would personally prefer to remain in his own honorable and masculine station in life. But neither he nor the rest or mankind can regain the life beyond except by his

being transformed into a woman (a process which may occupy many years or even decades) by means of divine miracles. He himself, of this he is convinced, is the only object upon which divine miracles are worked, and he is thus the most remarkable human being who has ever lived upon earth. (pp. 386-388)

Weber posits that the delusion of the redeemer is the nucleus of religious paranoia, the additional factor that realizes the redemption is the transformation (in a woman). On the other hand, Freud believes that the idea of becoming a woman is the primary delirium, that one he regarded from the beginning as a serious injury and torment. Freud also says that Schreber is related with the role of redeemer in a secondary mode.

There can be no doubt, moreover, that originally he believed that the transformation was to be effected for the purpose of sexual abuse and not so as to serve higher designs. The position may be formulated by saying that a sexual delusion of persecution was later on converted in the patient's mind into a religious delusion of grandeur. The part of persecutor was at first assigned to Professor Flechsig, the physician in whose charge he was; later, his place was taken by God Himself. (Freud, 1911, p. 75)

In order to make his argument stronger regarding to Schreber's delusion of emasculation, Freud also says that the voices he used to hear do not treat his sexual transformation in something good, healthy and normal but a sexual shame. God was even jeering at him calling him "Miss Schreber" and asking him if he "do not you feel ashamed in front of his wife" acting like a woman.

He also had the delusion of having nerves of God. For him, God was composed only by infinite nerves much more intensive than human being; there were also a close relation with the sun and the starry heaven.

He was involved in an apocalyptic atmosphere on which the world was coming to its end and he and God was supposed to give birth a new generation. He did not consider himself as an insane man, beside of his suffering and all he wanted was a "medicine" to get better, and even if we take a closer look on Schreber's writings, he may note that during his illness he was able to show very high knowledge in literature, religion, music and Greek.

Whereas men consist of bodies and nerves, God is from His very nature nothing but nerves. But the nerves of God are not, as is the case with human bodies, present in limited numbers, but are infinite or eternal. They possess all the properties of human nerves to an enormously intensified degree. In their creative capacity—that is, their power of turning themselves into every imaginable object in the created world—they are known as rays. There is an intimate relation between God and the starry heaven and the sun. Schreber also says that "The male semen contains a nerve belonging to the father, and it unites with a nerve taken from the mother's body to form a new entity" (Schreber, 1903, p. 7). His ideas of nerves were also linked with sexuality once the spermatozoon was transferred on to the nerves.

God only knew how to deal with death people. God of Schreber did not have any systematic communication with human souls, till after death. Because when God created the world he went to live far away from His creation resigned the world to its own laws. When a man dies, his spiritual parts, that is, his nerves goes through a process of purification and then goes back to God's body, because every creation of God is a part of his nerves that he send to Earth. In order to get closer to God, after death, the souls were supposed to learn the God's language, the "basic language". It was a different kind of German with lots of euphemism.

The posterior realms of God were divided in two parts, a lower God (Ahriman) was differentiated from an upper God (Ormuzd). The first one had a kind of more black appearance, the powerful one was white (Aryan). Furthermore, the two divine Beings treat Dr. Schreber on different ways during the severe stage of his illness. Another distinction he made was about dividing God between a male and a female state of bliss. The male state

of bliss was superior to the female, which seems to have consisted chiefly in an uninterrupted feeling of voluptuousness.

That it was simply a matter of illusions seems to me to be in my case, from the very nature of things, psychologically unthinkable. For illusions of holding communication with God or with departed souls can properly only arise in the minds of persons who, before falling into their condition of pathological nervous excitement, already have a firm belief in God and in the immortality of the soul. This was not by any means so, however, in my case, as has been explained at the beginning of this chapter. (Schreber, 1903, p. 79)

Another interesting thing to note is that, according to Schreber, there is a mistake in the existence of God. Nerves of human being when submitted to a process of high excitement may have such a powerful attraction upon the nerves of God that He cannot get free from them again. Consequently, His own existence may be vulnerable. It happened with Schreber, which was the one chosen to be sexual abused from God. God was furious with it since it seem to run of His hands, it was a problem of the Order of Things and It even looks like be powerful then God.

