

DISCOURS DE CLOTURE DES JOURNEES SUR LES PSYCHOSES

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To facilitate following this text, the page numbers from the **AUTRES ÉCRITS** version are in brackets.

The French text is from the website "pas-tout Lacan" The Notes are from Autres écrits	Translated from the French by Anthony Chadwick and Richard G. Klein. Notes by Richard G. Klein	Translated from the French by Adrian Price & Beatrice Khiara-Foxton; published in Hurly-Burly, Issue 8, October 2012, pages 269-277
1967-10-22 DISCOURS DE CLÔTURE DES JOURNÉES SUR LES PSYCHOSES	October 22, 1967 CLOSING STATEMENT OF [STUDY] DAYS ON PSYCHOSES	Delivered on 22 October 1967 as the conclusion to the Study Days on this theme.
<i>Des journées d'études sur les psychoses furent organisées à la Maison de la Chimie, à Paris, les 21 et 22 octobre 1967. Les interventions parurent dans Recherches Décembre 1968 Enfance aliénée II. Parmi les intervenants non membres de l'E.F.P. : D.W. Winnicott, D. Cooper, R. Laing. Nous reproduisons telle quelle la transcription de Jacques Lacan dans Recherches non sans inviter le lecteur à prendre connaissance de la note à son sujet, datée du 26 06 1968.</i>	<i>Study days on psychoses were organized at the Maison de la Chimie in Paris on October 21 and 22, 1967. Interventions appeared in Recherches December 1968 Alienated Childhood II. Among the non-members of the E.F.P. : D. W. Winnicott, D. Cooper, R. Laing. We reproduce the transcription of Jacques Lacan as it is in Research, not without inviting the reader to take cognizance of the note on it, dated June 26 1968.</i>	<i>Originally published in Recherches, special edition of Enfance aliénée, December 1968, pp. 143-52, re-printed in two subsequent editions [UGE, 1972, and Éditions Denoël, 1984; collected in Lacan, J., Autres écrits, Seuil, Paris, 2001, pp.361-371. The French transcription was corrected by the author.</i>
(143)Mes amis, Je voudrais d'abord remercier Maud Mannoni, à qui nous devons la réunion de ces deux jours, et donc,	My friends, I would first like to thank Maud Mannoni, to whom we owe the meeting during these two days, and therefore, everything that	My friends, First of all I would like to thank Maud Mannoni, to whom we are indebted for the meeting of these past two

<p>tout ce qui a pu s'en dégager. Elle a réussi dans son dessein, grâce à cette extraordinaire générosité, caractéristique de sa personne, qui lui a fait payer auprès de chacun, de son effort, le privilège d'amener de tous les horizons quiconque pouvait donner réponse à une question qu'elle a faite sienne. Après quoi, à s'effacer devant l'objet, elle en faisait interrogations recevables.</p>	<p>has emerged from it. She succeeded in her design, thanks to her extraordinary generosity, characteristic of her, which rewarded each one's effort with the privilege of bringing from every quarter anyone who could give an answer to a question which she has made her own. After which, by effacing herself before the object, she has made these interrogations acceptable.</p>	<p>days and, therefore, for everything that has emerged from it. She has achieved what she set out to achieve, thanks to the extraordinary generosity that characterises her, and which has led her to pay, through her efforts with each and every one of us, for the privilege of bringing together from every which horizon whomsoever could provide a reply to a question she has made her own. After which, stepping aside to make way for the object, she voiced some well-placed queries about it.</p>
<p>Pour partir de cet objet qui est bien centré, je voudrais vous en faire sentir l'unité à partir de quelques phrases que j'ai prononcées il y a quelque vingt ans dans une réunion chez notre ami Henri Ey, dont vous savez qu'il a été dans le champ psychiatrique français, ce que nous appellerons un civilisateur. Il a posé la question de ce qu'il en est de la maladie mentale d'une façon dont on peut dire qu'au moins a-t-elle éveillé le corps de la psychiatrie en France, à la plus sérieuse question sur ce que ce corps lui-même représentait.</p>	<p>To start from this well-centered object, I would like to make you feel the unity starting with a few sentences I pronounced some twenty years ago¹ in a meeting with our friend Henri Ey, of whom you know that he has been in the French psychiatric field, what we will call a civilizer. He asked the question of mental illness in a way that can at least be said to have awakened the body of psychiatry in France to the most serious question about what this body itself represented².</p> <p>¹ September 28, 1946 at the conference, <i>Causalité psychique des troubles mentaux</i> » ou, si l'on veut, de la « <i>Psychogenèse des névroses et des psychoses</i> »</p> <p>² December 17, 1943 at Bonneval: <i>Les Limites de la Psychiatrie le Problème de la Psychogénèse</i>—published in conference proceedings: « <i>Causalité psychique des troubles mentaux</i> » ou, si l'on veut, de la « <i>Psychogenèse des névroses et des psychoses</i> »</p>	<p>To start off from this object which has been so well-centred, I should like to get you to sense its unity by repeating a few sentences I uttered some twenty years ago now in a meeting hosted by our friend Henri Ey who was, as you know, what we call a "civilizer" in the field of French psychiatry. He posed the question of what mental illness is about in a way that may be said at the very least to have awoken the body of French psychiatrists to the more serious question of what this body stood for.</p>
<p>(144) Pour ramener le tout à sa plus juste fin, je devais contredire l'organo-dynamisme dont Ey s'était</p>	<p>To bring it all back to its finest end, I had to contradict the organo-dynamism that Ey had promoted. Thus about man in</p>	<p>In order to lead everything back to its most rightful conclusion, I had to take issue with the organo-</p>

<p>fait le promoteur. Ainsi sur l'homme en son être, m'exprimais-je en ces termes</p> <p>: « Loin que la folie soit la faille contingente¹ des fragilités de son organisme, elle est la virtualité permanente d'une faille ouverte dans son essence. Loin qu'elle soit pour la liberté une insulte (comme Ey l'énonce), elle est sa plus fidèle compagne, elle suit son mouvement comme une ombre. Et l'être de l'homme non seulement ne peut être compris sans la folie, mais il ne serait pas l'être de l'homme, s'il ne portait en soi la folie comme la limite de sa liberté ».</p> <p>¹Écrits p.176 the passage begins with « <i>Loin donc que la folie soit le fait contingent...</i> --RGK</p>	<p>his being, I expressed myself in these terms:</p> <p>"Far from being the contingent fault/fact of the fragilities of his organism, madness is the permanent virtuality of a fault open in its essence. Far from being an insult to freedom (as Ey puts it), it is its most faithful companion, it follows its movement like a shadow. And man's being not only cannot be understood without madness, but it would not be the being of man, if he did not carry within himself madness as the limit of his freedom."³</p> <p>³ Écrits: Propos sur la causalité psychique, page 176 in French [the passage begins with: « <i>Loin donc que la folie soit le fait contingent...</i> » ; page 144 Fink translation: "Thus rather than resulting from a contingent fact---the frailties of his organism---madness is the permanent virtuality of a gap opened up in his essence. And far from being an "insult" to freedom, madness is freedom's most faithful companion, following its every move like a shadow. Not only can man's being not be understood without madness, but it would not be man's being if it did not bear madness within itself as the limit of his freedom." Also published in conference proceedings, page 41: « <i>Causalité psychique des troubles mentaux</i> » ou, si l'on veut, de la « <i>Psychogenèse des névroses et des psychoses</i> »</p>	<p>dynamism that Ey was promoting. So it was that, on man in his Being, I expressed myself in the following terms: Rather than resulting from a contingent fact¹- the frailties of his organism – madness is the permanent virtuality of a gap opened up in his essence. And far from being "an insult" to freedom [as Ey states], madness is freedom's most faithful companion, following its every move like a shadow. Not only can man's Being not be understood without madness, but it would not be man's Being if it did not bear madness, if it did not bear madness within itself as the limit of his freedom.</p> <p>1[TN, Reading <i>fait contingent</i> instead of <i>faille contingente</i>, Cf. Lacan, J., <i>Écrits</i>, Seuil, Paris, 1966, p.176.</p>
<p>À partir de là, il ne peut pas vous paraître étrange qu'en notre réunion aient été conjointes les questions portant sur l'enfant, sur [361] la psychose, sur l'institution. Il doit vous paraître naturel que nulle part plus qu'en ces trois thèmes, soit évoquée plus constamment la liberté.</p>	<p>From this point on, it cannot seem strange to you that in our meeting there have been questions concerning the child, [361] the psychosis, the institution. It must seem natural to you that nowhere more than in these three themes is freedom more constantly evoked. If psychosis is indeed</p>	<p>On the basis of this, you will not find it strange that our meeting should have united questions that bear on the child, on [361] psychosis, and on the institution. It must strike you as something quite natural that nowhere is freedom evoked more constantly than in these three</p>

