

# L'invention du délire\*

Jacques-Alain Miller

Le binaire *phénomène élémentaire/délire* tend à différencier des éléments qui d'une certaine manière relèvent du discours commun ; ce sont des éléments propres à tout être parlant. C'est une façon de généraliser le concept de délire. Étant donné que le *moi-je* de tout un chacun est délirant, on peut considérer qu'un délire est une amplification de ce que chacun porte en lui, ce que l'on peut écrire ainsi : *délirje (deliryo)*.

La psychiatrie ne distingue pas seulement les délires riches des délires pauvres, elle différencie aussi le délire de l'hallucination, en indiquant que le délire est un discours. Le mot « élémentaire » est ce qui fait sens dans cette perspective.

## Le délire : rupture ou continuité ?

C'est l'enseignement de Lacan qui nous permet de formuler que le délire est un discours articulé. Il s'agit d'une combinaison d'éléments où l'intention de situer des phénomènes élémentaires prend la valeur et le sens de détacher dans l'ensemble du discours délirant les éléments minimes, discrets, les éléments premiers à partir desquels le reste se construit, se développe et s'élabore.

Ainsi posé, cela semble très général, mais cela permet de justifier un premier sens du mot « élémentaire ».

\* Séminaire-colloque de la Section clinique de Buenos-Aires, 1995. Le titre de cette conférence a été proposé par Leonardo Gorostiza. Le texte a été établi à partir de l'enregistrement et de la reconstruction réalisée par Oscar Sawicki. Paru en espagnol dans *El saber delirante*, Buenos Aires, Paidós, 2005. Traduit par Nathalie Georges-Lambrechts. Non relu par l'auteur.

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