

## Introduction to the English Translation of Seminar XI

- Seminar 23, *Le sinthome*, including dates and presentations of Lacan which are not officially in the Seminar

	1975	June	16	Mon	Joyce le Symptôme I	Paris 5th International Joyce Symposium on Bloomsday
	1975	June	20	Fri	Joyce le Symptôme II	Paris
	1975	Oct	04	Sat	The Geneva Conference on the Symptom	Centre Raymond de Saussure, Geneva, Switzerland
Seminar 1st week	1975	Nov	18	Tues	On the Logical Use of the Sinthome, or Freud with Joyce	Law Faculty, Place du Panthéon, Paris
	1975	Nov	24	Mon	Yale, Q & A; Interview with students	Yale University, New Haven, CT
	1975	Nov	25	Tues	Yale Law School	Yale University, New Haven, CT
	1975	Dec	01	Mon	Columbia University; Le Symptôme	Columbia Univ; Auditorium School of International Affairs, New York City, NY
	1975	Dec	02	Tues	MIT; Q & A; 4 discourses	MIT, Boston, MA
Seminar 2 <sup>nd</sup> week	1975	Dec	09	Tues	On What Makes a Hole in the Real	Law Faculty, Place du Panthéon, Paris
Seminar 3 <sup>rd</sup> week	1975	Dec	15	Mon	On the Knot as the Subject's Support	Law Faculty, Place du Panthéon, Paris
Seminar 4 <sup>th</sup> week	1976	Jan	13	Tues	Joyce and the Fox Riddle	Law Faculty, Place du Panthéon, Paris
Additional session	1976	Jan	20	Tues	Presentation of Jacques Aubert	Law Faculty, Place du Panthéon, Paris
	1976	Jan	24	Sat	On James Joyce as Symptom	Centre Universitaire Méditerranéen de Nice
Seminar 5 <sup>th</sup> week	1976	Feb	10	Tues	Was Joyce Mad?	Law Faculty, Place du Panthéon, Paris
	1976	Feb	12	Thurs	Interview with M. Primeau (Gérard Lumeroy)—a case of Imposed speech	St. Anne's Hospital, Paris
Seminar 6 <sup>th</sup> week	1976	Feb	17	Tues	Joyce and Imposed Words	Law Faculty, Place du Panthéon, Paris
Seminar 7 <sup>th</sup> week	1976	Mar	09	Tues	On a <i>Fallace</i> that Vouches for the Real	Law Faculty, Place du Panthéon, Paris
Seminar 8 <sup>th</sup> week	1976	Mar	16	Tues	On <i>Sens</i> , Sex and the Real	Law Faculty, Place du Panthéon, Paris
Seminar 9 <sup>th</sup> week	1976	Apr	13	Tues	From the Unconscious to the Real	Law Faculty, Place du Panthéon, Paris
Seminar 10 <sup>th</sup> week	1976	May	11	Tues	The Writing of the Ego	Law Faculty, Place du Panthéon, Paris
	<b>1976</b>	<b>May</b>	<b>15</b>	<b>Sat</b>	<b>Intro to the English translation of Seminar XI</b>	<b>Paris</b>