<p>Si la psychose est bien la vérité de tout ce qui verbalement s'agite sous ce drapeau, sous cette idéologie, actuellement la seule à ce que l'homme de la civilisation s'en arme, nous voyons mieux le sens de ce qu'à leur témoignage font nos amis et collègues anglais dans la psychose, de ce qu'ils aillent justement dans ce champ et justement avec ces partenaires à instaurer des modes, des méthodes où le sujet est invité à se proférer dans ce qu'eux pensent comme des manifestations de leur liberté.</p>	<p>the truth of everything verbally waved under this flag, under this ideology, which is at present the only one that the man of civilization is armed with, we see better the meaning of what according to their testimony our English friends and colleagues are doing in psychosis, what they are going to do in this field and precisely with these partners to establish modes, methods where the subject is invited to speak in what they think are manifestations of their freedom.</p>	<p>themes. If psychosis really is the truth of everything that is verbally brandished under this banner, behind this ideology, which is currently the only one with which the man of civilisation arms himself, then we get a better sense of what, by their accounts, our British friends and colleagues have been doing in psychosis, of how they move precisely into this field and precisely with these partners, establishing modes and methods whereby the subject is invited to utter what they think of as manifestations of his freedom.</p>
<p>Mais n'est-ce pas là une perspective un peu courte, je veux dire, est-ce que cette liberté suscitée, suggérée par une certaine pratique s'adressant à ces sujets, ne porte pas en elle-même sa limite et son leurre ?</p>	<p>But is this not a somewhat short-sighted perspective, I mean, is this freedom aroused, suggested by a certain practice addressed to these subjects, does it not carry within itself its limit and its lure?</p>	<p>But isn't this a somewhat short-sighted perspective? I mean, doesn't this freedom which has been elicited and suggested by a certain practice that targets these subjects carry within it its limit and its illusion?</p>
<p>Pour ce qui est de l'enfant, de l'enfant psychotique, ceci débouche sur des lois, lois d'ordre dialectique, qui sont en quelque sorte résumées dans l'observation pertinente que le Dr Cooper a faite, que pour obtenir un enfant psychotique, il y faut au moins le travail de deux générations, lui-même en étant le fruit à la troisième.</p>	<p>As for the child, the psychotic child, this leads to laws, dialectical laws, which are summarized in the pertinent observation that Dr. Cooper made, that to produce [obtenir] a psychotic child, the work of at least two generations is needed, the child itself being the fruit of the third.</p>	<p>With respect to the child, the psychotic child, this gives rise to laws, laws of a dialectical order, which are in a certain sense summed up in Dr. Cooper's pertinent observations that obtaining a psychotic child requires at least two generation's work, the child being the fruit of this work in the third.</p>
<p>Que si enfin la question se pose d'une institution qui soit proprement en rapport avec ce champ de la psychose, il s'avère que toujours en quelque point à situation variable y prévale un rapport</p>	<p>That if, finally, the question arises of an institution which is properly connected with this field of psychosis, it proves that always in some variable point of view there prevails a relation founded on liberty.</p>	<p>That should the question ultimately arise as to an institution that is properly related to the field of psychosis, it always turns out that at some point, in situations that vary, there</p>

fondé à la liberté.		prevails a legitimate relation to freedom.
<p>Qu'est-ce à dire ? Assurément pas que j'entende ainsi d'aucune façon clore ces problèmes, ni non plus les ouvrir comme on dit, ou les laisser ouvert. Il s'agit de les situer et de saisir la référence d'où nous pouvons les traiter sans nous-mêmes rester pris dans un certain leurre, et pour cela de rendre compte de la distance où gîte la corrélation dont nous sommes nous-mêmes prisonniers. Le facteur dont il s'agit, est le problème le plus brûlant à notre époque, en tant que, la première, elle a à ressentir la remise en question de toutes les structures sociales par le progrès de la science. Ce à quoi, pas seulement dans notre domaine à nous psychiatres, mais aussi loin que s'étendra notre univers, nous allons avoir affaire, et toujours de façon plus pressante : à la ségrégation.</p>	<p>What does that mean? Surely not that I mean in any way to close these problems, nor open them as they say, or leave them open. It is a question of locating them and of grasping the reference from which we can treat them without ourselves being caught in a certain lure, and for this to account for the distance in which lies the correlation of which we are ourselves prisoners. The factor in question is the most burning problem of our time, as it is the first to feel the questioning of all social structures through the progress of science. This, not only in our field of psychiatry, but as far as our universe will extend, we will have to deal, and always more urgently: with segregation.</p>	<p>What does this mean? It certainly does not mean that I hereby intend in any way to seal off these problems, nor to open them up, as people say, or leave them open. It is a matter of determining them and grasping the reference point from which we can deal with them without remaining ourselves trapped in a certain illusion and, in order to do so, of accounting for the distance to which the correlation whose prisoners we are inclines. The factor at stake here is the most burning issue of our times in so far as this era is the first to have to undergo the calling into question of every social structure as a result of the progress of science. This is something which we are going to be contending with, not only in our domain as psychiatrists but in the furthest reaches of our universe, and in an ever more pressing fashion: with segregation.</p>
<p>(145)Les hommes s'engagent dans un temps qu'on appelle planétaire, où ils s'informeront de ce quelque chose qui surgit de la destruction [362] d'un ancien ordre social que je symboliserai par l'Empire tel que son ombre s'est longtemps encore profilée dans une grande civilisation, pour que s'y substitue quelque chose de bien autre</p>	<p>Men engage in a time called planetary, where they will inquire about something that arises from the destruction [362] of an old social order that I will symbolize by the Empire as its shadow has long still been profiled in a great civilization, in order to substitute for it something very different and which at all does not have the same meaning, the imperialisms, the question of</p>	<p>Mankind is entering a period that has been called "global", in which it will find out about this something that is emerging from the destruction [362] of an old social order that I shall symbolise by the <i>Empire</i> whose shadow was long cast over a great civilisation, such that something very different is replacing it, something that carries a very different</p>

<p>et qui n'a pas du tout le même sens, les impérialismes, dont la question est la suivante : comment faire pour que des masses humaines, vouées au même espace, non pas seulement géographique, mais à l'occasion familial, demeurent séparées ?</p>	<p>which is the following: how can human masses, destined to share the same space, not only geographically, but also on the family level, remain separated?</p>	<p>meaning, the <i>imperialisms</i>, whose question runs as follows: what can we do so that human masses which are destined to occupy the same space, not only geographically, but sometimes in a familial sense, remain separate?</p>
<p>Le problème au niveau où Oury l'a articulé tout à l'heure du terme juste de ségrégation, n'est donc qu'un point local, un petit modèle de ce dont il s'agit de savoir comment nous autres, je veux dire les psychanalystes, allons y répondre : la ségrégation mise à l'ordre du jour par une subversion sans précédent. Ici n'est pas à négliger la perspective d'où Oury pouvait formuler tout à l'heure qu'à l'intérieur du collectif, le psychotique essentiellement se présente comme le signe, signe en impasse, de ce qui légitime la référence à la liberté.</p>	<p>The problem at the level where Oury articulated it earlier with the precise term of segregation, is therefore only a local point, a small model of what it is a matter of knowing how we, I mean we psychoanalysts, are going to answer it: segregation put on the agenda by an unprecedented subversion. Here is not to be neglected the perspective from which Oury could formulate just now that within the collective the psychotic essentially presents himself as the sign, a sign in impasse, of what legitimates the reference to freedom.</p>	<p>The problem at the level of which Oury set it out just now using the pertinent term "segregation" is therefore merely a local point, a small model of something to which we need to know what the rest of us, I mean psychoanalysts, are going to respond: segregation, which has been put on the agenda by an unprecedented subversion. Here, one should not neglect the perspective from which Oury was able to formulate just now that, within the collective, the psychotic presents himself essentially as the sign, a sign in deadlock, of which legitimizes the reference to freedom</p>
<p>Le plus grand péché, nous dit Dante, est la tristesse. Il faut nous demander comment nous, engagés dans ce champ que je viens de cerner, pouvons être en dehors cependant</p>	<p>The greatest sin, Dante tells us, is sadness. We must ask ourselves how we, engaged in this field that I have just identified, can be outside it however.</p>	<p>The greatest sin, Dante tells us, is sadness. We need to ask ourselves how we, committed to the field I have just outlined, can nevertheless, stand outside it.</p>
<p>Chacun sait que je suis gai, gamin même on dit : je m'amuse. Il m'arrive sans cesse, dans mes textes, de me livrer à des plaisanteries qui ne sont pas du goût des universitaires. C'est vrai. Je ne suis pas triste. Ou plus</p>	<p>Everyone knows that I am gay [gai], even a kid they say: I am having fun. In my writings, I constantly give myself up to jokes that are not to the taste of academics. That is true. I'm not sad. Or, to be more precise, I have only one sadness in what</p>	<p>Everyone knows that I am cheerful [gai], even childlike, so they say: I amuse myself. In my texts, I am constantly indulging in jokes that are not to the taste of academics. This is true. I am not sad. Or more precisely, I have but</p>