Repeated attempts are therefore made to find a justification for God's behaviour to the patient. In these attempts, which display as much ingenuity as every other theodicy, the explanation is based now upon the general nature of souls, and now upon the necessity for self-preservation under which God lay, and upon the misleading influence of the Flechsig soul. In general, however, the illness is looked upon as a struggle between Schreber the man and God, in which victory lies with the man, weak though he is, because the Order of Things is on his side. (Schreber, 1903/1955, p. 60)

Schreber had nerves of voluptuousness from his head to feet. Different from normal men, that only had those ones on their genital organs or on close area. The breasts, buttocks all parts of a woman body he believes to have the same and with the same feeling of pleasure on sensible areas of a woman. "In Schreber's system the two principal elements of his delusions (his transformation into a woman and his favored relation to God) are linked in his assumption of a feminine attitude towards God" (Freud, 1911, p. 34).

Freud seemed to be a scholar who was always preoccupied with the exclude people of society. Those ones that society of his time, and maybe of our time, classifies only as crazy, insane, hysterics, "neurotic", psychotic, perverse, etc. Something also call the attention of the psychoanalyst in Leonardo da Vinci, first because of the fact that he was left-handed and had not had any kind of love story. Freud attempted to seek what was in some ways neglected by other scholars and understanding da Vinci and Schreber not as the only ones but as important persons for analyzing. On *Leonardo da Vinci and A Memory of His Childhood* (1910), Freud presses the start button on the idea of homosexuality as being linked directly to the Oedipus complex and to narcissism. Once his mother heavily affixed the subject, this love needs to be repressed by the ego and he places himself in the mother's place consequently, developing a narcissistic complex and thus, homosexuality. But then, the question comes: The first signifier "Name-of-the-Father"<sup>1</sup> would not be there to do this service? In some cases, this inscription may fail. The Oedipus' complex, according to Freud, posits that every man wants to kill his father in order to stay with his mother. And the Main Signifier Name-of-the-Father has the role of being the first prohibition. He brings the law. The first trauma, the first inscription, the first negation by saying: "No, you cannot get in love with you mother because your mother is in love with me". But, as we will see on the further pages, sometimes the instauration of this signifier may be unsuccessful and it is the cause of psychosis

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<sup>1</sup> "The metaphor of the Name-of-the-Father, that is, the metaphor that substitutes this Name in the place first symbolized by the operation of the absence of the mother" (Lacan, 2002).

according to Lacan. In this case, the direct relationship of love with the subject himself is a premise, because once there was a problem with this Main Signifier, all the feelings are returning to himself again.

The difference between those two famous characters is that the first one could channel all desires to art and inventions. However, I would say art more than anything else here, since art is a way where we go beyond our demons (Barthes, 1979). In Schreber's case, things were quite different, he had developed psychosis and in this paper, the discussion will take part around God as a good solution found by Schreber in the attempt to fulfil the problems on instauration of the signifier Name-of-the-Father.

Freud in *Psychoanalytic Notes on an Autobiographical Account of a Case of Paranoia* (1911) suggested that, by that time Schreber had the thought of how good could be a woman on a sexual relation was regarding to his fantasy with his doctor, wishing even to get sick again in order to see him. The incubated disease had left the patient with a feeling of affectionate dependence on the doctor, who had now increased to the degree of an erotic desire. This feminine fantasy was immediately confronted with a repudiation by the judge's ego.

After the first stage of his disease, Freud notes that Schreber's female fantasy had overcome all difficulties. The generator reason of his disease, then, was a manifestation of a homosexual libido; the object of this libido was probably from the doctor Flechsig, and his struggles against the libidinal impulse produced all this conflict and it may be the cause of the symptoms.

At the time of this illness, Dr. Schreber was in his half age and therefore had reached a decisive age in sexual life. It is a period in which sexual functions, after an intensified phase of activity, enters a process of regression, both men and women may be entering in a period of disabling their reproductive functions.

