

Psychoanalytic — Evanescent Surplusage of Sign — from Existential Significance to Significant Content

1 — Lacan hypothesized that the mirror stage concerns constituting a "decisive turning-point in the mental development of the child" and shows that the ego is the product of misunderstanding, a false recognition and that the mirror stage is where the subject becomes alienated from itself.

2 — The mental development involves acquisition of causally efficacious item (**p**) of knowledge about the structure of reality. When the ego surpasses id at the mirror stage, it knows that there is the other and that there is the other is of a newly disclosed *significance* for the center.

3 — The ego before the mirror stage, when it is id, knows **p** in an attenuated sense: the structural import of **p** is unknown. The other does not yet exist or at any case of no discernible significance for the ego yet—since the ego as long as it is id effectively appears to itself as a center without the other. But despite the appearance the way the ego negotiates its way through the external world reflects the fact (although not for the ego) that the ego is placed in a proper structure. The placement confers on the ego the ability to recognize the *aura* of significance although without recognizing the precise source and nature of the significance. The acquisition of knowledge of significance (before) *and* content (after) both are sources of causal efficacy and so **p** is *true* in both cases.

4 — Before the stage **p** is true by virtue of its meaning = based on *semantic* rather than empirical evidence. After the stage, based on empirical evidence. The empirical evidence is luminously evidence for specific structural content. The semantic evidence consists of a non-structural existential significance knowledge: that within the confining external reality there is something of unknown content which is responsible for the aura of significance sensed by the ego. The sensed-ness indicates empirical evidence is in principle but non-luminously available to consciousness. But the content of **p** (beyond merely existential significance) for which it is evidence is unknown. It is not that **p** acquires new evidence for its truth at the mirror stage, but that its hitherto undisclosed content is disclosed. The disclosure enables causal efficacy.

5 — Before the disclosure, the subconscious harbors the content of **p**. **p** is known non-luminously = known but not known to be known. The mirror stage brings to consciousness out of the subconscious a critical item of structural knowledge **p** about the structure of the confining reality.

6 — Before the mirror stage, when the ego is merely the id, the external behavior is an *unmediated* expression of the internal, corroborating the *simultaneity* of language. At the mirror stage, the ego soberly [self-]*alienates* itself from the the unmediated medium of expression. Simultaneity of language is an illusion. Speech takes place as temporal unfolding.

7 — The id appears to itself as a sign putatively of pure signified (pure namelessness), not as a center placed in the middle of the free play of the external

world, but itself a free play full of reproductive exuberance, ever a center without the other. The other is that for which the center is never pure signified. However without the awareness of the other, or at the least of the significant other, there is surplusage of sign putatively all of pure signified, one signified followed by another, maintaining intrinsic sensitivity to aura of significance but free of being signifier and of sensitivity to specific structural significance of the other, rather independent of external objects.

8 – That which only appeared to be pure signified *appears to the other* as a singular properly semiotically demarcated sign (not pure signified, not pure namelessness) all along. The ego, its import turned out to be and have been its name rather than its putative namelessness. The name with which it associates it now recognizes is a sign for the other. The other thinks about the center therefore the other *is* and that the center is.

9 – A lie (the definite center) becomes a fact of structure because it always appeared so to the other and a fact (plurality of centers) lie. Unmedicated expression is but a myth in public language therein appears as mediated by that which constitutes a sign—mediated be it. The ego appeared to itself as a sign constituted by pure signified—false self-conception—it appeared to the ego as if there is no external behavior of it of any significance. That the ego when it is Id roams the external world as if there is no tomorrow, as if there is no spectacle, as if it is a proliferative mechanism, once upon a time is the original *internal* fact that the ego comes to denounce as a *structural* lie in the face of the undeniable external fact that the ego is ever effectively and primordially, far from semiotically proliferative, linked with a singular continuous sign—rendering the putative surplusage of signs as semiotically superfluous.

10 – The original proliferation of that which later the status of which as the center rendered illusory nevertheless leave behind "seminal adventure of trace".

11 – The mirror stage is the process of acquisition of a method. The method of understanding temporal and mediated mechanism of language. At any case a strand of understanding. Any instance of understanding is that of a temporal unfolding. Perhaps in the framework of anomalous monism: understanding or for that reason *any* mental event consists of two temporally distant physical events that instantiate the same mental property. The physical event caused by the mirror stage is the perception of two temporally-distinct events morphing into atemporal continuity. The physical event instantiate a mental property that consist of understanding temporal phenomena. The same fundamental category of understanding temporal phenomena is implicated in speech.