

LACAN INTERVIEW NOVEMBER 21 1974

1974	00	00	00 REPONSE A UNE QUESTION DE CATHERINE MILLOT IMPROVISATION : DESIR DE MORT, REVE ET REVEIL
1974	September	1	Preface to L'Éveil du Printemps
1974	October	29	Conférence de presse au Centre culturel français, à Rome
1974	November	1	La troisième: 7ème Congrès de l'École freudienne de Paris à Rome
1974	November	21	Entretien de Jacques Lacan avec Emilia Granzotto pour le journal Panorama (en italien), à Rome
1974	December	10	1 st session of Seminar 22, R.S.I.

English TN of Philip Draver: "This interview [in Rome, on November 21, 1974 with Emilia Granzotto] was originally held in French and subsequently translated into Italian for publication in the magazine Panorama in 1974. It was later translated back into French by Paul Lemoine. The whereabouts of the original French transcript remains a mystery. This English version is based on the French translation, but with reference to the Italian, thus rectifying a few inaccuracies in the Lemoine translation published in La Cause du désir, No. 88."

			From the Verso Blog "In this interview given in 1974, Jacques Lacan prophetically warned of the dangers of the return of religion and of scientism. For him, psychoanalysis is the only conceivable rampart against contemporary anxieties. These are arguments of
--	--	--	---

LACAN INTERVIEW NOVEMBER 21 1974

			<p>surprising present-day relevance. As if by magic, <u>Lacan</u> lives again with full force in this interview given to the Italian magazine Panorama in 1974. The Italian interviewer Emilia Granzotto noted that ‘we hear more and talk more of the crisis of psychoanalysis’. Fortunately in Jacques Lacan we can find real frankness, good sense, lucidness and precision – far from the ‘comforting’ psychoanalysis established by some of Freud’s students, who ritualised techniques of therapy that gently re-adapt the patient to his social environment. ‘This is the very negation of Freud’, Lacan tells us. What were his fears, at that time? Showing his talent for prophesy, Lacan feared already in 1974 both the return of religion and the triumph of science. Sex in evidence everywhere? No. Rather, a fake liberalisation, without importance. But scientific meddling – well, that’s a different matter...”</p>
<p>From Pas-tout Lacan “Il malessere della civiltà moderna. La fatica di vivere. La paura e il sesso. La parola come cura della nevrosi. L’angoscia degli scienziati. Il più paradossale psicoanalista vivente espone la sua dottrina e le ragioni della sua fedeltà al maestro</p>		<p>The malaise of modern civilization. The difficulty of living. Fear and sex. The word as a treatment of neurosis. The anguish of scientists. The most paradoxical living psychoanalyst exposes his doctrine and the reasons for his fidelity to his teacher.</p>	
<p>. Jacques Lacan, anni 73, parigino, psicoanalista. Apostolo di Sigmund Freud. Si definisce « freudiano puro », ha fondato a Parigi una scuola</p>		<p>Jacques Lacan, 73 years old, Parisian psychoanalyst. Apostle of Sigmund Freud. He defines himself as a “pure Freudian” and has founded in Paris a</p>	