Before Schreber's second nervous collapse, his wife had to leave home for a few days to take care of her own health. As soon as he returned, Schreber was different, sad and he did not want to see her anymore. I think it explains the reason why his wife was his great barrier on his attraction to men.

Freud also posits that this sexual idea of bliss was the only way the Schreber found to have a hope of conciliation with God, stabilizing his suffering. Because once God request for this voluptuousness founded in Schreber, and he was providing it to Him through nerves maybe He could be indulgent with the judge, making his suffering end.

Freud easily infers that how much beatitude God had, how much the Earth would have pleasure. All this world was the only scape he had found to fulfill his desires. The powerful God of the Christians, for example, seems to representing nothing to him, once before he get sick, he did not care about God or theology. Maybe, this was a draft of idea he used to have of God even before his mental illness.

Freud retakes several times in his text the question of the connection problematic sexual with Schreber's mental disease and brings also excerpts from the judge's book, which by this time when Freud had published his article, was already dead. Unfortunately, Schreber, who was born in 1884, did not know Freud and had no contact with any psychoanalyst, although he had the intuition that this would be his way: "[...] I cannot ask the director of a large institution that has hundreds of patients that he penetrates deep in details into the mental conformation of a single one among them" (p. 59). As we know, psychoanalysts work with subjects individually.

Schreber explains constantly about his mind problems and eroticism, as they were inseparable. Freud also describes that Schreber was a man of "few people" and it can also be linked directly to his sexuality, since he was a man who strictly followed the moral principles, existed a self-restraint that was (momentarily) satisfied.

The psychoanalyst also says that a transference may be also involved on Schreber's case regarding to his submission and homosexual relation with God. But before it, his brother or father were in his remembrance in a very strong and holy way "The memory of my father and my brother...is as sacred to me as..." etc. (p. 442). Schreber also put God and Dr. Flechsig on the same divine level, he even dived them on the same way of personalities, the "upper" and the "middle" Flechsig, the "lower" and the "upper" God.

This transference from his father to his brother to his doctor and from his father to God may be understood if we divide it and start from the beginning, from his father. Dr. Daniel Gottlob Moritz Schreber (he died when the judge had 19 years old) was a very important German orthopedist that promoted harmonious creation of young people, coordination between home and school education, he also introduce physical culture and manual labor. His goal was raising health standards. He had a lot of influence among his contemporaries. It is not difficult to build a link or better saying, a transference from a father as Dr. Moritz to God. The huge subordination from any common boy in the world to his father and the mix with some rebellion (the same feeling he had with God) and much more the fact that his father was a notable doctor, had all the characteristics in affirming the close relation in Schreber's unconscious with his father to God. His God does not know how to deal with men, but cadavers, says Schreber, the same as doctors.

All this division that Schreber made of Flechsig and God<sup>2</sup> in were duplications of the same important relationship. It is important to draw attention to our view of the persecutor in Flechsig and God as a paranoid reaction to the previously established figures. If Flechsig was originally a person whom Schreber had loved, then God should also be simply the reappearance of someone else he had loved, and, probably someone of greater importance. It is not necessary making a deep search to find that this person must be his father; Flechsig may be represented by his older brother (committed suicide with 38 years old). The feminine fantasy, which aroused such violent opposition in the patient, may have had its roots in an erotic tone to his father and brother.

Freud points out in the text that the figure of the father as the destroyer of the Schreber's satisfaction was replaced in his the fantasy. In parallel, he stresses that the threat of castration from the figure of the father is revealed in the material of the delirium, referring to God, through the fantasy of transformation into a woman. Another aspect mentioned is the fact that the frustration regarding to the fact that he could not have a child may have some participation in the formation of the fantasy of being a woman, which together with God would form new population in the world.

According to Freud, delusion exposes the eroticism existent in the relations between the individual with their social life in general. Of course, we can stay for a period of time without listening our unconscious, but it is better to pay attention because it talk with us and it can even "scream": in neurosis for example in dreams and slips and psychosis is the delirium.

