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#### ABSTRACT

The paper explores the Lacanian metaphor of the mirror as a logical operator. While the mirror-stage has often been discussed regarding its imaginary relevance, the mirror as a logical operator has not yet been discussed. To mark a first approach to this, the paper discusses the formulas Lacan offers in his *Seminar X*, “Anxiety,” as an example for the use of this operator. The formulas show a great deal of complexity that binds several elements of Lacanian thought together. Within Lacanian theory, they show a distinct relationship to the specularised and non-specularised linkages of the Möbius strip, as well as to the cross-cap, and they offer a deeper insight into the widely used metaphor of the mirror. These formulas also offer a wider insight into how ‘mirroring’ can be understood formally in non-Lacanian psychoanalysis. The mirror operator as a logical tool enables analysts to conceive of how an indeterminate element is part of our identity and how this structures angst.

#### KEYWORDS

Mirror; logic; identity; Lacan; theory

#### Introduction

The Lacanian mirror stage is one of the central theoretical elements of Jacques Lacan’s psychoanalysis. Despite being important, it is hermetic in its formulation, like much of Lacan’s oeuvre. Additionally, the mirror is an often-used philosopheme even outside of Lacanian psychoanalysis, and its associative relations to reflection and likeness are important in a broad range of philosophical approaches. Its central role in Lacanian theory will thus be examined in this paper. Lacan, with his topology of reversals and repetition, utilizes the mirror metaphor to great effect, but in the end, the mirror focused on in this paper is a very specific one utilized in his *Seminar X* “Anxiety” (*L’angoisse*). It is not an imaginary or topological mirror, but a quite specific symbolic one. “Symbolic” in Lacanian terms is the formal structure of language – thinking, and most importantly the unconscious. The presented symbolic mirror is therefore part of Lacan’s understanding of the “logic of the unconscious” (Lacan and Fink 2006, 889).

It is important to note that this logic used by Lacan is not a predicative logic following the Aristotelian/Boolean approach. Lacan based his logic prominently on a reinterpretation of the Aristotelian *Prior Analytics* that runs counter to the interpretation of Boole