LACAN INTERVIEW NOVEMBER 21 1974

<p>freudiana, da vent'anni ripropone instancabile il ritorno alle dottrine del maestro e la sua rilettura « in senso letterale ». Considerato eretico dalla psicoanalisi ufficiale che lo accusa di istrionismo (Emilio Servadio, presidente del Centro psicoanalitico di Roma, lo ha definito un « profeta da operetta ») e lo ha cacciato da tutti i suoi istituti e società.</p>		<p>Freudian school that tirelessly repropose—twenty years ago—the return to the doctrines of the teacher and his re-reading [of Freud] “in the literal sense. He is considered heretical by the official psychoanalysis that accuses him of histrionics. (Emilio Servadio, president of the Psychoanalytic Center of Rome has defined him as a “operatta prophet”) and has expelled him from institutions and societies.</p>	
<p>Venerato al pari di una divinità dai suoi seguaci, per i quali è « un genio che comunica attraverso folgorazioni ». Politicamente a sinistra, vicino al gruppo marx-maoista che fa capo alla rivista Tel quel. Padre spirituale, è stato detto, di tutti i gauchistes francesi. Personaggio leggendario anche per il tono da oracolo in cui stende i suoi scritti, incomprensibili per chiunque non sia più che ferrato nei misteri della psicoanalisi, definita, in un suo saggio, « non altro che un artificio di cui Freud ha dato i costituenti ponendo che il loro insieme ingloba la nozione di tali costituenti</p>		<p>He is revered as a god by his partisans, for whom he is "a genius who communicates by flashes." Politically from the left, close to the Maoist Marxist group that runs Tel quel magazine. Spiritual Father, he has told you, of all French leftists. He is also a legendary character due to the oracular tone with which he displays his writings, incomprehensible to anyone who is not long instructed in the mysteries of psychoanalysis, defined, in one of his essays, “as nothing more than an artifice to which Freud has given the constituents, stating that the whole encompasses the notion of such constituents ”</p>	

LACAN INTERVIEW NOVEMBER 21 1974

<p>». Le sue conferenze e le lezioni del mercoledì alla Facoltà di diritto della Sorbona sono seguite da moltitudini di ascoltatori, nonostante il linguaggio parlato altrettanto oscuro e fumoso di quello scritto. Lui stesso dice : « Io mi esprimo a mezzo parole, è notorio. E alla fine la gente non ha capito unacca».</p>		<p>His lectures and lessons on Wednesdays at the Sorbonne Law School are followed by a multitude of auditors, beyond the spoken language as dark as foggy is his writing. He says: "I speak in mediaword, that is known. And finally nobody understands anything. "</p>	
<p>Mescola parole dottissime (omeòstasi, anamorfofi, afanisi) con neologismi inventati lì per lì (il più celebre è parlantêtre, cioè parantessere, ovvero l'essere parlante, ovvero l'uomo). Usa indifferentemente termini di gergo o addirittura eufemismi bonari al limite del ridicolo ; il fallo, protagonista e dio feroce della religione psicoanalitica, nel linguaggio di Lacan diventa semplicemente, e ironicamente, quéquette.</p>		<p>A mixture of wise words ("homeostasis, anamorphosis, aphasic") with neologisms invented here and there (the most famous is "parlêtre", both for the talking being and for man). Lacan uses indifferently jargon terms or resolutely good-natured euphemisms at the limit of the ridiculous; the phallus, protagonist and fierce god of the psychoanalytic religion, becomes simply and ironically in the language of Lacan, "quequette".</p>	
<p>Piccolo, i capelli grigi tagliati a spazzola e sempre accuratamente ravviati, con una vaga rassomiglianza, di cui non si dispiace, a Jean Gabin questo mostro sacro dell'alta cultura francese si veste sempre come un dandy : camicia bianca in tessuto ricamato chiusa al collo da una striscetta abbottonata alla moda dei preti, giacche di velluto color prugna o albicocca con giochi d'intarsio tra lucido e opaco.</p>		<p>Small in size, the gray hair cut into a brush and always seriously combed, with a vague resemblance to Jean Gabin which one does not mind, this sacred monster of French culture always dresses like dandy: white shirt in embroidered fabric closed at the neck by a trendy buttoned-up priests' jacket, plum or apricot-colored velvet jackets with an interplay of the shiny and the opaque.</p>	
<p>Nello studio di rue de Lille 5, con canapé Impero, dove Lacan riceve i clienti é</p>		<p>In his studio of rue de Lille 5, with his couch decorated in an imperial style,</p>	

