

Classified index of the major concepts



Note

1. The reader will find in this index, drawn up according to an order that I have established, the major concepts of Lacan's theory, referred to the contexts in which they occur – these contexts themselves providing their essential definitions, their functions and their principal properties.
2. In the pages referred to after each term in the index, it is the concept, not the word, that is to be looked for. I have chosen to designate the classified concept by the expression that seemed to me most adequate and most comprehensive, usually proceeding by retroaction from the latest stage in the development of the theory.
3. I am well aware that with such an articulation what I was offering was necessarily an interpretation. It seemed to me, therefore, to be opportune to explain it in a few words, so that one may, after following my reasoning, deduct it from the sum of the index.
4. I have chosen to isolate the concepts which, concerning the theory of the subject, are of interest, if only by denying them their names, to the human sciences as a whole, with the effect of stressing the specificity of the analytic experience (in its Lacanian definition: the bringing into play of the reality of the unconscious, the introduction of the subject to the language of his desire).
5. If the signifier is constituent for the subject (I, A), one may follow, through its defiles, the process of transformation (of mutilation) that makes a subject of man, through the obliquity of narcissism (I, B). The properties of symbolic overdetermination explain why the logical time of this history is not linear (I, C).
6. One must then take again in their simultaneity the elements successively presented (II, A, B, C). One will observe that the topology of the subject finds its statute only by being related to the geometry of the Ego (II, B, 4 and II, C, 3). One is now in a position to grasp the functioning of communication: in its structure, all the pieces of the game find their place (II, D).
7. From the structure of communication, one will deduce what is the power of the treatment, with what ear to listen to the unconscious,

- what training to give analysts (III, A, B). The last part (III, C) is centred on the eminent signifier of desire. The following section (IV) is clinical (the account of it is very succinct).
8. As for the Lacanian epistemology, it marks, I believe the position of psychoanalysis in the epistemological break, in as much as through the Freudian field the foreclosed subject of science returns into the *impossible* of its discourse. There is, therefore, a single ideology of which Lacan provides the theory: that of the 'modern ego', that is to say, the paranoid subject of scientific civilization, of which a warped psychology theorizes the imaginary, at the service of free enterprise.

Jacques-Alain Miller



I. THE SYMBOLIC ORDER

A. The Supremacy of the Signifier

(see: *The place of the Other*)

1. *The exteriority, autonomy and displacement of the signifier; its defiles.*
 - a. Exteriority: 64–66.
 - b. The defiles: 65–66, 126–127, 147–148, 158 (and the proper name), 255–256, 310–311.
2. *The signifying unit.*
 - a. Symbol, letter, signifier: 61–65, 82, 104, 152–153, 183–184, 233–234, 263, 316–317.
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 - c. Materiality and locus of the letter: 87, 147–148.
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 - b¹. The mirror-stage: 1–7, 42, 54–55, 137–139, 196, 209, 211–212.
 - b². Narcissism: 16–25, 123.
 - b³. Aggressivity: 8–29, 42 (see: *The fragmented body*).
 - c¹. The superego: 21, 143, 255–256.
 - c². The ideal ego: 2, 307.
2. *The production of the subject: symbolic identification* (see: *The structure of the subject*).

- a. The ego-ideal, introjection and the function of the single stroke: 197, 274, 306-307, 316-317.
 b. The Name-of-the-Father (agency of the symbolic, or dead, Father) and primal repression: 67, 199, 217, 310, 314 (see: *Foreclosure*).

C. The Signifying Chain

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3. *Remembering, recollection*: 141-142 (contrasted with imaginary reminiscence), 167.
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II. THE EGO, THE SUBJECT

A. The Body, The Ego, The Subject (The Organism, One's Own Body, The Fragmented Body) (see: *The mirror-stage, The subject of the chain*)

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B. The Function of the Ego (see: *The genesis of the ego, The theory of ideology*)