Freud also talks about different forms of paranoia and their mechanisms. They all present, according to him, contradictions on the phrase: I (a man) love him (a man). In this direction, he postulates that in the delirium of persecution, the sentence "I love him" becomes "I hate him", which by projection appears as: "he hates me" (because he persecutes me).

In erotomania, we would have the following formation: "I do not love him, I love her" that later turns into: "I do not love him, she is the one I love because she loves me". Other settings are found in the delirium of the

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<sup>2</sup> God here may also have reference to the Sun, according to Freud, because of the rays and the way of direct communication with God through the rays of Sun.

alcoholic and jealous people for example. The first one refers to the transformation: “It is not I who love the man – she loves him” it would be said: “it is not I who love the women—he loves them”.

In all cases, an inner perception is suppressed and its content, after suffering a certain type of deformation, enters the consciousness in the form of external perception.

The text brings the idea that the patient removed libidinal investment from the outside world. Because of this disinvestment, both people and the environment in general became indifferent and were explained, as if they were produced as a miracle. Freud (1911) said that “The end of the world is the projection of this internal catastrophe; for this subjective world has come to an end since he has withdrawn his love from it” (p. 93). In the case of Schreber, the libidinal divestment towards Flechsig was followed by a conduction of the libido to this same person, but with a negative sign, which points to the success of the repression. Repression shows itself to be successful also through the conviction that the world is over (he lived in an apocalyptic world) and only the Ego remains (narcissistic ego).

Freud draws attention to the fact that the detachment of the libido also manifests itself in everyday life. However, the use made of this detached libido is what defines the pathogenic aspect in paranoia, since the libido would turn to the self, generating a fixation on narcissism.

Paranoid is somehow close to psychosis but on the first one, it would not operate the projection, but the hallucinatory mechanism. Freud makes use of the idea that in paranoia there is something that is not only suppressed, but canceled, and which returns from the outside. His hypothesis of the libidinal detachment (the same in Psychosis) that returns to the ego are taken for granted and embodied in Schreber’s idea that the world will end because himself attracts all divine rays. At the end of the article, Freud (1911) shared his opinion with us: “The future will decide whether there is more delusion in theory than I think, or whether in delirium there is more truth than others presently believe” (p. 103). It is important to note that independent of the studies that still will come, in Schreber’s case, Freudian’s report regarding to his megalomaniac, homosexual desire, desire to his father, desire to his brother, desire to his doctor were all “achieved” by the judge in his hallucinatory femininity of being the woman of God. That is the main reason why God was the best solution found by Schreber on the attempt to fulfil the hole left by the absence of the Main Signifier. I can imagine the challenge that was for Dr. Flechsig the treatment with Schreber. But I also have the obligation here to defend the judge on his victory on gaining again his social rights, besides of his delusion with God.

Regarding the issues of paranoid schizophrenia, Melman (2008), in *How Does Someone Turns a Paranoid*, raised the following question: “Schreber: paranoid or schizophrenic?”.

Schizophrenia is very different from paranoia for the following reason: it is that, for the schizophrenic, there is in the Other a multiplicity of places, a multiplicity of holes from which this speaks to him, from that moment on, those voices that speak to him, from of this multiplicity of holes can acquire all the senses. There are, for example, someone who tells you insults to the time when there are others who tell you words of love. There are some who invite you to be a man and others who invite you to be a woman; and when schizophrenia evolves, hallucinations may have no meaning. (p. 128)

It seems that paranoia follows as if it was a cure for schizophrenia, and it seems to be what happens to Schreber: He leaves schizophrenia by adopting a paranoid position, and, from the moment he assumes it, he feels indisputably much better. Unfortunately, he gets worse until his death, after the death of his mother.

For psychoanalysis, psychotic delusion, slips and hallucination implies a meaning for the subject, as well as speech, dreams, jokes, symptoms, and faulty acts for the neurotic, as we had mention above. Freud (1911) also explained that psychosis segregates what hysteria puts together.

