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until his death in 1981, were a major
influence in the French intellectual milieu
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psychoanalyst and psychiatrist Jacques
Lacan gave an annual seminar in Paris.
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"Alcibiades attempted to seduce Socrates, he wanted to make him, and in the most openly avowed way possible, into someone instrumental and subordinate to what? To the object of Alcibiades's desire – ágalma, the good object. I would go even further. How can we analysts fail to recognize what is involved? He says quite

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clearly: Socrates has the good object in his stomach. Here Socrates is nothing but the envelope in which the object of desire is found. It is in order to clearly emphasize that he is nothing but this envelope that Alcibiades tries to show that Socrates is desire's serf in his relations with Alcibiades, that Socrates is enslaved to

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Alcibiades by his desire. Although Alcibiades was aware that Socrates desired him, he wanted to see Socrates's desire manifest itself in a sign, in order to know that the other – the object, *ágalma* – was at his mercy. Now, it is precisely because he failed in this undertaking that Alcibiades disgraces himself, and makes

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of his confession something that is so

affectively laden. The daemon of ??????

(Aidós), Shame, about which I spoke to

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intervenes here. This is what is violated

here. The most shocking secret is unveiled

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always be more or less dissimulated, is revealed – its aim is the fall of the Other, A, into the other, a." Jacques Lacan

"Alcibiades attempted to seduce Socrates, he wanted to make him, and in the most openly avowed way possible, into someone instrumental and subordinate to

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that he is nothing but this envelope that Alcibiades tries to show that Socrates is desire's serf in his relations with Alcibiades, that Socrates is enslaved to Alcibiades by his desire. Although Alcibiades was aware that Socrates desired him, he wanted to see Socrates's desire manifest itself in a sign, in order to

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always be more or less dissimulated, is
revealed – its aim is the fall of the Other,
A, into the other, a." Jacques Lacan

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Quintessentially fascinating, love intrigues and perplexes us, and drives much of what we do in life. As wary as we may be of its illusions and disappointments, many of us fall blindly into its traps and become ensnared time and again. Deliriously mad

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Of excitement turns to disenchantment, if not deadening repetition, and we wonder how we shall ever break out of this vicious cycle. Can psychoanalysis – with ample assistance from philosophers, poets, novelists, and songwriters – give us a new perspective on the wellsprings and course of love? Can it help us fathom how and

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something to another that we feel we ourselves don't have. This first-ever commentary on Lacan's Seminar VIII, Transference, provides readers with a clear and systematic introduction to Lacan's views on love. It will be of great value to students and scholars of psychology and of the humanities generally, and to analysts

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The author's writings, and especially the seminars for which he has become famous, have provoked intense controversies in French analytic circles, requiring as they do a radical reappraisal of the legacy bequeathed by Freud. This

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volume is based on a year's seminar, which is of particular importance because he was addressing a larger, less specialist audience than ever before, amongst whom he could not assume familiarity with his work. For his listeners then, and for his readers now, he wanted "to introduce a certain coherence into the major concepts

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on which psycho-analysis is based",
namely the unconscious, repetition, the
transference and the drive. In re-defining
these four concepts he explores the
question that, as he puts it, moves from "Is
psycho-analysis a science?" to "What is a
science that includes psycho-analysis?"

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‘The unfulfilled and unsatisfied mother
around whom the child ascends the
upward slope of his narcissism is someone
real. She is right there, and like all other
unfulfilled creatures, she is in search of
what she can devour, quaerens quem
devoret. What the child once found as a
means of quashing the symbolic

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unfulfilment is what he may possibly find
across from him again as a wide-open
maw... To be devoured is a grave danger
that our fantasies reveal to us. We find it at
the origin, and we find it again at this turn
in the path where it yields us the essential
form in which phobia presents. We find it
again when we look at the fears of Little

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Hans... With the support of what I have shown you today, you will better see the relationships between phobia and perversion... I will go so far as to say that you will interpret the case better than did Freud himself.' Extract from Chapter XI 'It's no accident that what has been perceived but dimly, yet perceived