<p>exactement, je n'ai qu'une seule tristesse, dans ce qui m'a été tracé de carrière, c'est qu'il y ait de moins en moins de personnes à qui je puisse dire les raisons de ma gaieté, quand j'en ai.</p>	<p>has been traced for me as a career, because there are fewer and fewer people to whom I can express the reasons for my gaiety, When I experience it.</p>	<p>one sadness in the career that has been traced out for me, which is that there are fewer and fewer people with whom I can speak of the reasons behind my cheerfulness, when it comes my way.</p>
<p>Venons pourtant au fait que si nous pouvons poser les questions comme il s'est fait ici depuis quelques jours, c'est qu'à la place de l'X qui est en charge d'y répondre, l'aliéniste longtemps, puis le psychiatre, quelqu'un d'ailleurs a dit son mot qui s'appelle le psychanalyste, figure née de l'oeuvre de Freud.</p>	<p>But if we can ask the questions as has been done here for a few days, it is because instead of the X who is in charge of answering it, the alienist for a long time and then the psychiatrist, someone from elsewhere has had his say called the psychoanalyst, a figure born of the work of Freud.</p>	<p>However, let's consider the fact that we are able to pose the questions that have been asked over the last couple of days because in the place of the x whose task it is to provide an answer, who for a long time was the alienist, and then the psychiatrist, someone from elsewhere had a word to say about it, and that someone is called the psychoanalyst, a figure that was borne of Freud's oeuvre.</p>
<p>Qu'est cette oeuvre ?</p>	<p>What is this work?</p>	<p>What is this oeuvre?</p>
<p>Vous le savez, c'est pour faire face aux carences d'un certain groupe que j'ai été porté à cette place que je n'ambitionnais en rien, d'avoir à nous interroger, avec ceux qui pouvaient m'entendre, sur ce que nous faisons en conséquence de cette oeuvre, et pour cela d'y remonter.</p>	<p>As you know, it was in order to face the shortcomings of a certain group that I was brought to this place that I was not looking for in any way, to have to question myself, with those who could hear me, about what we were doing in consequence of this work, and for that purpose to go back to it.</p>	<p>As you know, it was so as to cope with the shortcomings of one particular group that I was led to the place, for which I had no ambition whatsoever, of having to examine, together with those who were able to hear me, what we do as a consequence of this oeuvre, and which for this reason we revisit.</p>
<p>Juste avant les sommets du chemin que j'instaurais de sa lecture avant d'aborder le <i>transfert</i>, puis <i>l'identification</i>, puis <i>l'angoisse</i>, ce [363] n'est pas hasard, l'idée n'en viendrait à personne, si cette année, la quatrième avant que mon séminaire prît fin à Sainte Anne, j'ai cru devoir nous assurer de <i>l'éthique de</i></p>	<p>Just before the summits of the path that I began from reading it before approaching <i>transference</i> [seminar 8], then <i>identification</i> [seminar 9], then <i>anguish</i> [seminar 10], this [363] is not by chance, the idea would not come to anybody, if this the fourth year before my seminar ended at St. Anne's, I thought it my duty to make sure of <i>the</i></p>	<p>Just before reaching the heights of the path I was establishing through my reading of it, prior to broaching <i>transference</i>, then <i>identification</i>, and then <i>anxiety</i>, it [363] was not by chance, no one could possibly entertain such an idea, that in that particular year, four years before my</p>

<i>la psychanalyse.</i>	<i>ethics of psychoanalysis</i> [seminar 7].	seminar at Sainte-Anne came to an end, I thought I ought to secure for us, <i>the ethics of psychoanalysis.</i>
(146) Il semble en effet que nous risquions d'oublier dans le champ de notre fonction qu'une éthique est à son principe, et que dès lors, quoi qu'il puisse se dire, et aussi bien sans mon aveu, sur la fin de l'homme, c'est concernant une formation qu'on puisse qualifier d'humaine qu'est notre principal tourment.	It seems indeed that we risk forgetting in the field of our function that an ethics is at its principle, and that from then on, whatever may be said, and also without my confession, on the end of Man, it is with regard to a training, that we can call human, being our principal torment.	Indeed, it seemed that we were running the risk of forgetting that, in the field of our function, an ethics ties at its root and that thereafter, whatever might be said, and this includes what goes without what I profess, on man's end our chief torment concerns training that may be qualified as human.
Toute formation humaine a pour essence, et non pour accident, de réfréner la jouissance. La chose nous apparaît nue, – et non plus à travers ces prismes ou lentilles qui s'appellent religion, philosophie,... voire hédonisme, car le principe du plaisir, c'est là le frein de la jouissance.	Every human training has as its essence, and not as an accident, the restraint of jouissance. The thing appears to us naked - and no longer through these prisms or lenses which are called religion, philosophy, ... even hedonism, for the pleasure principle is the brake of/on jouissance.	The essence, and not the accident, of all human training is the reining in of jouissance. This appears to us quite nakedly – and no longer through the prisms and lenses that go by the name of religion, philosophy,... even hedonism, for the pleasure principle is the rein on jouissance.
C'est un fait qu'à la fin du 19ème siècle et non sans quelque antinomie avec l'assurance prise de l'éthique utilitariste, Freud a ramené la jouissance à sa place qui est centrale, pour apprécier tout ce que nous pouvons voir s'attester, au long de l'histoire, de morale.	It is a fact that at the end of the 19th century and not without some antinomy towards the assumption of utilitarian ethics, Freud brought back jouissance to its central place, to appreciate all that we can see, throughout history, of morality.	It is a fact that at the end of the nineteenth century, and not without some antinomy with respect to the assurance gained from the utilitarian ethic, Freud restored jouissance to its central place in order to assess everything we can see, down through history, as standing as a testament to morality.
Qu'a-t-il fallu de remuement, j'entends aux bases pour que ce gouffre en réémerge à quoi nous jetons en pâture deux fois par nuit ? deux fois par mois ? notre rapport avec quelque conjoint sexuel ?	What stirring was required, I mean in the bases so that this abyss reemerges in which we feed twice a night? Twice a month? Our relationship with some sexual spouse?	What kind of an upheaval did it take, I mean right down to the very foundations, for the gulf to re-emerge unto which we serve up – twice nightly? twice monthly? – our relation with some sexual spouse?
Il n'est pas moins	It is no less remarkable that	It is no less remarkable that

remarquable que rien n'a été plus rare en nos propos de ces deux jours que le recours à l'un de ces termes qu'on peut appeler le rapport sexuel (pour laisser de côté l'acte), l'inconscient, la jouissance. 2	nothing has been more rare in these two days than the recourse to one of those terms which may be called sexual relationship (to leave out the act) the unconscious,[and] jouissance.	nothing has been scarcer in our comments over these last two days than any use of the terms that go by the name of <i>the sexual relation</i> [leaving aside the act], <i>the unconscious</i> , and <i>jouissance</i> .
Ce ne veut pas dire que leur présence ne nous commandait pas, invisible, mais aussi bien, dans telle gesticulation derrière le micro, palpable.	This does not mean that their presence did not command us, invisible, but also, in some gesticulation or other behind the microphone, palpable.	This does not mean that their presence was not controlling us, invisibly though also, in the case of one particular gesticulation behind the microphone, palpably.
Néanmoins, jamais théoriquement articulée.	Nevertheless, never theoretically articulated.	Nevertheless, it was never theoretically articulated.
Ce qui s'entend (inexactement) de ce que Heidegger nous propose du fondement à prendre dans l'être-pour-la-mort, prête à cet écho qu'il fait retentir des siècles, et des siècles d'or, du pénitent comme mis au coeur de la vie spirituelle. Ne pas méconnaître aux antécédents de la méditation de Pascal le support d'un franchissement de l'amour et de l'ambition, ne nous assure que mieux du lieu commun, jusqu'en son temps, de la retraite où se consomme l'affrontement de l'être-pour-la-mort. Constat qui prend son prix de ce que Pascal, à transformer cette ascèse en pari, la clôt en fait. [364]	What is (incorrectly) understood by what Heidegger proposes to us about the foundation to be taken in the being-for-death, lends itself to this echo which he makes to resound for centuries, and centuries of gold, of the penitent as being placed at the heart of spiritual life. Not misunderstanding in the antecedents of Pascal's meditation the support of a going beyond of love and ambition, only assures us better of the commonplace, until his time, of the retreat where the confrontation is consummated with being-for-death. A statement that takes its price from what Pascal, by transforming this asceticism into a wager, closes it in fact.[364]	What gets [<i>inaccurately</i>] heard in what Heidegger proposes on the grounding to be taken in Being-unto-Death, lends credence to the echo that it causes to resound down through the ages, and indeed Golden Ages, of the penitent as he who is placed at the heart of spiritual life. Not failing to acknowledge in the antecedents of Pascal's meditation the support to a surpassing of love and ambition can only better assure us of the commonplace, up until his time, of the withdrawal in which the confrontation with Being-unto-death is consummated. This observation acquires its value from the fact that Pascal, by transforming this asceticism into a wager, in actual fact brings it to a close. [364]
Sommes-nous pourtant à la hauteur de ce qu'il semble que nous soyons, par la subversion freudienne,	Are we, however, equal to what we seem to be, by Freudian subversion,	And yet, can we measure up to what the Freudian subversion