1. *The illusion of autonomy*.
 - a. *Méconnaissance*: 6, 15-20, 41-42, 138.
 - b. The paranoiac structure of the ego (and of human knowledge): 3-4, 17, 138.
 - c. The formations of the ego (ideals of the person): 281-283 (see: *The superego, The ideal ego, The ego ideal*).
 - d. Representation: 160-162, 272 (see *Desire and phantasy*).
 - e. Defence: 5, 10 (see: '*Frustration*', *Resistance*).
 - f. Love and hate: 7, 54, 243-244, 255 (see: *Primal symbolization, Narcissism, The objet a*).
2. *Projection*.
 - a. *Identification with the other, transitivity, projection, the dual relation*: 9, 14-15, 134.
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 - c¹. Hegelian categories: the struggle to the death, recognition, prestige, the absolute Master: 25-29, 42, 99, 142, 307.
 - c². Consciousness of self, infatuation, the *belle âme*, the law of the heart, the cunning of Reason, absolute knowledge: 79-81, 122, 126, 296-297.
3. '*Group psychology*': 274-275 (see: *The ego-ideal, The single stroke*).
4. *The geometry of the ego (imaginary space)*: 3, 27, 96, 134 (see: *The topology of the subject*).

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C. The Structure of the Subject

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 - b¹. The subject of science: 70-72, 216, 292-293 (see: *Psychoanalysis and science*).
 - b². 'Wo es war, soll Ich werden': 128-129, 171, 299-300, 313-314.
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 - c. Affirmation, repression, (de)negation, foreclosure: (see Index of
- German terms under *Bejahung, Verdrängung, Verneinung, Verwerfung*).
2. *The division, splitting and fading of the subject*: 2-3, 79-80, 277, 285, 294, 311-313 (see: *Desire and phantasy*).
 3. *The topology of the subject (symbolic space)*: 105, 142, 187, 195-198, 285, 302-303, 316 (see: *The locus of the letter, The geometry of the ego, The locus of the Other, Metaphor*).

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 - a. Formula of communication: 'Human language constitutes a communication in which the emitter receives from the receiver his own message in an inverted form': 40-41, 83-84, 85-86, 269.
 - b. The Other and the other: 55-56, 139-140, 175, 304-305 (see: *Projection*).
 - c. *The locus of the Other*: 60-61, 141-142, 172-173, 192-197, 212-213, 214-215, 263-264, 302-313 (see: *The supremacy of the symbolic*).
 - d. 'The unconscious is the discourse of the Other': 55-56, 193, 263-264, 267-269, 311-313 (see: '*Man's desire is the desire of the Other*').

III. DESIRE AND ITS INTERPRETATION

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4. a. Punctuation, interpretation: 44, 81, 95-96, 98-99, 154 (see: *Repetition*).
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V. EPISTEMOLOGY AND THE THEORY OF IDEOLOGY

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B. *The Theory of Ideology*

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2. *The ideology of free enterprise*: the American Way of Life, human relations, human engineering, success, happiness, pattern, etc.: 37-38, 115-116, 127-128, 231, 243.

Commentary on the graphs



If it is true that perception eclipses structure, a schema will infallibly lead the subject 'to forget in an intuitive image the analysis on which it is based' (p. 214).

It is the task of symbolism to forbid imaginary capture – and, indeed, its difficulty follows from the theory.

When gaining some illumination from Lacan's schemata, we should not forget this warning.

Such a precaution reveals the inadequation in principle between the graphic representation and its object (the *object* of psychoanalysis). Moreover, all the constructions gathered together here have no more than a didactic role: their relation with the structure is one of analogy.

On the other hand, *there is no occultation of the symbolic* in the topology that Lacan sets up, because this space is the very space in which the relations of the logic of the subject are schematized. The inadequation of the analogies is pointed out by Lacan quite unambiguously on the optical model of the ideals of the person, precisely in the absence of the symbolic object *o* (*objet petit a*). From the note added to Schema *R* (note 18, p. 223), one may learn the rules of transformation of intuitive geometry in the topology of the subject.

J.-A. M.



I *The schema of the intersubjective dialectic* (*'Schema L'*, p. 193)

The schema shows that the dual relation between the ego and its projection *o o'* (indifferently its image and that of the other) constitutes an obstacle to the advent of the subject *S* in the locus of its signifying determination, *A*. The quaternary is fundamental: 'a quadripartite structure has, since the introduction of the unconscious, always been required in the construction of a subjective ordering' (*'Kant avec Sade'*, *Écrits*, p. 774). Why? Because to restore the imaginary relation in the structure that presents it involves a duplication of its terms: the 'small other' being

exponentiated into 'capital Other', the undoing of the subject of the signifying chain coming to double the ego. The symmetry or reciprocity belongs to the imaginary register, and the position of the Third Party implies that of the fourth, which is given according to the levels of the analysis, the name of 'barred subject', or dummy (*mort*). (Cf. p. 229, psychoanalytic bridge).