LACAN INTERVIEW NOVEMBER 21 1974

<p>passata tutta la Parigi che conta. Lacan si proclama strutturalista, è convinto che linguistica e psicoanalisi sono sorelle, e che gli analisti « dovrebbero avere una cultura sociologica, linguistica e metafisica ». I suoi saggi sono stati raccolti in un volume che si intitola <i>Écrits</i>, scritti, venduto a decine di migliaia di copie. A Lacan,</p>		<p>Lacan receives his clients, and anyone in Paris that counts. Lacan proclaims himself a structuralist, is convinced that linguistics and psychoanalysis are sisters, and that analysts "They should have a sociological, linguistic and metaphysical culture." His essays are gathered in a volume called <i>Écrits</i>, with tens of thousands of copies sold.</p>	
<p><i>Panorama</i> ha chiesto di parlare della psicoanalisi, dei suoi metodi, nella tecnica e nella dottrina. “</p>		<p><i>Panorama</i> asked Lacan to talk about psychoanalysis, its methods, technique and doctrine.</p>	
<p>Freud per sempre intervista con Jacques Lacan</p>	<p>21 Nov. 1974:Entretien de Jacques Lacan avec questions d’Emilia Granzotto pour le journal <i>Panorama</i> (en italien), à Rome</p>	<p>Freud Forever: An Interview with <i>Panorama</i></p>	<p>"There can be no crisis of psychoanalysis’ Jacques Lacan interviewed in 1974</p>
<p>(The Italian text is available from Pas-tout Lacan. It was translated into Italian from the original French text which is unavailable.)</p>	<p>(This French text was translated from the Italian into French by Paul Lemoine.) L’École de la Cause freudienne « La Cause Du Désir » 2014/3 N° 88 pages 165 à 173</p>	<p>Translated into English by Philip Dravers Hurly-Burly Issue 12; January 2015; pages 13-21</p>	<p>Translated into English by David Broder Verso Blog https://www.versobooks.com/blogs/1668-there-can-be-no-crisis-of-psychoanalysis-jacques-lacan-interviewed-in-1974</p>
<p>Domanda – Professor Lacan, si sente parlare sempre più spesso di crisi della psicoanalisi : Sigmund Freud, si dice, è un sorpassato, la società moderna ha scoperto che la sua dottrina non basta a comprendere l’uomo, né a interpretare a fondo il suo rapporto con l’ambiente, con il</p>	<p>On parle de plus en plus souvent de crise de la psychanalyse. Sigmund Freud, dit-on, est dépassé, la société moderne a découvert que son œuvre ne saurait suffire pour comprendre l’homme, ni pour interpréter à fond son rapport avec le monde....</p>	<p>Emilia Granzotto: There is more and more talk of a crisis of psychoanalysis. It is said that Sigmund Freud is outdated, that modern society has found his work insufficient for understanding man or getting to the bottom of his relation with the world.</p>	<p>Emilia Granzotto: We hear more and more talk of a crisis of psychoanalysis. Sigmund Freud has been left behind, they say, as modern society has discovered that his work is insufficient for understanding man or for deeply investigating his relationship with</p>