appelés à porter, à savoir l'être-pour-le-sexe ?	called to bear, namely, being-for-sex?	seems to call upon us to sustain, namely Being-unto-sex?
Nous ne semblons pas bien vaillants à en tenir la position.	We do not seem very good at holding that position.	We do not seem to be quite doughty enough to hold this position.
Non plus bien gais. Ce qui, je pense, prouve que nous n'y sommes pas tout à fait.	Nor very gay. This, I think, proves that we are not quite there.	Nor quite cheerful enough. Which proves, I think, that we are not quite there.
147)Et nous n'y sommes pas en raison de ce que les psychanalystes disent trop bien pour supporter de le savoir, et qu'ils désignent grâce à Freud comme la castration : c'est l'être-pour-le-sexe.	And we are not there because of what the psychoanalysts say too well to support with knowledge, and which they designate thanks to Freud as castration: it is being-for-sex.	And we are not there because of what psychoanalysts say too well to bear actually knowing and which they designate, thanks to Freud, as castration: this is Being-unto-sex.
L'affaire s'éclaire de ceci que Freud a dit en historiettes et qu'il nous faut mettre en épingle, c'est que, dès qu'on est deux, l'être-pour-la-mort, quoi qu'en croient ceux qui le cultivent, laisse voir au moindre lapsus que c'est de la mort de l'autre qu'il s'agit. Ce qui explique les espoirs mis dans l'être-pour-le-sexe. Mais en contraste, l'expérience analytique démontre que, quand on est deux, la castration que le sujet découvre, ne saurait être que la sienne. Ce qui pour les espoirs mis dans l'être-pour-le-sexe, joue le rôle du second terme dans le nom des Pecci-Blunt : celui de fermer les portes qui s'étaient d'abord grandes ouvertes.	The affair becomes clearer of what Freud has said in narrative and that we must pin point, that as soon as we are two, being-for-death, whatever those who cultivate it believe, shows in the slightest slip that it is the death of the other that is involved. This explains the hopes put into being-for-sex. But in contrast, analytical experience shows that when one is two, the castration that the subject discovers, can only be his. Which for the hopes put into being-for-sex, plays the role of the second term in the name of Pecci-Blunt ⁴ : that of closing the doors that had first opened wide. ⁴ Anna Laetitia ("Mimi") Pecci-Blunt was born on 15 March 1885. Her father, Count Camillo Pecci was head of the Guardia nobile pontificia and a nephew to Pope Leo XIII (Vicenzo Gioacchino Pecci), and her mother, Silvia Bueno y Garzon was a Spanish noblewoman from Cuba. After passing the years of World War I in Switzerland, Anna Laetitia Pecci settled in Paris and soon immersed herself in artistic and intellectual circles, becoming friends with Georges Braque and Jean Cocteau. She was introduced to the wealthy and cultured American banker, Cécil Blunt, son of the collector Ferdinand Blumenthal. The marriage between the two was celebrated in 1919 with the benediction of Pope Benedict XV, who gave Cécil Blunt the title of Count Pecci-Blunt. The couple took up residence in	Some light is shed on this business by what Freud said in little stories which we need to bring into sharper focus, and this is that, as soon as there are two of you, whatever those who cultivate Being-unto-death believe, the faintest slip shows that what is at issue is the death of the other party. Which explains the hopes invested in Being-unto-sex. In contrast to this however, the analytical experience demonstrates that, when there are two of us, the castration that the subject unconvers cannot only be his own. Which for the hopes invested in Being-for-sex plays the role of the second term in the Pecci-Blunts' surname; that of shutting the doors that were initially wide open. ² ² [TN, in French, <i>blunt</i> is an outmoded term for the "door-closer" device that shuts a door hydraulically, derived from the name of its inventor, Eugene L. Blount. Pecci-Blunt was the surname

	<p>Paris where they opened their home to writers, poets, artists and musicians including Salvador Dalí, Cocteau, Paul Valéry, Francis Poulenc and Paul Claudel. The Pecci-Blunts had five children: Dino, Laetitia, Viviana, Camilla and Graziella.</p> <p>In 1929, the Pecci-Blunts decided to spend part of each year in Rome and they purchased, near the Campodoglio and the Piazza Venezia, the palazzo in Piazza Aracoeli 3 designed by Giacomo della Porta. As in Paris, this residence became a cultural hub, reflecting Anna Laetitia Pecci-Blunt's desire to foster exchange between Italian and foreign artists, musicians and intellectuals. During this period Pecci-Blunt began to acquire prints, published works, drawings and paintings thematically focused upon the city of Rome. Many of these materials were purchased in Rome, however she also acquired art during her frequent trips to Paris. Pecci-Blunt's collection included views, plans, maps of Rome and depictions of the inhabitants of the city in popular costume. As intense urban development under Mussolini transformed Rome in the 1930's, interest in the city's past grew among certain circles in Rome. The collection came to be known as "Roma Sparita" because of its nostalgic focus on the Rome of a bygone era.</p> <p>In addition to her collecting activities, Pecci-Blunt's patronage of the arts blossomed during this period. She began hosting an annual series of spring concerts at her palazzo and invited musicians such as Darius Milhaud, Arthur Rubinstein, Poulenc, George Auric, Igor Stravinsky and Nathan Milstein to perform. By 1934 plans were laid to open an art gallery. The Galleria della Cometa opened in April 1935 under the direction of Libero de Libero and featured contemporary artists including AFRO (Afro Basaldella), MIRKO (Mirko Basaldella), Corrado Cagli, Giorgio de Chirico, Guglielmo Janni and Gino Severini, among others. In 1937 a New York branch called The Cometa Art Gallery was opened. Both galleries were named after Pecci-Blunt's family coat of arms, a comet. She had adopted the symbol from her relative, Pope Leo XIII.</p> <p>For a brief period, both galleries were in operation until mounting political tensions forced the closure of the gallery in Rome in 1938. Anna Laetitia and Cécil Pecci-Blunt spent the years of World War II in New York, before returning to Italy in 1947. Upon her return, Pecci-Blunt resumed her cultural and artistic activities, and in 1948, the first meeting of the Associazione Amici dei Musei di Roma was held in her palazzo. Shortly after, she expressed her desire to donate her collection of drawings, watercolors and other paintings to the Museo di Roma. Over the next twenty-odd years, she continued to support artistic endeavors in all forms, holding concerts, building and operating a theater (Teatro di Cometa), and serving in an advisory capacity to the museums of Rome. She was honored for her artistic patronage and philanthropy in 1960 with a Medaglia d'oro per l'arte e la cultura and in 1964, for her encouragement of cross-cultural interchange, with a Légion d'honneur from the French government.</p> <p>During her years of activity with the Amici dei Musei di Roma, she provided funds for acquisitions and discouraged purchases that would duplicate items in her own collection. Upon her death in 1971, she donated her collection of drawings, watercolors, and paintings to the Museo di Roma, while her collection of prints and published works were sold and dispersed.</p>	<p>taken by Count Cecil Charles Blunt and Countess Donna Anna Laetitia Pecci after their marriage in 1919. The couple were known in France for their extravagant parties and the count's long-standing homosexual affair with Cecil Everly.]</p>
<p>Le pénitent perd donc beaucoup à s'allier au psychanalyste. Au temps où il donnait le ton, il laissait libre, incroyablement plus</p>	<p>The penitent thus loses much in allying himself with the psychoanalyst. At the time when he set the tone, he left the field of sexual intercourse free,</p>	<p>The penitent thus loses a great deal in forming an alliance with the psychoanalyst. Back when the penitent was the one who</p>

