

**Jean-Michel Vappereau, *Fabric – Intrinsic Topological Surfaces***

translated by Marc Etlin

{first draft}

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We use the letter E. followed by a page number when we are mentioning an explicit passage of Lacan's *Écrits* published in a volume by Du Seuil press in 1966. When a writing subsequent to this date is treated, we give its title with the indication of the page in the first edition, which is specified in the bibliography at the end of the volume. We proceed also by means of a reference to the bibliography in the case of the references to the work of Freud.

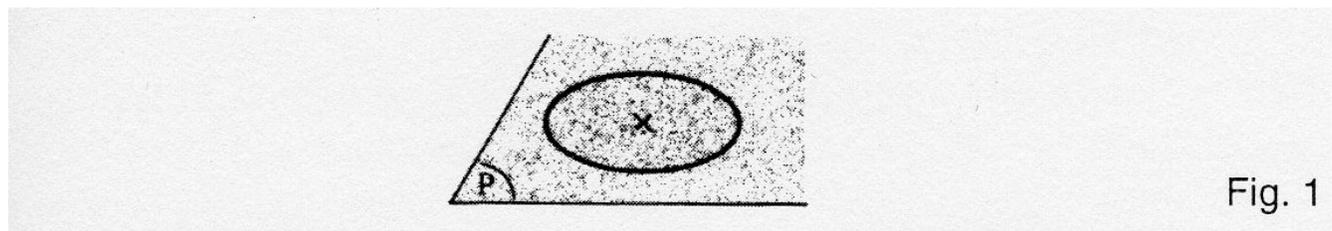
Of course, these references are useless for those who know by heart their Freud and Lacan, but our proposal is to provoke this effect in other readers that are not yet in this situation. With this proceeding, we hope to represent a support for them.

The references to the Seminar of Lacan forward to our bibliography. The cross-references within the series of fascicles of results are made by means of notes each time that this seems necessary to us.

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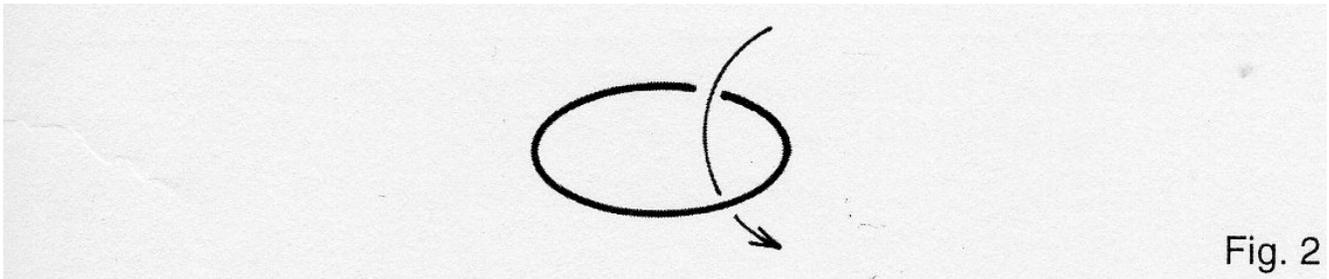
In this book we would like to show the eminent place of the cave of that which Lacan speaks in topology and, more generally, in psychoanalysis. Without room for doubt, the entrance to this cave (E., p. 838), between the diverse teachings that permits us this great logic, is for the analysand and psychoanalyst the most important place, but for the refined person, fascinated by intelligence, it has an incomparable sense.

The torus is a bilateral topological surface, therefore of two faces. We dedicate our chapter V to it. Its structure is historical. Does its historicity obey only the use that was cited by Lacan, from the first reference to topology in the Rome discourse (E., pp. 321-322)? In this epoch, Lacan illustrates with this ring a structure, which reveals in the word a center exterior to language. That the center is considered interior is owed to the use of this term to designate the center of a circle on a plane. It is the place where is situated the point of the compass when it is tracing the circle.



The levelled circle determines two zones, one of which is infinite (non-limited) around it; this is called exterior. The limited zone contained by the circle is called interior. To confirm this fact, the theory of surfaces requires two theorems, that of Jordan and that of Schönflies.

Dr. Lacan suggests that this ring, our circle, is to be understood floating in space in place of being on a plane, and he invites us to imagine that the center, the point equidistant to each element of the circle, is then a space that turns out to be connected to this new dimension, and on which it can show itself, in its set, from the exterior to the ring.



Here there is a double play of dimension in relation to this ring. On the margin of the passage of the plane to space in three dimensions, we pass from the circle, which is a line, to the torus, which is a surface. The circle of thread (S. XX) authorizes the translation from one to the other.

But, for the other part, the insistence of the structure, in the fabric of the practice, necessitates the recourse to other topological surfaces as well as bilaterals, already starting from which the drive of this structure cannot be forgotten. It is about unilateral topological surfaces, whose paradigm presents the projective plane. This will constitute the object of our chapter VII. This plane sustains the mode of closure proper to the entrance of the cave.

On the surface of the projective plane, by another manner than on a plateau, the center functions wonderously, as we demonstrate in the Appendix of this work.

However, it is from the intrinsic manner of the surface of the same torus as Dr. Lacan will make important a feature of structure that sustains its historicity.\* This feature consists in an imposed necessity of the toric journeys. Lacan will demonstrate that it is about the structure of neurosis (*L'Étourdit*, p. 42).

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\* Lacan's neologism, *Hystoricité*, combines historicity with hysteria, a useful term for designating the temporal effects of hystericizing the analysand's discourse about themselves in analysis. (-Marc's note)