II *The structure of the subject* (*'Schema R'*, p. 193; *'Schreber's Schema'* (I), p. 212)

1. *Composition of the symbolic, the imaginary and the real ('Schema R')*
'Schema *R*' is made up of the meeting of two triangles, the symbolic ternary and the imaginary ternary, delimited in a square by the base of each triangle. If the triangle of the symbolic occupies half of the square to itself, the other two figures sharing the other half, it is because, in structuring them, it must make them overlap. The dotted line stands for the imaginary.

This construction requires a double reading:

1. It may be read as a representation of the statics of the subject. Thus it consists of: (a) the triangle *I* resting on the dual relation between the Ego and the Other (narcissism, projection, captation), with, for its apex, the phallus, the imaginary object 'in which the subject identifies himself . . . with himself as a living being' (p. 196), that is to say, the species under which the subject represents himself to himself; (b) the field *S*, with the three functions of the Ego Ideal *I* in which the subject is mapped in the register of the symbolic, of the signifier of the Object *M*, of the Name-of-the-Father *F* in the locus of the Other *O*. The line *I M* may be regarded as doubling the relation between the subject and the object of desire through the mediation of the signifying chain, a relation that the Lacanian algebra was to write as $\$ \diamond o$ (but the line immediately proves to be an inadequate representation); (c) the field *R*, framed by the imaginary relation and the symbolic relation.
2. But it is also the history of the subject that is notated here: on the segment *i M* are placed the figures of the imaginary Other, which culminate in the figure of the mother, the real Other, inscribed in the symbolic under the signifier of the primal object, the first exterior to the subject, which bears in Freud the name of *das Ding* (cf. *Écrits*,

p. 656); on the segment m I follow the imaginary identifications that form the Ego of the child until he receives his statute in the real and form the symbolic identification. One finds once again, therefore, a specified synchrony of the ternary S : the child in I is linked to the mother in M , as desire of her desire; in the third position is the Father, transmitted by the speech of the mother.

In his note of 1966, Lacan shows how to translate this square into his topology. The surface R is to be taken as the 'flattened form' (*mise-à-plat*) of the figure that would be obtained by joining i to I and m to M , that is, by the torsion that characterizes the Moebius strip in complete space: the presentation of the schema in two dimensions is to be referred, therefore, to the cut that spreads the strip out. This explains why the straight line $I M$ cannot refer to the relation between the subject and the object of desire: the subject is simply the cut of the strip, and what falls from it is called the object o (*objet petit a*). This verifies and complements Jean-Claude Milner's formula on '\$\diamond a\$': 'the terms are heterogeneous, whereas there is homogeneity attached to the places' (*Cahiers pour l'analyse*, no. 3, p. 96). That is the power of the subject.

2. Schreber's schema (I)

('Schema of the structure of the subject at the termination of the psychotic process.')

This schema is a variation of the preceding one: the foreclosure of the Name-of-the-Father (here Fo), which involves the absence of the representation of the subject S by the phallic image (here Φ), throws the relation of the three fields out of alignment: the divergence of the imaginary and the symbolic, the reduction of the real to their disalignment.

The point i of the delusional ego is substituted for the subject, while the Ego Ideal I takes the place of the Other. The trajectory $Soo'O$ is transformed into the trajectory $ioo'I$.



III The graphs of desire

(*Graph 1*, p. 303; *Graph 2*, p. 306; *Graph 3*, p. 313; *Graph 4*, p. 315)

On *Graph 1*, one may read the inversion that constitutes the subject in his intersection of the signifying chain. This inversion takes place by

anticipation, whose law imposes at the first intersection (on the vector $\overrightarrow{S-S'}$) the last word (that is to say, punctuation) and *retroaction*, enumerated in the formula of intersubjective communication, which necessitates a second intersection, in which is situated the receiver and his battery. *Graph 2* composes, on the basis of the elementary cell, the imaginary identification and the symbolic identification in the subjective synchrony; the signifying chain is here given its specification as speech. It becomes the vector of the drive, between desire and phantasy, in the complete graph – the intermediary graph simply punctuating the question of the subject to the Other: 'What does he want of me?' to be inverted in its return, 'What do you want of me?'

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