<p>que depuis l'avènement du psychanalyste, le champ des débats sexuels, comme il est sous forme de mémoires, épîtres, rapports et traits plaisants, maints documents pour l'attester. Pour le dire, s'il est difficile de juger justement si la vie sexuelle était plus aisée au XVIIe ou au XVIIIe siècle qu'au nôtre, le fait par contre que les jugements y aient été plus libres à concerner la vie sexuelle, se décide en toute justice à nos dépens.</p>	<p>incredibly more than ever since the advent of the psychoanalyst, as it is in the form of memoirs, epistles, reports and pleasant anecdotes, many documents attest to it. To put it another way, if it is difficult to judge precisely whether sex life was easier in the seventeenth or eighteenth century than ours, on the other hand, the fact that the judgments were more free to deal with sexual life, is decided in fairness at our expense.</p>	<p>set the tone, he left the field of sexual frolicking free, incredibly freer than it has been since the advent of the psychoanalyst, as is borne out, in the guise of memoirs, epistles, contemporary accounts and other amusing passages, by a great many documents. To spell it out, whilst it is hard to judge exactly whether sexual life was an easier matter in the seventeenth or eighteenth centuries than in our own, the fact, on the other hand, that judgement regarding sexual life was given more freely at the time, rules justifiably against us.</p>
<p>Ce n'est certes pas trop de rapporter cette dégradation à la « présence du psychanalyste », entendue dans la seule acception où l'emploi de ce terme ne soit pas d'impudence, c'est-à-dire dans son effet d'influence théorique, précisément marqué du défaut de la théorie.</p>	<p>It is certainly not too much to relate this degradation to the "presence of the psychoanalyst", understood only in the sense that the use of this term is not impudence, that is to say, in its effect as theoretical influence, precisely marked by the defect of theory.</p>	<p>It is certainly not going too far to put this decline down to the "presence of the psychoanalyst", to be understood purely in the sense in which use of this term is not presumptuous, that is to say, in the sense of its effect of theoretical influence, marked precisely by a lack of theory.</p>
<p>À se réduire à leur présence, les psychanalystes méritent qu'on s'aperçoive qu'ils ne jugent ni mieux ni plus mal des choses de la vie sexuelle que l'époque qui leur fait place, qu'ils ne sont dans leur vie de couple pas plus souvent deux qu'on ne l'est ailleurs, ce qui ne gêne pas leur profession puisqu'une telle paire n'a rien à faire dans l'acte analytique. [365]</p>	<p>To be reduced to their presence, psychoanalysts deserve to be noticed that they do not judge better or worse things of the sex life than the period that replaces them, that they are in their life as a couple not more often two than elsewhere, which does not hinder their profession since such a pair has nothing to do in the analytical act. [365]</p>	<p>In reducing themselves to their presence, psychoanalysts deserve acknowledgement for the fact that they rule neither better nor worse in matters of sexual life than the era that made way for them, for being no more often twain in their couples than anyone anywhere else, which does not get in the way of their profession since such a pair has no place in analytic theory. [365]</p>

<p>Bien sûr la castration n'a de figure qu'au terme de cet acte, mais couverte de ceci qu'à ce moment le partenaire se réduit à ce que j'appelle l'objet <i>a</i>, – c'est-à-dire, comme il convient, que l'être-pour-le-sexe a à s'éprouver ailleurs : et c'est alors dans la confusion croissante qu'y apporte la diffusion de la psychanalyse elle-même, ou de ce qui ainsi s'intitule.</p>	<p>Of course, castration only takes shape at the end of this act, but covered with the fact that at this moment the partner is reduced to what I call the object <i>a</i>, that is to say, as is appropriate, that being-for-sex has to be tested elsewhere: and it is then in the increasing confusion that the diffusion of psychoanalysis itself brings along, or what is thus entitled.</p>	<p>Of course, castration figures only at the terminal point of this act, although it is covered over by the fact that at this moment the partner is reduced to what I call the object <i>a</i> – which means, as it should, the Being-unto-sex has to be experienced elsewhere: and this happens in the mounting confusion that is brought to it by the propagation of psychoanalysis itself, or what goes by this title.</p>
<p>Autrement dit ce qui institue l'entrée dans la psychanalyse provient de la difficulté de l'être-pour-le-sexe, mais la sortie, à lire les psychanalystes d'aujourd'hui, n'en serait rien d'autre qu'une réforme de l'éthique où se constitue le sujet. Ce n'est donc pas nous, Jacques Lacan, qui ne nous fions qu'à opérer sur le sujet en tant que passion du langage, mais bien ceux qui l'acquittent d'en obtenir l'émission de belles paroles.</p>	<p>In other words, what institutes the entry into psychoanalysis comes from the difficulty of being-for-sex, but the exit, to read the psychoanalysts of today, would be none other than a reform of the ethics where the subject is constituted. It is not therefore I, Jacques Lacan, who rely solely on the subject as a passion for language, but rather those who acquit it to obtain the emission of fine words.</p>	<p>In other words, that which institutes the entry into psychoanalysis stems from the difficulty of Being-unto-sex, but the way out of it, if we read today's psychoanalysts, would ostensibly be nothing else but a reform of the ethics whereby the subject is constituted. Therefore, it is not I, Jacques Lacan, who trusts only in operating on the subject as a passion of language, but rather those who let him off, having obtained a flow of high words.</p>
<p>(148)C'est à rester dans cette fiction sans rien entendre à la structure où elle se réalise, qu'on ne songe plus qu'à la feindre réelle et qu'on tombe dans la forgerie.</p>	<p>It is to remain in this fiction without understanding anything of the structure in which it is realized, that one thinks only of feigning it as real, and that one falls into forgery.</p>	<p>When one remains within this fiction without understanding anything of the structure in which it is wrought, one can only dream of feigning that it is real and slide into forgery.</p>
<p>La valeur de la psychanalyse, c'est d'opérer sur le fantasme. Le degré de sa réussite a démontré que là se juge la forme qui assujettit comme névrose, perversion ou psychose.</p>	<p>The value of psychoanalysis is to operate on fantasy. The degree of its success has demonstrated that there is judged the form that subjects one as neurosis, perversion or psychosis.</p>	<p>The worth of psychoanalysis is that it operates on the fantasy. Its degree of success has demonstrated that here is judged the subjecting form, as neurosis, perversion, or psychosis.</p>

D'où se pose à seulement s'en tenir là, que le fantasme fait à la réalité son cadre : évident là !	Whence arises the point, only limiting oneself to that, that fantasy makes of reality its frame: obvious there!	Hence the postulate that, in simply sticking to this, the fantasy forms reality's frame: self-evidently!
Et aussi bien impossible à bouger, n'était la marge laissée par la possibilité d'extériorisation de l'objet a.	And as impossible to move, were it not for the margin left by the possibility of exteriorization of the object a.	And furthermore, it is impossible to budge, were it not for the margin left by the possibility of an exteriorisation of the object a.
On nous dira que c'est bien ce dont on parle sous le terme d'objet partiel.	We shall be told that this is what people speak of as a partial object.	That will tell us that this is exactly what they speak about when they use the term "partial-object".
Mais justement à le présenter sous ce terme, on en parle déjà trop pour en rien dire de recevable.	But precisely in presenting it under this term, it is already too much talked of to say anything that is admissible.	But precisely in presenting it under this term, they are already saying too much to be able to say anything that can add up to very much.
S'il était si facile d'en parler, nous l'appellerions autrement que l'objet a.	If it were so easy to talk about it, we would call it something other than the object a.	If it was as easy as that to speak about, we would call it something besides object a.
Un objet qui nécessite la reprise de tout le discours sur la cause, n'est pas assignable à merci, même théoriquement.	An object which requires the resumption of the whole discourse on the cause, is not assignable as you wont, even theoretically.	An object that requires us to reconsider the whole discourse on the cause is not destined to assignation, even theoretically.
Nous ne touchons ici à ces confins que pour expliquer comment dans la psychanalyse, on fait si brièvement retour à la réalité, faute d'avoir vue sur son contour.	We only touch on these confines here to explain how in psychoanalysis one makes such a brief return to reality, for lack of having a view on its outline.	We are only touching on these confines here as a way of explaining why in psychoanalysis the return to reality is so brief, for want of having any view of its contour.
Notons qu'ici nous n'évoquons pas le réel, qui dans une expérience de parole ne vient qu'en virtualité, qui dans l'édifice logique se définit comme l'impossible.	Let us note that here we do not evoke the real, which in an experience of speech comes only in virtuality, which in the logical edifice is defined as the impossible.	Note that we are not mentioning the real here, which in an experience of speech only crops up in virtuality, which in the logical edifice is defined as the impossible.
Il faut déjà bien des ravages exercés par le signifiant pour qu'il soit question de réalité. [366]	There must already be many ravages exerted by the signifier so that it is a question of reality. [366]	It takes a good deal of havoc wreaked by the signifier for there to be any question of reality. [366]
Ceux-ci sont à saisir bien tempérés dans le statut du	These are to be grasped well-tempered in the status of	This havoc can be grasped in a well-tempered form in the