LACAN INTERVIEW NOVEMBER 21 1974

<p>mondo...</p>			<p>the world.</p>
<p>Risposta – Storie. Primo : la crisi. Non c'è, non può esserci, la psicoanalisi non ha affatto raggiunto i suoi limiti, anzi. C'è ancora tanto da scoprire, nella pratica e nella dottrina. In psicoanalisi non esistono soluzioni immediate, ma solo la lunga, paziente ricerca dei perché. Secondo : Freud. Come si fa a giudicarlo superato, se ancora non l'abbiamo interamente capito ? Di certo sappiamo che ha fatto conoscere cose nuovissime, mai neppure immaginate prima di lui. Dai problemi dell'Inconscio all'importanza della sessualità, dall'accesso al simbolico alla soggezione alle leggi del linguaggio.</p>	<p>Ce sont des histoires. En premier lieu, la crise. Elle n'existe pas, il ne peut y en avoir. La psychanalyse n'a pas tout à fait trouvé ses propres limites, pas encore. Il y a encore tellement à découvrir dans la pratique et dans la connaissance. En psychanalyse, il n'y a pas de solution immédiate, mais seulement la longue et patiente recherche des raisons. Deuxièmement, Freud. Comment le juger dépassé alors que nous ne l'avons pas entièrement compris ? Ce qui est certain, c'est qu'il nous a fait connaître des choses tout à fait nouvelles, qu'on n'aurait pas même imaginées avant lui. Des problèmes de l'inconscient à l'importance de la sexualité, de l'accès au symbolique à l'assujettissement aux lois du langage.</p>	<p>Jacques Lacan: These are just stories. In the first place, the crisis: it does not exist. There can be no such thing. Psychoanalysis hasn't even found its own limits—no yet. There is so much to discover in its practice and in its knowledge. In psychoanalysis, there is no immediate solution, only a long and patient search for reasons. In the second place, Freud! How can he be considered outdated when we still haven't fully understood him? What is certain is that he made us understand things that were completely new, that we hadn't even imagined before him, from the problem of the unconscious to the importance of sexuality, from the subject's access to the symbolic to his subjection to the laws of language.</p>	<p>Jacques Lacan: This is tittle-tattle. In the first place, this so-called crisis. It does not exist, it could not. Psychoanalysis has not come close to finding its own limits, yet. There is still so much to discover in practice and in consciousness. In psychoanalysis, there are no immediate answers, but only the long and patient search for reasons.</p> <p>Secondly, Freud. How can it be said that he has been left behind, when we have still not yet entirely understood him? What we do know for sure is that he made us aware of things that are entirely novel, that would not even have been imagined before him, from the problems of the unconscious to the importance of sexuality, from access to the symbolic sphere to subjection to the laws of language.</p>
<p>La sua dottrina ha messo in questione la verità, una faccenda che riguarda tutti e ciascuno, personalmente. Altro che crisi. Ripeto : siamo lontani dalle mete di Freud. Anche perché il suo nome è</p>	<p>Sa doctrine a mis en question la vérité, c'est une affaire qui nous concerne tous et chacun personnellement. C'est bien autre chose qu'une crise. Je le répète : nous sommes loin de Freud. Son</p>	<p>His doctrine threw truth into question. This is something that concerns each and every one of us personally. It's something quite different from a crisis. Let me repeat: we are far from Freud's</p>	<p>His doctrine put truth itself in question, and this concerns everyone, each individual personally. It is hardly in crisis. I will repeat: we are far from Freud. His name has also been used to cover</p>

LACAN INTERVIEW NOVEMBER 21 1974

<p>servito a coprire molte cose, ci sono state deviazioni, gli epigoni non hanno sempre seguito fedelmente il modello, si è creata confusione.</p>	<p>nom a aussi servi à couvrir beaucoup de choses, il y a eu des déviations, les épigones n'ont pas toujours suivi fidèlement le modèle, il s'est créé des confusions.</p>	<p>goals. This is also because his name has been used to cover over a lot of things, there have been deviations, his followers did not always follow his path faithfully, and confusion has been created.</p>	<p>for a lot of things, there have been deviations and epigones who did not always loyally follow his model, creating confusion about what he meant.</p>
<p>Dopo la sua morte, nel '39, anche certi suoi allievi hanno preteso di fare psicoanalisi in modo diverso, riducendo il suo insegnamento a qualche formuletta banale : la tecnica come rito, la pratica ristretta al trattamento del comportamento, e, come meta, il riadattamento dell'individuo al suo ambiente sociale. Cioè la negazione di Freud, una psicoanalisi di comodo, da salotto.</p>	<p>Après sa mort en 1939, certains de ses élèves ont aussi prétendu exercer autrement la psychanalyse, réduisant son enseignement à quelques formules banales : la technique comme rituel, la pratique restreinte au traitement du comportement, et comme moyen la réadaptation de l'individu à son milieu social. C'est la négation de Freud, une psychanalyse de confort, de salon.</p>	<p>After his death in 1939, some of his students even claimed to be practicing psychoanalysis differently, reducing his teaching to a few banal formulations, the ritualisation of technique, practice reduced to the treatment of behavior and as a means of re-adapting the individual to his social surroundings. This is the negation of Freud, comfort psychoanalysis, for the salon.</p>	<p>After his death in 1939, some of his students also claimed to be exercising a different kind of psychoanalysis by reducing his teachings to a few banal formulas: technique as a ritual, practice restricted to treating people's behaviour, as a means of re-adapting the individual to his social environment. This is the negation of Freud: a comforting salon psychoanalysis.</p>
<p>Lui l'aveva previsto. Diceva : ci sono tre posizioni insostenibili, tre impegni impossibili, governare, educare, e fare psicoanalisi. Oggi, non importa chi ha responsabilità di governo, e tutti si pretendono educatori. Quanto agli psicoanalisti, ahimè, prosperano. Come i maghi e i guaritori. Proporre alla gente di aiutarla significa il successo assicurato e la clientela fuori dalla porta. La psicoanalisi è altro.</p>	<p>Il l'avait lui-même prévu. Il y a trois positions intenable, disait-il, trois tâches impossibles : gouverner, éduquer et exercer la psychanalyse. De nos jours, peu importe qui prend la responsabilité de gouverner, et tout le monde se prétend éducateur. Quant aux psychanalystes, Dieu merci, ils prospèrent, comme les mages et guérisseurs. Proposer aux gens de les aider signifie un succès assuré, et la clientèle se bousculant à la porte. La psychanalyse, c'est autre chose</p>	<p>He foresaw this himself. He said there are three untenable positions, three impossible tasks: to govern, to educate and to practice psychoanalysis. These days, it doesn't make much difference who takes the responsibility to govern, and everybody claims to be an educator: As for psychoanalysts, alas they thrive as magicians and quacks. Offering to help people signifies assured success and clients queue up at the door. Psychoanalysis is something else.</p>	<p>He had predicted it himself. He said that there were three untenable positions, three impossible tasks: governing, educating, and exercising psychoanalysis. These days it doesn't much matter who takes the responsibility for governing, and everyone claims to be an educator. As for psychoanalysts, thank God, they are prospering as experts and as quacks. To offer to help people means guaranteeing success, and the customers are banging down the door. Psychoanalysis is</p>