Ornicar ?, 1977, n° 12/13, pp. 124-126. From Pas-tout Lacan.	Preface to the English edition of <i>The Four Fundamental Concepts of Psychoanalysis; The Seminar of Jacques Lacan, Book XI</i> ; pages vii-ix.	“Preface to the English Edition of <i>Seminar XI</i> ”, <i>The Lacanian Review. Hurly-Burly- Issue 6 ;</i> Fall 2018, pages 22-27.
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(124)Quand l’esp d’un laps, soit puisque je n’écris qu’en français : l’espace d’un lapsus, n’a plus aucune portée de sens (ou interprétation), alors seulement on est sûr qu’on est dans l’inconscient. On le sait, soi.	When the space of a lapsus no longer carries any meaning (or interpretation), then only is one sure that one is in the unconscious. One <i>knows</i> .	When the esp of a lapse, or, since I only write in French, <i>l’espace d’un lapsus</i> , the space of a lapsus, has no further meaningful scope, (or interpretation), only then is one certain of being in the unconscious. Self knows this. ( <i>On le sait, soi</i> )
Mais il suffit que s’y fasse attention pour qu’on en sorte. Pas d’amitié n’est là qui cet inconscient le supporte.	But one has only to be aware of the fact to find oneself outside it. There is no friendship there, in that space that supports this unconscious.	But it is enough that attention be focused on this for one to be outside it. No amity is there to support this unconscious.
Resteraît que je dise une vérité. Ce n’est pas le cas : je la rate. Il n’y a pas de vérité qui, à passer par l’attention, ne mente.	All I can do is tell the truth. No, that isn't so—I have missed it. There is no truth that, in passing through awareness, does not lie.	It would still be the case that I am speaking a truth. This is not so. I have failed. There is no truth that, in passing through attention, does not lie.
Ce qui n’empêche pas qu’on courre après.	But one runs after it all the same.	Which doesn’t prevent one from running after it.
Il y a une certaine façon de balancer stembrouille qui est satisfaisante pour d’autres raisons que formelles (symétrie par exemple). Comme satisfaction, elle ne s’atteint qu’à l’usage, à l’usage d’un particulier. Celui qu’on appelle dans le cas d’une psychanalyse (psych =, soit fiction d’-) analysant. Question de pur fait : des analysants, il y en a dans nos contrées. Fait de réalité humaine, ce que l’homme appelle réalité.	There is a way of sorting out this muddle that is satisfactory for other than formal reasons (symmetry, for example). Like satisfaction, it is acquired only with use, with the use of an individual—who, in psycho-analysis (psych = fiction of), is called an analysand. And, as a matter of simple fact, there is no shortage of analysands in our lands. That is a fact of human reality—what man calls reality.	There is a particular way of sorting out the muddle ( <i>stembrouille</i> ) that is satisfactory for other than formal reasons (symmetry, for instance). Like satisfaction, it is only attained through use—through use by a person, one that in the case of a psychoanalysis (psych = that is, fiction of), is called an analysand. Question of pure fact: there are indeed analysands in our parts. A fact of human reality, what man calls reality.
Notons que la psychanalyse a, depuis qu’elle existe, changé. Inventée par un solitaire, théoricien incontestable de l’inconscient (qui n’est ce qu’on croit, je dis : l’inconscient, soit réel, qu’à m’en croire), elle se pratique maintenant en couple. Soyons exact, le solitaire	It should be noted that psycho-analysis has, since it has ex-sisted, changed. Invented by a solitary, an incontestable theoretician of the unconscious (which is not what one imagines it to be—the unconscious, I would say, is real); it is now practised in couples. To be fair, the solitary	Note that psychoanalysis has changed since it has ex-isted. Invented by a solitary, an undeniable theoretician of the unconscious (which is not what one thinks; I say the unconscious—that is, the real unconscious, if I am to be believed), it is now practiced in