<p>fantasme, faute de quoi le critère pris de l'adaptation aux institutions humaines, revient à la pédagogie.</p>	<p>fantasy, failing which the criterion taken from adaptation to human institutions comes back to pedagogy.</p>	<p>status of the fantasy, failing which the chosen criterion of adaptation to human institutions simply comes down to pedagogy.</p>
<p>Par impuissance à poser ce statut du fantasme dans l'être-pour-le-sexe (lequel se voile dans l'idée trompeuse du « choix » subjectif entre névrose, perversion ou psychose), la psychanalyse bâcle avec du folklore un fantasme postiche, celui de l'harmonie logée dans l'habitat maternel. Ni incommodité, ni incompatibilité ne sauraient s'y produire, et l'anorexie mentale s'en relègue comme bizarrerie.</p>	<p>By impotence in positing this status of fantasy in being-for-sex (which is veiled in the misleading idea of the subjective "choice" between neurosis, perversion or psychosis), psychoanalysis dashes off with folklore an artificial fantasm, that of harmony housed in the maternal habitat. Neither inconvenience nor incompatibility can occur, and anorexia nervosa is relegated to it as an oddity.</p>	<p>Given its powerlessness to set this status of the fantasy in Being-unto-sex (which is veiled in the misleading idea of a subjective "choice" between neurosis, perversion, and psychosis], psychoanalysis dashes off a pastiche fantasy with some folklore mixed in, the fantasy of harmony lodged in the maternal habitat. Neither inconvenience nor incompatibility are purported to arise here, and anorexia nervosa is banished as a quirk.</p>
<p>On ne saurait mesurer à quel point ce mythe obstrue l'abord de ces moments à explorer dont tant furent évoqués ici. Tel celui du langage abordé sous le signe du malheur. Quel prix de consistance attend-on d'épingler comme préverbal ce moment juste à précéder l'articulation patente de ce autour de quoi semblait fléchir la voix même du présentateur : la gage ? La gâche ? J'ai mis du temps à reconnaître le mot : langage.</p>	<p>It is impossible to gauge the extent to which this myth obstructs the approach of those moments to be explored, of which so many were evoked here. Like that of language under the sign of misfortune. What price of consistency does one expect to pin as preverbal that precise moment to precede the patent articulation of what around which seemed to bend the very voice of the presenter: the pledge [la gage]? The waste, [La gâche⁵]? It took me a while to recognize the word: language [langage]. ⁵ A play on Daniel Lagache's name</p>	<p>The extent to which this myth obstructs any consideration of these moments which stand to be explored, so many of which have been mentioned here, is beyond measure. That, for instance, of language broached under the banner of misfortune. What manner of prize for consistency can one expect in pinpointing as "preverbal" the moment just prior to the patent articulation of the very thing upon which the presenter's voice seemed to waver: <i>la gage?</i> <i>La gâche?</i> It took me a while to recognize the word: <i>langage</i>.</p>
<p>(149)Mais ce que je demande à quiconque a entendu la communication que je mets en cause, c'est oui ou non, si un enfant qui</p>	<p>But what I ask of anyone who has heard the communication that I challenge is: yes or no, if a child who plugs his ears, we are told, against what? Against</p>	<p>But what I ask of anyone who heard the presentation I am reappraising is whether or not a child who covers his ears, so we are told – to</p>

<p>se bouche les oreilles, on nous le dit, à quoi ? à quelque chose en train de se parler, n'est pas déjà dans le postverbal, puisque du verbe il se protège.</p>	<p>something being spoken, is not already in the post verbal, since from the word [verb] he protects himself.</p>	<p>what?...well, to something that is being spoken – is not already in the post-verbal dimension, since he is protecting himself from the word.</p>
<p>En ce qui concerne une prétendue construction de l'espace qu'on croit saisir là naissante, il me semble plutôt trouver le moment qui témoigne d'une relation déjà établie à l'ici et au là-bas qui sont structures de langage.</p>	<p>As far as an alleged construction of space is concerned, it seems to me rather to come across the moment which testifies to a relation already established between the here and there, which are structures of language.</p>	<p>As concerns a so-called construction of space that the speaker thought he had grasped here just as it was emerging, it seems to me rather that a moment was being uncovered that vouches for a relationship that had already been established with <i>here</i> and <i>over there</i>, which are language structures.</p>
<p>Faut-il rappeler qu'à se priver du recours linguistique, l'observateur ne saurait que manquer l'incidence éventuelle des oppositions caractéristiques dans chaque langue à connoter la distance, fût-ce à entrer par là dans les noeuds que plus d'une nous incite à situer entre l'ici et le là-bas ? Bref il y a du linguistique dans la construction de l'espace.</p>	<p>Is it necessary to recall that to deprive oneself of the linguistic recourse, the observer can only miss the possible impact of the oppositions characteristic in each language to connote distance, even if only to enter in the knots that more than one encourages us to situate between the here and there? In short, there is linguistics in the construction of space.</p>	<p>Need I remind you that when one deprives oneself of linguistics as a reference, the observer can only miss the possible impact of the oppositions for connoting distance that typify each language, even if only thereby to enter the knots that more than one language prompts us to situate between <i>here</i> and <i>over there</i>. In short, there is something of linguistics in the construction of space.</p>
<p>Tant d'ignorance, au sens actif qui s'y recèle, ne permet guère d'évoquer la différence si bien marquée en latin du <i>taceo</i> au <i>silet</i>.</p>	<p>So much ignorance, in the active sense that is hidden there, does not allow us to evoke the difference so well marked in Latin from the <i>taceo</i> to the <i>silet</i>⁶ ⁶ From the saying nothing (<i>taceo</i>) to the silent (<i>silet</i>)</p>	<p>So much ignorance, in the active sense that this term harbours, can hardly allow the difference between that is so firmly marked in Latin between <i>taceo</i> and <i>silet</i> to be evoked.</p>
<p>Si le <i>silet</i> y vise déjà, sans encore qu'on s'en effraye, faute du contexte « des espaces infinis », la configuration des astres, n'est-ce pas pour nous faire remarquer que l'espace en appelle au langage dans une</p>	<p>If the <i>silet</i> is already aiming at it, without our yet being afraid of it, for want of the context of "infinite spaces," does the configuration of the stars not make us notice that space calls out to language in a whole other dimension than that in</p>	<p>If <i>silet</i> already targets the configuration of the stars and planets, without yet frightening us off by it for want of the context "of infinite spaces", isn't this to make us notice that space appeals to language in an altogether</p>

toute autre dimension que celle où le mutisme pousse une parole plus primordiale qu'aucun <i>mom-mom</i> . [367]	which mutism pushes a speech more primordial than any <i>mom-mom</i> . [367]	different dimension from the one in which mutism squeezes out a word that is more primordial than any <i>mom-mom</i> . [367]
Ce qu'il convient d'indiquer ici, c'est pourtant le préjugé irréductible dont se grève la référence au corps tant que le mythe qui couvre la relation de l'enfant à la mère n'est pas levé.	What should be stated here, however, is the irreducible prejudice which weighs down on the reference to the body as long as the myth that covers the relationship between the child and the mother is not lifted.	What ought to be indicated here is nevertheless the irreducible prejudice that burdens the reference to the body so long as the myth that covers the child's relation to the mother has not been dispelled.
Il se produit une élision qui ne peut se noter que de l'objet a , alors que c'est précisément cet objet qu'elle soustrait à aucune prise exacte.	An elision occurs which can only be noted by the object a , whereas it is precisely this object which it subtracts from any exact capture.	An elision occurs that cannot be noted except by way of the object a , whereas this is precisely the object that the elision snatches from any exact hold.
Disons donc qu'on ne la comprend qu'à s'opposer à ce que ce soit le corps de l'enfant qui réponde à l'objet a : ce qui est délicat, là où ne se fait jour nulle prétention semblable, laquelle ne s'animerait qu'à soupçonner l'existence de l'objet a .	Let us say, then, that it is understood only by opposing that it is the child's body which responds to the object a : that which is delicate, where no such similar claim is made, which would only animate itself by suspecting the existence of the object a .	Let's say therefore that this elision can only be understood by opposing the idea that the child's body is what corresponds to the object a : which is a delicate matter where no such pretension comes to light, the latter only being animated when the existence of the object a is suspected
Elle s'animerait justement de ce que l'objet a fonctionne comme inanimé, car c'est comme cause qu'il apparaît dans le fantasme.	It would animate itself precisely by the fact that the object a functions as inanimate, for it is as a cause that it appears in fantasy.	It would come to be animated precisely by dint of the fact that the object a functions as inanimate, for it appears in the fantasy as cause.
Cause au regard de ce qu'est le désir dont le fantasme est le montage.	Cause with regard to what is the desire whose fantasy is the montage.	A cause with regard to what desire is, whereof fantasy is the montage;
Mais aussi bien par rapport au sujet qui se refend dans le fantasme en s'y fixant d'une alternance, monture qui rend possible que le désir n'en subisse pas pour autant de retournement.	But also in relation to the subject which is split again in fantasy by fixing it on an alternation, a setting which makes it possible that desire does not suffer a return for all that from it.	But also in relation to the subject who is newly cleft in the fantasy by being set into it through an alternation, a mount that nevertheless makes it possible for desire not to undergo any reversal.
Une plus juste physiologie	A more precise physiology of	A more exact physiology of