In addition, the behavior of psychosis would be susceptible of interpretation, in the search for the psychic, non-biological origin, of the madness. In this sense, the madman has a proper form of reason on which, what he expresses in words or acts, would be the key to the understanding of psychosis and its treatment. It is with this understanding that Freud defends his revolutionary thesis that the delusion would be an attempt of cure on the part of the psychotic and that its analytical listening would allow to define the psychic mechanisms of the madness and would enable the subject to seek solutions for his intense suffering and isolation.

Taking part on all this Freudian theory it is impossible to consider Schreber's case, an event of heresy. No matter how Cristian believer a person may be, this judge can only be recognized as a vandal man if this same person does not know a thing about Freudo-Lacanian psychoanalysis. And that is what we are trying to develop here. Still missing the part about Lacan, we will see later. Thus, delirium is not madness proper, which is installed prior to the fragmentation of the subject—egoist, narcissistic, and corporeal—and the consequent rupture of the psychic structure. The delusion is an attempt to interpret this process of fragmentation made by the psychotic and, therefore, has possibility of psychic restructuring and eventual cure. In Schreber's case, nothing more than the fixation of libido on the ego itself and dynamically reveals the regression of sublimated homosexuality to narcissism.

The foreclosure of the signifier of the Name-of-the-Father is, in the Lacanian conception, the psychic mechanism responsible for the installation of psychosis. The absence of the paternal metaphor and the abolition of the symbolic law intermediated by the Name of the Father keep the subject on the fringes of castration and without access to the phallic signifier. The non-inscription of this primordial signifier in the chain of signifiers prevents the entry of the subject into language, with its consequent disorders and hallucinations, marks of psychoses. But the disease is only manifested, from the pre-psychosis mediated by the forbidding of the Name-of-the-Father, in the presence of a real father, who shows to the subject the hole in the symbolic register (see here the difference in DaVinci). Until this moment of rupture, the subject supplies this lack of the primordial signifier functioning in the imaginary register and taking the other as a mirror and model of immediate identification.

In order to better illustrate it, let us imagine a mobile phone that we have bought without its charger. But the phone works, it is fully charged. We have to consider that it will not take longer. Maybe one or two days but somehow it will fail. It is the same in psychosis, we need to live and integrate in society, We need to talk even if we do not have the Main Signifier and our unconscious will send us messages that it needs something, it need to fulfil the hole of the Name-of-the-Father. Our mobile will also send us signs that the battery is low and it needs to be recharged and if we do not charge the equipment, it will stop working. In the unconscious case, it will not stop, but it will need to develop the delusion in order to continue working.

Lacan (2002) inaugurates a new psychoanalytic view on disease, based on the concept of foreclosure of the Father's Name, using as a study material the description of Schreber's paranoia. His encounter with Flechsig is seen as the entrance of the real impostor father into pre-psychosis, which deflagrates the patient's manifest illness. When Schreber was called to assume paternity or to support a function similar to the paternal one, as it was the presidency of the Supreme Court, it confronts with the hole in the symbolic register by the lack of the Name-of-the-Father and he gets sick. Lacan proposes as a method of treatment in the psychoses in order to get in the subjectivity of delusion, trying to define the references used by the subject in the construction of his new reality that, for Schreber, was to become the woman of God. Thus, in addition to proposing a new

theory for the psychogenesis of psychoses, Lacan also argues in this work that accepting the transference of the psychotic, catalyzing the libido that remains of its fixation in his body, must be the analyst's position in the treatment of the disease.

If there is no Name-of-the-Father, there is no law; there is not that invisible circle that sustains the Borromean knot. And if Lacan's theory is right, I honestly do not know if there will ever be a "cure" for psychosis. Why, then, is it possible to take up, or rather to say, to establish, for the first time, a signifier that is the basis for the formation of the subject in the symbolic field? The only way in which the psychotic achieve a 'technique' for his survival is by trying to do what Schreber did. He joined everything that was dispersed in its delusional system, which could not be organized in his subjective system and brought it all together that was related with his lack of this first signifier in its narcissistic process, the result was his feminization. We may note all transferences he made, all the process related to his father, brother, Dr. Flechsig, the Sun, God and all this long way only in a tentative of reorganize his mental functions.