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nevertheless, is that castration bears just as much relation to the mother as to the father. We can see in the description of the primordial situation how maternal castration implies for the child the possibility of devoration and biting. In relation to this anteriority of maternal castration, paternal castration is a

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substitute.' Extract from Chapter XXI

'[In the case of little Hans] the initial transformation, which will prove decisive, [is] the transformation of the biting into the unscrewing of the bathtub, which is something utterly different, in particular for the relationship between the protagonists. Voraciously to bite the

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mother, as an act or an apprehension of her altogether natural signification, indeed to dread in return the notorious biting that is incarnated by the horse, is something quite different from unscrewing, from ousting, the mother, and mobilising her in this business, bringing her into the system as a whole, for this first time as a mobile

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element and, by like token, an element that
is equivalent to all the rest.' Extract from
Chapter XXIII

In his famous seminar on ethics, Jacques
Lacan uses this question as his departure
point for a re-examination of Freud's work
and the experience of psychoanalysis in

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relation to ethics. Delving into the psychoanalyst's inevitable involvement with ethical questions, Lacan clarifies many of his key concepts. During the seminar he discusses the problem of sublimation, the paradox of jouissance, the essence of tragedy, and the tragic dimension of analytical experience. One of

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the most influential French intellectuals of
this century, Lacan is seen here at the
height of his powers.

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seminar on ethics.

When I decided to explore the question of

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Witz, or wit, with you this year, I undertook a small enquiry. It will come as no surprise at all that I began by questioning a poet. This is a poet who introduces the dimension of an especially playful wit that runs through his work, as much in his prose as in more poetic forms, and which he brings into play even when

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he happens to be talking about mathematics, for he is also a mathematician. I am referring to Raymond Queneau. While we were exchanging our first remarks on the matter he told me a joke. It's a joke about exams, about the university entrance exams, if you like. We have a candidate and we have an

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“Tell me”, says the examiner,
“about the battle of Marengo.” The
candidate pauses for a moment, with a
dreamy air. “The battle of Marengo...?
Bodies everywhere! It’s terrible...
Wounded everywhere! It’s horrible...”
“But”, says the examiner, “Can’t you tell
me anything more precise about this

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battle?” The candidate thinks for a moment, then replies, “A horse rears up on its hind legs and whinnies.” The examiner, surprised, seeks to test him a little further and says, “In that case, can you tell me about the battle of Fontenoy?” “Oh!” says the candidate, “a horse rears up on its hind legs and whinnies.” The

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examiner, strategically, asked the candidate to talk about the battle of Trafalgar. The candidate replies, “Dead everywhere! A blood bath.... Wounded everywhere! Hundreds of them....” “But my good man, can’t you tell me anything more precise about this battle?” “A horse...” “Excuse me, I would have you

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note that the battle of Trafalgar is a naval battle.” “Whoah! Whoah!” says the candidate. “Back up, Neddy!” The value of this joke is, to my mind, that it enables us to decompose, I believe, what is at stake in a witticism. (Extract from Chapter VI)

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What astonishing success the Name-of-the-Father has had! Everyone finds something in it. Who one's father is isn't immediately obvious, hardly being visible to the naked eye. Paternity is first and foremost determined by one's culture. As Lacan said, "The Name-of-the-Father creates the function of the father." But then where

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does the plural stem from? It isn't pagan, for it is found in the Bible. He who speaks from the burning bush says of Himself that He doesn't have just one Name. In other words, the Father has no proper Name. It is not a figure of speech, but rather a function. The Father has as many names as the function has props. What is its

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function? The religious function par excellence, that of tying things together.

What things? The signifier and the signified, law and desire, thought and the body. In short, the symbolic and the imaginary. Yet if these two become tied to the real in a three-part knot, the Name-of-the-Father is no longer anything but mere

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semblance. On the other hand, if without it
everything falls apart, it is the symptom of
a failed knotting. - Jacques-Alain Miller

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