<p>des mammifères à placenta ou simplement la part mieux faite à l'expérience de l'accoucheur (dont on peut s'étonner qu'elle se contente en fait de (150)psychosomatique des caquets de l'accouchée sans douleurs) serait le meilleur antidote à un mirage pernicieux.</p>	<p>mammals with a placenta or simply the credit given to the experience of the midwife (of which one can be astonished that it is content as far as (150) psychosomatic facts go with the caquets de l'accouchée⁷ [cackles/idle talk/gossip of the birthing mother without pain]) would be the best antidote to a pernicious mirage.</p> <p>⁷<i>Les Caquets de l'accouchée</i> is an anonymous French satire composed of several (8) quires published in 1622. They were reunited in 1623 under the title « <i>Recueil général des Caquets de l'Accouchée</i> ». ^[1]</p> <p>The title refers to the custom, documented by the middle of the fifteenth, of Parisian bourgeois to visit when one of them is layered. ^[2]</p> <p>The narrator introduces himself as a convalescing Parisian to whom a doctor has prescribed to recuperate through entertainment and goes rue Quincampoix (fr) to listen to gossip with her cousin who has just given birth. ^[3]</p> <p>According to Antoine Le Roux de Lincy, this book, which details various aspects of Parisian life and specifically quotes the personalities of the time covering topics such as politics and religion can be "now classified as historical works, faithful echoes of prejudices and opinions of a period". ^[4]</p> <p>From Freud's <i>Jokes and their Relation to the Unconscious</i>, page 81: "The doctor who had been asked to look after the Baroness at her confinement, pronounced that the moment had not come, and suggested to the Baron that in the meantime they should have a game of cards in the next room. After a while a cry of pain from the Baroness struck the ears of the two men: "Ah, mon Dieu, que je souffre!" Her husband sprang up, but the doctor signed to him to sit down: "It's nothing. Let's go back on with the game!" A little later there were again sounds from the pregnant woman: "Mein Gott, mein Gott, what terrible pains!"—"Aren't you going in Professor?" asked the Baron.—"No, no. It's not time yet."—At last there came from next door an unmistakable cry of "Aa-ee, aa-ee, aa-ee"[Ai,waih, waih]! The doctor threw down his cards and exclaimed: "Now it's time"</p>	<p>placenta-bearing mammals, or simply giving fuller consideration to the obstetrician's experience [it is astonishing how this experience in actual fact makes do with the psychosomatics of <i>Les Cacquets de l'accouché</i> on painless deliveries] would be the best antidote to what amounts to a pernicious mirage.</p>
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<p>Qu'on se souvienne qu'à la clef, on nous sert le narcissisme primaire comme fonction d'attraction intercellulaire postulée par les tissus.</p>	<p>Let us remember that as the key, we are served with primary narcissism as a function of intercellular attraction postulated by the tissues.</p>	<p>Remember that, to tip it all, we have been served up primary narcissism as a function of inter-celluar attraction postulated by body-tissues.</p>
<p>Nous fûmes les premiers à situer exactement l'importance théorique de l'objet dit transitionnel, isolé comme trait clinique par Winnicott.</p>	<p>We were the first to situate exactly the theoretical importance of the so-called transitional object, isolated as a clinical trait by Winnicott.</p>	<p>We were the first to pinpoint exactly the theoretical importance of what is known as the "transitional object", isolated as a clinical feature by Winnicott.</p>
<p>Winnicott lui-même se maintient, pour l'apprécier, dans un registre de développement.</p>	<p>Even Winnicott maintains himself, in order to appreciate it, in a register of development.</p>	<p>In assessing it, Winnicott himself stays within a developmental register.</p>
<p>Sa finesse extrême s'éténue à ordonner sa trouvaille en paradoxe à ne pouvoir que l'enregistrer comme frustration, où elle ferait de nécessité besoin, à toute fin de Providence.</p>	<p>His extreme subtlety is exaggerated in ordering its discovery in a paradox to be able only to register it as frustration, in which would necessarily be needed, for any purpose of Providence.</p>	<p>His great finesse exhausts itself on ordering his discovery into a paradox, being able only to register it as frustration, whereby it turns necessity into need, for whatever purpose Providence might have in store for it.</p>
<p>L'important pourtant n'est pas que l'objet transitionnel préserve l'autonomie de l'enfant mais que l'enfant serve ou non d'objet transitionnel à la mère.</p>	<p>The important thing, however, is not that the transitional object preserves the autonomy of the child but whether the child serves as a transitional object or not for the mother.</p>	<p>However, the important thing is not whether the transitional object is maintaining the child's autonomy, but whether the child is serving, or not, as the mother's transitional object.</p>
<p>Et ce suspens ne livre sa raison qu'en même temps que l'objet livre sa structure. C'est à savoir celle d'un condensateur pour la [368] jouissance, en tant que par la régulation du plaisir, elle est au corps dérobée.</p>	<p>And this suspense only delivers its reason at the same time as the object delivers its structure. That is to say that of a capacitor for [368] jouissance, insofar as by the regulation of pleasure, it is sneaked away from the body.</p>	<p>And this suspension only discloses its reason at the same time as the object discloses its structure, namely, that of a capacitor for [368] jouissance, in so far as, through the regulation of pleasure, jouissance is purloined from the body.</p>
<p>Est-il loisible ici d'un saut d'indiquer qu'à fuir ces allées théoriques, rien ne saurait qu'apparaître en impasse des problèmes posés à l'époque.</p>	<p>Is it permissible here to point out that in order to escape these theoretical pathways, nothing would be possible except to emerge as an impasse of the problems posed</p>	<p>Might I take the liberty of briefly pointing out here that, should one flee these theoretical avenues, the problems posed at the time can only appear in deadlock.</p>

	at the time.	
Problèmes du droit à la naissance d'une part, – mais aussi dans la lancée du : ton corps est à toi, où se vulgarise au début du siècle un adage du libéralisme, la question de savoir, si du fait de l'ignorance où ce corps est tenu par le sujet de la science, on va venir en droit, ce corps, à le détailler pour l'échange.	Problems of the right to birth on the one hand - but also in the impetus of: your body is yours, where an adage of liberalism is vulgarized at the beginning of the century, the question of whether, because of ignorance in which this body is held by the subject of science, we will come by right to detail this body for exchange.	One one hand, problems concerning birthright – but also in the same vein as: <i>ton corps est à toi</i> ["thy body belongs to thee"], by which one adage of liberalism was vulgarized at the start of the century, the question of knowing whether, by virtue of the ignorance in which this body is kept by the subject of science, one will acquire the right to itemize the body for the purpose of exchange.
Ne discerne-t-on pas de ce que j'ai dit aujourd'hui la convergence ? En épinglerons-nous du terme de l'enfant généralisé, la conséquence ? Certains antimémoires tiennent ces jours-ci l'actualité (pourquoi anti – sont-ils ces mémoires ? Si c'est de n'être pas des confessions, nous avertit-on, n'est-ce pas là depuis toujours la différence des mémoires ?). Quoiqu'il en soit l'auteur les ouvre par la confiance d'étrange résonance dont un religieux lui fit adieu : « J'en viens à croire, voyez-vous, en ce déclin de ma vie, lui dit-il, qu'il n'y a pas de grandes personnes ».	Do we not discern the convergence of what I have said today? Will we pin on the consequence the term of the generalized child? Some anti-memories are in the news these days (why are they anti--these memories? If they are not to be confessions, we are warned, has not this always been the difference of memories?). Whatever that may be, the author opens them by the confidence having a strange resonance, with which a monk bade him farewell. "I come to believe, you see, that in my declining years of my life, he said to him, that there are no grown-ups."	From what I have said today, can you not discern the point of convergence: Shall we pin down its consequence by using the term "the all-pervasive child"? A certain <i>Antimemoirs</i> has been doing the rounds of late [why are these memoirs "anti"? Unless it is to distinguish them from confessions, so we are informed, but hasn't that always been what sets memoirs apart?} Be that as it may, the author begins with the oddly resonant secret by which a chaplain bids him farewell: "I've come to believe, you see, in the twilight of my life that there are no grown ups".
Voilà qui signe l'entrée de tout un monde dans la voie de la ségrégation.	This is the sign of the entry of a whole world into the path of segregation.	Here you have the signal of an entire world steering onto the path of segregation.
N'est-ce pas de ce qu'il faille y répondre que nous entrevoyons maintenant pourquoi sans doute Freud s'est senti devoir réintroduire notre mesure dans l'éthique,	Is it not from what must be answered that we now glimpse why, no doubt, Freud felt he had to reintroduce our measure into ethics through jouissance? And is it not tempting to act with	Is it not on account of the fact that this question has to be addressed that we are now glimpsing why Freud doubtless felt duty-bound to introduce our measure back