The psychosis begins, respecting the Freudian theorizing about the disease, by the loss of the individual's narcissistic referential, the psychotic is a particular subject having a mental functioning different from ours—"normal" or neurotic—and is therefore less productive and less effective, but not less human. It was impossible for me thinking in a work on psychosis without remembering Schreber. The basis of psychosis theory on Freudo-Lacanian position is the father. For the better understanding of this mental disorder, we need to point the role of this main cause of it: the masculine predecessor.

Before, however, Schreber transferred a homosexual attraction to the doctor but it was failed to go to the end with his desire since the barrier of castration was in *modus operandus* in relation on his daily living with his doctor and his conciseness could not accept it.

The delirium of being the woman of God could serve to fulfil his narcissistic, homosexual and/or megalomaniacal desire. Although, God was not a good "husband", He was severe and he did not know how to deal with live-men. This was even Schreber's image of God before he even fell ill. It seems to be the only way found by Schreber that could make any sense for him, it was the only way to keep him alive.

All in all, the concept of God may be a key in the attempt to organizing the world of psychotic and, in many respects, also the key to understand psychosis and the domain that scares and persecutes people with this specificity. I cannot think in other better concept to fulfill a megalomania and homosexual (Freud) demand, caused by a problem in the instauration of the Name of the Father (Lacan). For us, in the rules of our society, he may be considered as completely insane but for him God was the best tactic for the sublimation of subordination and rebellion to his father that seems to be the main reason of his disease. How could he achieve his pleasure (desires) of being a woman in his society and with the high position he had, the submission of his father and also the desire to prolong the name and the legacy of his family for? God for him, different to the God of the Christians for example which is perfect, was the most intelligent solution in an attempt to fulfill not only the lack of the Main Signifier but also the consequences of it (no castration). It is important to remember that some psychosocial problems are related to the father. God as a powerful Father may have the function to satisfy what was missing in the case of Schreber's psychosis whom we were lucky to have his writings published, because unfortunately, finding a rich material like it from other psychotics is not common. It seems like he was the feeling that his writings would bring a high contributions: "In this my point of view it is like Luther's: if it is man's work it will parish if it is God's work it will last" (Schreber, 1903, p. 302).

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Since its publication, the German jurist Daniel Paul Schreber's *Memoirs of My Nervous Illness*—according to Rosemary Dinnage—the most written about document in all psychiatric literature—has been enmeshed in a complicated set of textual, intellectual and historical webs, and has been misread in any number of important and interesting ways. If you try to read Schreber's dense, contradictory, and often disturbing writings on the nature of God, and one man's relationship with him, you'll misread it, too. Picking up this book in its most recent edition will cause us, if we follow the blurb on the back, to misread it as an account of the experiences of a man suffering from what we would now call schizophrenia. Daniel Paul Schreber (German: [ˈdɛːpʰɔʊl ˈʃʁeːbɐ]; 25 July 1842—14 April 1911) was a German judge who suffered from three distinct mental illnesses. The first of these, in 1884-1885 was what was then diagnosed as dementia praecox (later known as paranoid schizophrenia or schizophrenia, paranoid type). He described his second mental illness, from 1893-1902, making also a brief reference to the first disorder from 1884-1885, in his book *Memoirs of My Nervous Illness* (original German title *Denkwürdigkeiten eines... The Case of Paul Schreber - Psyc Case Study. Zizek - Why Lacan is Not a Post-Structuralist. Book of Love and Pain (on Freud and Lacan).* When Schreber in his isolation began to believe that the whole world had been devastated, with only himself chosen by God to repopulate the world from his womb, he was surely representing his own life's devastation rather than expressing a homosexual wish. And since he and his wife had failed to produce a living child, it would be compensated for by the new Schreber race that God planned to bring out of him. This was not so much a matter of desiring men as of identifying with the fecundity of women—but Freud put the father-son relation at the center of his analysis and, as usual, left women and mothers well out of the picture.