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en a donné l’exemple. Non sans abus pour ses disciples (car disciples, ils n’étaient que du fait que lui, ne sût pas ce qu’il faisait).	was the first to set the example. Not without abusing his disciples (for they were disciples only because he knew not what he did).	couples. Let’s be precise: the solitary set the example. Not without being misused (for they were disciples only because he supposedly knew not what he was doing).
Ce que traduit l’idée qu’il en avait : peste, mais anodyne là où il croyait la porter, le public s’en arrange.	This conveys the idea he had of psycho-analysis—a plague— except that it proved to be anodyne in the land where he brought it; the public adopted/adapted it quite painlessly.	Which the idea he had of it translates: the plague, though anodyne there where he thought he was taking it; the public got used to it.
Maintenant, soit sur le tard, j’y mets mon grain de sel : fait d’hystoire, autant dire d’hystérie : celle de mes collègues en l’occasion, cas infime, mais où je me trouvais pris d’aventure pour m’être intéressé à quelqu’un qui m’a fait glisser jusqu’à eux de m’avoir imposé Freud, l’Aimée de mathèse.	Now, a little late in the day, I add my pinch of salt: a fact of hystory, or hysteria: that of my colleagues, as it happens, a case of no importance, but one in which I happened to find myself implicated for concerning myself with someone who introduced me to them as having imposed on myself Freud, the Beloved of Mathesis. [vii]	Now somewhat belatedly I add my two cents’ worth: a fact of hystory, let’s just say hysteria--that of my colleagues, as it happens, a case of minor importance, but one in which I happened to find myself, for having taken an interest in someone--the Aimée of me thesis--who led me to drift over to them through having foisted Freud on myself.
(125)J’eusse préféré oublier ça : mais on n’oublie pas ce que le public vous rappelle.	I would have preferred to forget that: but one does not forget what the public constantly reminds you of.	I would have preferred to forget all that: but one does not forget what the public keeps reminding one of.
Donc il y a l’analyste à compter dans la cure. Il ne compterait pas, j’imagine, socialement, s’il n’y avait Freud à lui avoir frayé la voie. Freud, dis-je, pour le nommer lui. Car nommer quelqu’un analyste, personne ne peut le faire et Freud n’en a nommé aucun. Donner des bagues aux initiés, n’est pas nommer. D’où ma proposition que l’analyste ne s’hystorise que de lui-même : fait patent. Et même s’il se fait confirmer d’une hiérarchie.	So one must take account of the analyst in psycho-analytic treatment. He would have no social standing, I imagine, if Freud had not opened up the way for him—Freud, I say, to call him by his name. For no one can call anyone an analyst and Freud did not do so. Handing out rings to initiates is not to call by a name. Hence my proposition that the analyst hystorizes only from himself: a patent fact. Even if he is confirmed in doing so by a hierarchy.	There is, then, the analyst to be accounted for in the treatment. He would be of no account socially, I imagine, if Freud hadn’t been there to pave the way for him. I say Freud, to call him by his name. For no one can [23] name anyone an analyst, and Freud named no one. Giving out rings to initiates is not naming them. Hence, my proposition that an analyst is only hystorized on his own account: an obvious fact. Even if he were to be confirmed by a hierarchy.
Quelle hiérarchie pourrait lui confirmer d’être	What hierarchy could confirm him as an analyst,	What hierarchy can confirm that he is an

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<p>analyste, lui en donner le tampon ? Ce qu'un Cht<sup>rgk</sup> me disait, c'est que je l'étais, né. Je répudie ce certificat : je ne suis pas un poète, mais un poème. Et qui s'écrit, malgré qu'il ait l'air d' être sujet.</p> <p>rgk: "The strange word 'Cht' in Lacan's text should indeed be interpreted as a pejorative reference to someone from the North of France. The more commonly used terms are <i>Ch'ti</i>, <i>Chti</i> or <i>Chtimi</i>. See Michel Bousseyroux, <i>Au risque de la topologie et de la poésie.</i>" <i>Élargir la psychanalyse</i> (Toulouse: Érès, 2011), p. 300. Dany Nobus: <i>Psychoanalysis as Poetry in Lacan's Clinical Paradigm</i></p>	<p>give him the rubber-stamp? A certificate tells me that I was born. I repudiate this certificate: I am not a poet, but a poem. A poem that is being written, even if it looks like a subject.<sup>rgk</sup></p> <p>rgk: "Unfortunately, this translation is quite flawed in a number of places, and I would therefore suggest the following alternative: "Which hierarchy could confirm to him [the analyst] that he is an analyst, could give him the seal of approval for it? What a Northerner told me is that I always was one, born as such. I repudiate this certificate: I am not a poem, but a poet. And which is being written, despite the fact that it looks like being a subject." Dany Nobus: <i>Psychoanalysis as Poetry in Lacan's Clinical Paradigm</i></p>	<p>analyst, give him a rubber stamp? What a Sht told me that I was born. I repudiate this certificate: I am not a poet, but a poem. One that is being written, despite giving the appearance of being a subject.</p>
<p>La question reste de ce qui peut pousser quiconque, surtout après une analyse, à s'hystoriser de lui-même.</p>	<p>There remains the question of what could drive anyone, especially after an analysis, to hystorize from himself.</p>	<p>There remains the question of what could drive anyone, especially after an analysis, to hystorize himself on his own account.</p>
<p>Ça ne saurait être son propre mouvement puisque sur l'analyste, il en sait long, maintenant qu'il a liquidé, comme on dit, son transfert-pour. Comment peut-il lui venir l'idée de prendre le relais de cette fonction ?</p>	<p>It cannot come from himself; for he knows something about the analyst, now that he has liquidated, as they say, his positive transference. How could he contemplate taking up the same function?</p>	<p>It cannot come from his own motivation, since he knows something about the analyst, now that he has resolved (<i>liquidé</i>) the pro-transference. From where could he have got the idea of taking up the same function?</p>
<p>Autrement dit y a-t-il des cas où une autre raison vous pousse à être analyste que de s'installer, c'est-à-dire de recevoir ce qu'on appelle couramment du fric, pour subvenir aux besoins</p>	<p>In other words, are there cases in which you are impelled by some other reason than the wish to set yourself up, that is, to earn money, to keep those who are in your care, above all your.. self;</p>	<p>In other words, are there cases where any other reason drives one to become an analyst than to open a practice, that is, to bring in the dough, as it is commonly called, to support those in your</p>