LACAN INTERVIEW NOVEMBER 21 1974

			something quite different to this.
D. – Che cosa, esattamente ?	Quoi exactement ?	What exactly?	What exactly?
R. – Io la definisco un sintomo. Rivelatore del malessere della civiltà in cui viviamo. Certo non è una filosofia, io aborro la filosofia, è tanto tempo che non dice più niente di interessante. Non è nemmeno una fede, e non mi va di chiamarla scienza. Diciamo che è una pratica e che si occupa di quello che non va. Maledettamente difficile, perché pretende d'introdurre nella vita di tutti i giorni l'impossibile, l'immaginario. Finora ha ottenuto certi risultati, ma non ha ancora regole e si presta a ogni sorta di equivoco.	Je la définis comme symptôme – révélateur du malaise de la civilisation dans laquelle nous vivons. Certes, ce n'est pas une philosophie. J'aborre la philosophie, il y a tellement de temps qu'elle ne dit plus rien d'intéressant. La psychanalyse n'est pas non plus une foi, et il ne me plaît pas de l'appeler une science. Disons que c'est une pratique, et qu'elle s'occupe de ce qui ne va pas. Terriblement difficile parce qu'elle prétend introduire dans la vie de tous les jours l'impossible, l'imaginaire. Elle a obtenu certains résultats jusqu'à présent, mais elle n'a pas encore de règles, et elle se prête à toutes sortes d'équivoques.	I define it as a symptom—one that reveals the discontents of the civilization in which we are living. It is certainly not a philosophy. I abhor philosophy; it has been such a long time since it's had anything interesting to say. Psychoanalysis is not a faith, and I don't like calling it a science. Let's say it's a practice, and that it's concerned with what's not working out [ce qui ne va pas] It's terribly difficult because it claims to introduce the impossible and imaginary into everyday life. So far, it has obtained certain results but doesn't yet have any rules, and it lends itself to all sorts of equivocations.	I define it as a symptom – something that reveals the malaise of the society in which we live. Of course, it is not a philosophy. I abhor philosophy, for an awful long time it's had nothing new of interest to say. Nor is psychoanalysis a faith, and I am not keen on calling it a science. Let's say that it's a practice, and it is concerned with whatever is not going right. Which is a terrible difficulty because it claims to introduce the impossible, the imaginary, into everyday life. Thus far it has obtained certain results, but it still has no rules and is prone to all sorts of ambiguities.
Non bisogna dimenticare che si tratta di qualcosa di assolutamente nuovo sia rispetto alla medicina sia alla psicologia e affini. E anche molto giovane. Freud è morto da appena 35 anni. Il suo primo libro, L'interpretazione dei sogni, è stato pubblicato nel 1900. Con pochissimo successo. Se ne vendettero credo	Il ne faut pas oublier qu'il s'agit de quelque chose de totalement nouveau, soit au regard de la médecine, soit à celui de la psychologie et ses annexes. Elle est aussi très jeune. Freud est mort depuis trente-cinq ans à peine. Son premier livre, L'Interprétation des rêves, a été publié en 1900, avec	It mustn't be forgotten that what is at stake is something totally new, whether in relation to medicine, or in relation to psychology and its annexes. Psychoanalysis is also very young. Freud died barely thirty-five years ago. His first book, The Interpretation of Dreams, was published in 1900, with very little	We must not forget that it is something entirely new, with regard to both medicine and psychology and its outliers. It is also very young. Freud died barely thirty-five years ago. His first book, The Interpretation of Dreams, was published in 1900, and met with very little success. I