par la jouissance ? et n'est-ce pas tenter d'en agir avec vous comme avec ceux dont c'est la loi dès lors, que de vous quitter sur la question : quelle joie trouvons-nous dans ce qui fait notre travail	you as with those whose law it is henceforth, to leave you on the question: what joy [joie] do we find in what constitutes our work?	into ethics by means of jouissance? And surely one attempt at acting on this, with you and with those whose law it now is, is to leave you with the question: what joy do we find in the labour that is ours?
NOTE	NOTE	NOTE
Ceci n'est pas un texte, mais une allocution improvisée.	This is not a text, but an improvised address.	This is not a text, but an improvised address.
Nul engagement ne pouvant justifier à mes yeux sa transcription mot pour mot que je tiens pour futile, il me faut donc l'excuser.	No engagement being able to justify its transcription word for word, which I hold to be futile, I must therefore explain it.	To my mind, there is no commitment that can justify its word-for-word transcription, and so I have to excuse it.
D'abord de son pretext : qui fut de feindre une conclusion don't [369] la manqué, ordinaire aux Congrès, n'exclut pas leur bienfait don't ce fut le cas ici.	First of all its pretext: which was to fake a conclusion, whose [369] lack, common in Congresses, does not exclude their being useful, as was the case here.	Firstly for its pretext: which was to simulate a conclusion, [369] the absence of which, something quite normal in Congresses, does not exclude their beneficial effect, which was the case here.
Je m'y prêtais pour rendre hommage à Maud Mannoni : soit à celle qui, par la rare vertu de sa présence, avait su prendre tout ce monde aux rets de sa question.	I offered to do it in order to pay homage to Maude Mannoni: namely to the one who, by the rare virtue of her presence, was able to ensnare all this crowd in the nets of her question.	I did it to pay homage to Maude Mannoni: to she who, through the rare virtue of her presence, had managed to catch all these people in the toils of her question.
La fonction de la présence, est, dans ce champ comme partout ; à juger sur sa pertinence.	The function of presence is, in this field as everywhere, to be judged by its pertinence.	The function of presence is, in this field as everywhere; to be judged by its pertinence.
Elle est certainement à exclure, sauf impudence notoire, de l'opération psychanalytique.	It is certainly to be excluded, except for notorious impudence, from the psychoanalytical operation.	It is certainly to be excluded, except in cases of notorious impudence, from the psychoanalytic operation.
Pour la mise en question de la psychanalyse, voire du psychanalyste lui-même (pris essentiellement), elle joue son rôle à suppléer au manqué d'appui théorique.	For the questioning of psychoanalysis, or even of the psychoanalyst (taken essentially), it [presence] has a role to play in standing in for the lack of theoretical support.	For the reappraisal of psychoanalysis, indeed of the psychoanalyst himself [taken essentially], it plays its role of standing in for a lack of theoretical support.
Je lui donne cours en mes écrits comme polémique, fait d'intermède en des lieux	I use it in my writings as a polemic, as an interlude between pieces, when I have no	I give generous reign to it in my writings by way of polemics, the latter forming

d'interstice, quand je n'ai pas d'autre recours contre l'obtusion qui défie tout discours.	other recourse against obtusion which defies every discourse.	interludes in the interstitial parts, when I have nothing else to resort to against obtuseness, which defies all discourse.
Bien sûr est-elle toujours sensible dans le discours naissant, mais c'est présence qui ne vaut qu'à s'effacer enfin, comme il se voit dans la mathématique.	Of course it can always be felt in budding discourse, but it is a presence whose value is shown only by disappearing, as can be seen in mathematics.	Of course it is always tangible in incipient discourse but it is a presence that is only worthwhile in as much as it is ultimately effaced, as can be seen in mathematics.
Il en est une pourtant dans la psychanalyse qui se soude à la théorie : c'est présence du sexe comme tel, à entendre au sens où l'être parlant la présente comme féminine.	There is one however in psychoanalysis which is joined to theory; it's the presence of sex as such, to be understood in the sense where the speaking being presents it [sex] as feminine.	There is however one presence in psychoanalysis that binds itself to theory: the presence of sex as such, to be understood in the sense that the speaking being presents it as the feminine sex.
Que veut la femme ? est, on le sait, l'ignorance où reste Freud jusqu'au terme, dans la chose qu'il a mise au monde.	What does woman want? is, we know, the ignorance in which Freud remains until the end, in the thing which he brought into the world.	<i>What does woman want?</i> is, as we know, the state of ignorance in which Freud remained until the end, in the thing he brought into the world.
Ce que femme veut, aussi bien d'être encore au centre aveugle du discours analytique, emporte dans sa conséquence que la femme soit psychanalyste-née (comme on s'en aperçoit à ce que régissent l'analyse les moins analysés des femmes).	What woman wants, as well as being in the blind spot of analytical discourse, carries away in its consequence that woman is a born psychoanalyst (as one can from the fact that the least analysed of women dominate analysis).	<i>What woman wants</i> , as well as still standing at the blind spot of the analytic discourse, entails in its consequence that woman is a born-psychoanalyst [as one can see from the fact that analysis is regimented by the least analysed women].
Rien de tout cela ne se rapporte au cas présent puisqu'il s'agit de thérapie et d'un concert qui ne s'ordonne à la psychanalyse qu'à le reprendre en théorie.	Nothing of that is connected to the present case since it is a question therapy and of a convergence which is not lined up with psychoanalysis except by taking it up again in theory.	Nothing of all this relates to the present case since it is a matter of therapy and a concert that only falls in line with psychoanalysis by taking it up in theory.
C'est ici qu'il m'a fallu y suppléer pour tous autres que ceux qui m'entendent, par une sorte de présence qu'il me faut bien dire	It is here that I have had stand in for all others except those who understand me by a sort of presence which I have to say is abusive – since it goes from the	This was where I had to remedy this for everyone else but those who hear me, through a sort of presence, that I really must say is an

d'abus...puisqu'elle va de la tristesse qui se motive d'une gaieté rentrée jusqu'à en appeler au sentiment de l'incomplétude là où il faudrait situer celle-ci en logique.	sadness of a reticent gaiety to calling on a feeling of incompleteness, there where one should situate the latter in logic.	overindulgence...since it goes from sadness prompted by a suppressed cheerfulness to appealing to a sense of incompleteness right where the latter should be situated in logic.
Une telle presence fit, paraît-il, plaisance. Que trace donc reste ici de ce qui porte comme parole, là où l'accord est exclu : l'aphorisme, la confidence, la persuasion, voire le sarcasme. [370]	Such a presence made, it appears, for pleasantness. Let a trace therefore remain here of that which carries as word, there where agreement is excluded: the aphorism, the confidence, the persuasion, even the sarcasm. [370]	This presence, it seems, has given <i>plaisance</i> . May some trace remain here therefore of what carries over as speech, right where agreement is excluded: aphorisms, confidences, persuasion, even sarcasm. [370]
Une fois de plus, on l'aura vu, j'ai pris l'avantage de ce q'un langage soit evident où l'on s'obstine à figurer le preverbal.	Once again you will have seen, I have taken advantage of the fact that a language is evident where one is obstinate in figuring the preverbal.	Once again, as you will have seen, I took advantage of the fact that a language is self-evident where some cling stubbornly to fancying the preverbal.
Quand verra-t-on que ce que je préfère est un discours sans paroles ? [371]	When will one see that what I prefer is a discourse without words? [371]	When will they see that what I favour is a discourse without words? [371]
26 septembre 1968	September 26 1968	26 September 1968