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de vos à-charge, au premier rang desquels vous vous trouvez vous-même, - selon la morale juive (celle où Freud en restait pour cette affaire).	according to Jewish morality (to which Freud remained attached in this respect).	care, yourself first and foremost—in keeping with Jewish morality (which Freud remained attached to in this respect).
Il faut avouer que la question (la question d’une autre raison) est exigible pour supporter le statut d’une profession, nouvelle-venue dans l’hystoire. Hystoire que nous ne disons pas éternelle parce que son <u>aetas</u> n’est sérieux qu’à se rapporter au nombre réel, c’est-à-dire au sériel de la limite.	One must admit that the question (the question of another is necessary to support the status of a profession newly arrived in hystory. A hystory that I do not call eternal, because its <i>aetas</i> is serious only in relation to real number, that is to say, to the serial of limit.	It has to be admitted that the question (the question concerning another reason) is required to support the status of a profession that is a new arrival in hystory. A hystory that I am not saying is eternal because its <i>aetas</i> (life-time) is only serious if it is referred to real numbers, that is, to the seriality of a limit. ( <i>au sériel de la limite</i> ).
Pourquoi dès lors ne pas soumettre cette profession à l’épreuve de cette vérité dont rêve la fonction dite inconscient, avec quoi elle tripote ? Le mirage de la vérité, dont seul le mensonge est à attendre (c’est ce qu’on appelle la résistance en termes polis) n’a d’autre terme que la satisfaction qui marque la fin de l’analyse.	Why, then, should we not put this profession to the test of that truth of which the so-called unconscious function dreams, with which it dabbles? The mirage of truth, from which only lies can be expected (this is what, in polite language, we call 'resistance'), has no other term than the satisfaction that marks the end of the analysis. [viii]	Why, then, not submit this profession to the test of the truth of which the so-called unconscious function dreams and with which it dabbles. The mirage of truth, from which only lies can be expected (which in polite circles is called resistance), has no other terminal point than the satisfaction that marks the end of an analysis.
Donner cette satisfaction étant l’urgence à quoi préside l’analyse, interrogeons comment quelqu’un peut se vouer à satisfaire ces cas d’urgence.	Since the main aim of analysis is to give this urgently needed satisfaction, let us ask ourselves how someone can devote himself to these urgent cases.	Since giving this satisfaction is the urgency over which analysis presides, let’s ask ourselves how someone can devote himself to satisfying these urgent cases.
(126)Voilà un aspect singulier de cet amour du prochain mis en exergue par la tradition judaïque. Même à l’interpréter chrétiennement, c’est-à-dire comme <i>jean-f.. trerie</i> hellénique, ce qui se présente à l’analyste est autre chose que le prochain : c’est le tout-venant d’une demande qui n’a rien à voir avec la rencontre (d’une	This is an odd aspect of that love of one's neighbour upheld by the Judaic tradition. But to interpret it in Christian terms, that is to say, as Hellenic <i>jean-f.. trerie</i> , what is presented to the analyst is something other than the neighbour: it is the unsorted material of a demand that has nothing to do with the meeting (of a person	That is a singular aspect of the love of one’s neighbor emphasized by the Jewish tradition. Even if we interpret it in the manner of Christians, these Hellenic slack-asses, what is presented to the analyst is something other than a neighbor: they are the all-comers of a demand that has nothing to do with an encounter (with a