LACAN INTERVIEW NOVEMBER 21 1974

<p>300 copie in qualche anno. Aveva anche pochi allievi, presi per matti e neppure loro d'accordo sul modo di attuare e interpretare quello che avevano appreso.</p>	<p>très peu de succès. Il s'en est vendu, je crois, trois cents exemplaires en quelques années. Il avait peu d'élèves, qu'on prenait pour des fous, et pas même d'accord sur la façon de mettre en pratique et d'interpréter ce qu'ils avaient appris.</p>	<p>success. I believe about three hundred copies were sold in a few years. He had a handful of students, who were taken for crackpots, and who didn't even agree on the way to put into practice and interpret what they'd been taught.</p>	<p>think they sold only three hundred copies across the first few years. He had a handful of students, who were considered mad, and they did not even agree amongst themselves on how to put into practice and to interpret what they had learned.</p>
<p>D. – Che cosa non va, oggi, nell'uomo ?</p>	<p>Qu'est-ce qui ne va pas aujourd'hui dans l'homme ?</p>	<p>What's not working out for people today?</p>	<p>What isn't going right with people today?</p>
<p>R. – C'è questa grande fatica di vivere, come risultato della corsa al progresso. Dalla psicoanalisi ci si aspetta che scopra fin dove si può arrivare trascinando questa fatica, questo malessere della vita.</p>	<p>C'est cette grande lassitude, la vie comme conséquence de la course au progrès. Par la psychanalyse, les gens s'attendent à découvrir jusqu'où on peut aller en traînant cette lassitude.</p>	<p>There is this great life weariness, as a consequence of the race towards progress. Through psychoanalysis, people expect to discover how far one can drag out this life weariness.</p>	<p>This great listlessness in life, a consequence of the rush for progress. Through psychoanalysis people expect to discover how far it is possible to draw out this listlessness.</p>
<p>D. – Che cosa spinge la gente a farsi psicoanalizzare ?</p>	<p>Qu'est-ce qui pousse les gens à se faire analyser ?</p>	<p>What pushes people to get analyzed?</p>	<p>What is it that drives people to have themselves analysed?</p>
<p>R. – La paura. Quando gli accadono cose, persino volute da lui, che non capisce, l'uomo ha paura. Soffre di non capire, e a poco a poco entra in uno stato di panico. È la nevrosi. Nella nevrosi isterica il corpo si ammala dalla paura di essere malato, e senza in realtà esserlo. Nella nevrosi ossessiva la paura mette cose bizzarre dentro la testa, pensieri che non si possono</p>	<p>La peur. Quand il lui arrive des choses, même voulues par lui, des choses qu'il ne comprend pas, l'homme a peur. Il souffre de ne pas comprendre, et petit à petit il tombe dans un état de panique. C'est la névrose. Dans la névrose hystérique, le corps devient malade de la peur d'être malade, et sans l'être en réalité. Dans la névrose obsessionnelle, la peur met dans la</p>	<p>Fear! When things happen to them, even things that they wanted to happen, things they don't understand, people get frightened. They suffer from not understanding and they gradually fall into a state of panic. That's neurosis. In hysterical neurosis, the body becomes ill through fear of being ill and without being ill in reality. In obsessional neurosis, fear puts</p>	<p>Fear. When something happens to someone and they do not understand it, even if they wanted it to happen, they are afraid. They suffer from not understanding, and little by little they fall into a panic. This is neurosis. With hysterical neurosis, the body becomes ill from the fear of being ill, and without really being so. With obsessive neurosis, the fear brings bizarre</p>

