

THE SEMINAR OF JACQUES LACAN

BOOK IX

Identification

1961 - 1962

Translated by Cormac Gallagher from unedited French typescripts

FOR PRIVATE USE ONLY

it? Because I, for my part, had the surprise of finding in the pages where he works over so well such a lively sense of the actuality of the progress of logic, where precisely my interior eight intervenes.

He does not make the same use of it at all as I do. Nevertheless I was led to the thought that some mandarins among my listeners would come to tell me one day that it was there that I found it. As regards the originality of the passage I rely in effect on M Jakobson for my strongest reference. I have to say that in this case I believe I began to push forward metaphor and metonymy in our theory sometime around the discourse of Rome which has been published - it was in speaking with Jakobson that he said to me: "Of course, this business of metaphor and metonymy, we worked that out together, you remember, on July 14 1950". As for the logician in question, he has been dead for a long time, and his little interior eight incontestably precedes its promotion here. But when he enters boldly into his examination of the universal affirmative, he makes use of an example which has the merit of not being found everywhere. He says: "All saints are men, all men are passionate, therefore all saints are passionate." He gathers this together because you should clearly sense, in such an example, that the problem is indeed that of knowing where is this most exterior predicative passion, from this universal syllogism to know what sort of passion is appropriate to a heart in order to produce sanctity.

(4) I thought this morning about all that, I mean to say it to you like that in order to make you sense what is involved as regards what I called a certain whirlwind movement. What are we trying to get close to in our apparatus concerning surfaces, surfaces in the sense that we intend giving them here a usage which, to reassure my listeners, uneasy perhaps about my not altogether classical excursions, is all the same something which is nothing other than to renew, to re-interrogate the Kantian function of the schema. I think that the radical illogicality in experience involved in the inclusion of the relationship of extension to understanding, to Euler's circles - this whole direction was begun with "Le temps logique" - is it not in its very deviations the recalling of what was, at its beginning, forgotten, what was at the beginning the object involved - even if it were the purest one: is it or will it be, whatever one does, the object of desire - and that if it is a matter of circumscribing it in order to lay hold of it logically, namely with language, it is because first of all it is a matter of grasping it as object of our desire, having grasped it to keep it, which means to enclose it and that this return of inclusion to the forefront of logical formation, finds its root in this need to possess in which there is grounded our relationship to the object as such of desire.

Begriff evokes grasping because it is from running after the grasp of an object of our desire that we have formed the Begriff. And everyone knows that everything that we want to possess for desire, and not for the satisfaction of a need, flees us and slips away from us. What moral preaching does not evoke it! At