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personne de Samarie propre à dicter le devoir christique). L’offre est antérieure à la requête d’une urgence qu’on n’est pas sûr de satisfaire, sauf à l’avoir pesée.	from Samaria fit to dictate Christic duty). The offer is prior to an urgent request that one is not sure of satisfying, unless one has weighed it.	person from Samaria apt to dictate Christlike duty). The offer is prior to the request with an urgency that one cannot be sure of satisfying before having assessed it.
D’où j’ai désigné de la passe cette mise à l’épreuve de l’hystorisation de l’analyse, en me gardant cette passe, de l’imposer à tous parce qu’il n’y a pas de tous en l’occasion, mais des épars désassortis. Je l’ai laissée à la disposition de ceux qui se risquent à témoigner au mieux de la vérité menteuse	I have therefore designated as a 'pass' that putting of the hystorization of the analysis to the test, while refraining from imposing this pass on all, because it is not a question, as it happens, of all, but of scattered, ill-assorted individuals. I have left it at the disposal of those who are prepared to run the risk of attesting at best to the lying truth.	Hence, I designated the pass as putting the hystorization of analysis to the test, taking care not to impose it on one and all because, as it happens,[25] there is no all but only ill-assorted oddments. I have left the pass at the disposal of those who take the risk of testifying as best one can to the lying truth.
Je l’ai fait d’avoir produit la seule idée concevable de l’objet, celle de la cause du désir, soit de ce qui manque.	I have done so by virtue of having produced the only conceivable idea of the object, that of the object as cause of desire, of that which is lacking.	I did this so as to produce the single conceivable idea of the object, the object cause of desire—that is, of that which lacks.
Le manque du manque fait le réel, qui ne sort que là, bouchon. Ce bouchon que supporte le terme de l’impossible, dont le peu que nous savons en matière de réel, montre l’antinomie à toute vraisemblance.	The lack of the lack makes the real, which emerges only there, as a cork. This cork is supported by the term of the impossible —and the little we know about the real shows its antinomy to all verisimilitude.	The lack of a lack produces the real, which emerges only there, as a stopper. This stopper, which is supported by the term “impossible,” the little of which we know in the matter of the real shows the antinomy to all verisimilitude ( <i>vraisemblance</i> ).
Je ne parlerai de Joyce où j’en suis cette année, que pour dire qu’il est la conséquence la plus simple d’un refus combien mental d’une psychanalyse, d’où est résulté que dans son œuvre, il l’illustre. Mais je n’ai fait encore qu’effleurer ça, vu mon embarras quant à l’art, où Freud se baignait non sans malheur.	I shall speak of Joyce, who has preoccupied me much this year, only to say that he is the simplest consequence of a refusal —such a mental refusal!—of a psycho-analysis, which, as a result, his work illustrates. But I have done no more than touch on this, in view of my embarrassment where art—an element in which Freud did not bathe without mishap—is	I will only mention Joyce, who I have been occupied with this year, in order to say that he is the simplest consequence of a mental refusal—and such a mental refusal!—of a psychoanalysis, the result of which is that he illustrates it in his work. But I have still only scratched the surface, given my difficulties where art is concerned, and in which Freud immersed himself not without

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	concerned.	mishap.
Je signale que comme toujours les cas d’urgence m’empêtraient pendant que j’écrivais ça.	I would-mention that, as always, I was entangled in urgent cases as I wrote this.	Let me mention that, as always, I was caught up in urgent cases while writing this.
J’écris pourtant, dans la mesure où je crois le devoir, pour être au pair avec ces cas, faire avec eux la paire.	I write, however, in so far as I feel I must, in order to be on a level ( <i>au pair</i> ) with these cases, to make a pair with them.	I write, however, insofar as I believe I must, in order to be on a par with these cases, to be a good pair for them.
Paris, ce 17.V.76. [126]	Paris 17.5.76 [ix]	Paris 17.5.76 [27]