LACAN INTERVIEW NOVEMBER 21 1974

controllare, fobie in cui forme e oggetti acquistano significati diversi e paurosi.	tête des choses bizarres, des pensées qu'on ne peut contrôler, des phobies dans lesquelles les formes et les objets acquièrent des significations diverses et qui font peur.	bizarre things in people's heads, thoughts they cannot control, phobias in which forms and objects acquire various meanings and make them afraid.	things to mind, thoughts that cannot be controlled, phobias in which forms and objects acquire different meanings that make people afraid.
D. – Per esempio ?	Par exemple ?	For example?	For example...
R. – Succede al nevrotico di sentirsi forzato da un bisogno spaventoso di andare a verificare decine di volte se un rubinetto è veramente chiuso o se una data cosa sta nel dato posto, pur sapendo con certezza che il rubinetto è come dev'essere e la cosa sta dove deve stare. Non ci sono pillole che guariscono questo. Devi scoprire perché ti accade, e sapere che cosa significa.	Il arrive au névrosé de se sentir contraint par un besoin effrayant d'aller des dizaines de fois vérifier si un robinet est vraiment fermé, ou si une chose est bien à sa place, en sachant cependant avec certitude que le robinet est comme il doit être et que la chose est à la place où elle doit se trouver. Il n'y a pas de pilules qui guérissent cela. Il faut découvrir pourquoi cela vous arrive, et savoir ce que cela signifie	A neurotic can feel compelled by a dreadful need to go, dozens of times, to see if a tap has really been turned off, or if something is really in its place, while being certain that the tap is off and the thing is where it should be all along. There are no pills that can cure that. You have to discover why you're doing that and know what it means.	The neurotic person may feel constrained by a terrifying need to go dozens of times to check if a tap is really turned off, or if something is in the place that it should be, even though they already know for certain that the tap is off and the thing is in the right place. There are no pills to cure that. It is necessary to find out why that happens and what it means.
D. – E la cura ?	Et la cure ?	And the treatment?	And the cure?
R. – Il nevrotico è un malato che si cura con la parola, prima di tutto con la sua. Deve parlare, raccontare, spiegare se stesso. Freud la definisce « assunzione da parte del soggetto della propria storia, nella misura in cui è costituita dalla parola indirizzata a un altro ». La psicoanalisi è il regno della parola, non ci sono altre medicine. Freud spiegava che l'Inconscio non tanto è	Le névrosé est un malade qui se soigne avec la parole, et avant tout avec la sienne. Il doit parler, raconter, s'expliquer lui-même. Freud définit la psychanalyse comme l'assomption de la part du sujet de sa propre histoire, dans la mesure où elle est constituée par la parole adressée à un autre. La psychanalyse est le règne de la parole, il n'y a pas d'autre remède.	Neurotics are sufferers who can be treated with speech, and above all with their own. They must speak, recount and explain themselves. Freud defined psychoanalysis as the subject's assumption of his own history, in so far as it is constituted by the speech addressed to another: In psychoanalysis, speech rules-there is no other remedy. Freud explained that the	The neurotic is an ill person who is treated by speech, above all his own. He must speak, recount, explain himself. Freud defined psychoanalysis as the subject's assumption of his own history, insofar as this history is constituted by the words addressed to another person. Psychoanalysis is the realm of speech, there is no other remedy. Freud explained that the

LACAN INTERVIEW NOVEMBER 21 1974

<p>profondo, quanto piuttosto inaccessibile all'approfondimento cosciente. E diceva che in questo Inconscio « c'è chi parla » : un soggetto nel soggetto, trascendente il soggetto. La parola è la grande forza della psicoanalisi.</p>	<p>Freud expliquait que l'inconscient n'est pas tant profond qu'inaccessible à l'approfondissement conscient. Et il disait que dans cet inconscient, celui qui parle est un sujet dans le sujet, transcendant le sujet. La parole est la grande force de la psychanalyse</p>	<p>unconscious is not so deep, but it is beyond the reach of conscious investigation. And he said that in this unconscious, the one that speaks is a subject in the subject, transcending the subject. Speech is psychoanalysis's main force.</p>	<p>unconscious is not deep as much as it is inaccessible to conscious examination. And that in this unconscious, the speaker is a subject within the subject, transcending the subject. The great strength of psychoanalysis is speech.</p>
<p>D. – Parole di chi ? Del malato o dello psicoanalista ?</p>	<p>Parole de qui ? du malade ou du psychanalyste ?</p>	<p>Whose speech, the patient's or the psychoanalysts's?</p>	<p>Whose speech? The ill person's or the psychoanalyst's?</p>
<p>R. – In psicoanalisi i termini malato, medico, medicina non sono esatti, non si usano. Non sono giuste neppure le formule passive che si adoperano comunemente. Si dice « farsi psicoanalizzare ». È sbagliato. Chi fa il vero lavoro, nell'analisi, è quello che parla, il soggetto analizzante. Anche se lo fa nel modo suggerito dall'analista, che gli indica come procedere e lo aiuta con interventi. Gli viene fornita anche un'interpretazione, che a prima botta sembra dare un senso a quello che l'analizzante dice. In realtà l'interpretazione è più sottile, tesa a cancellare il senso delle cose di cui il soggetto soffre. Il fine è quello di mostrargli, attraverso il suo stesso racconto, che il suo sintomo, la malattia, diciamo, non ha alcun</p>	<p>En psychanalyse, les termes « malade », « médecin », « remède » ne sont pas plus justes que les formules au passif qu'on adopte communément. On dit : « se faire psychanalyser ». C'est un tort. Celui qui fait le vrai travail en analyse, c'est celui qui parle, le sujet analysant. Même s'il le fait de la manière suggérée par l'analyste qui lui indique comment procéder, et l'aide par ses interventions. Lui est aussi fournie une interprétation. À première vue, elle semble donner un sens à ce que dit l'analysant. En réalité, l'interprétation est plus subtile, tendant à effacer le sens des choses dont souffre le sujet. Le but est de lui montrer à travers son propre récit que le symptôme, la maladie disons-le, n'a aucun</p>	<p>In psychoanalysis, the terms "patient", "doctor", "cure", are no more appropriate than the passive expressions that one commonly falls into using. One says: "to get oneself analysed". It is wrong. The one who does the real work in analysis is the one who speaks, the analysand subject. Even if he does so in the way suggested by the analyst who indicates how to proceed and helps him through his interventions. He is also provided with an interpretation. At first sight, the interpretation seems to give a meaning to what the analysand has said. In reality, interpretation is subtler, aiming to efface the meaning of things that the patient is suffering from. The aim is to show him, through his</p>	<p>In psychoanalysis the terms 'ill person', 'doctor' and 'remedy' are no more appropriate than the passive formulas that are so commonly used. We say: 'have yourself psychoanalysed'. This is wrong. The person doing the real work in the analysis is the speaker, the subject analysing himself. That is the case even if he does so in the manner suggested by the analyst who indicates how he ought to proceed and who makes helpful interventions. The subject is also provided with an interpretation, which at first sight seems to give meaning to what he himself says. In reality, the interpretation is rather subtler, tending to efface the meaning of the things from which the subject is suffering. The goal is</p>

LACAN INTERVIEW NOVEMBER 21 1974

<p>rapporto con niente, è privo di qualsiasi senso. Quindi, anche se in apparenza è reale, non esiste.</p>	<p>rapport avec rien, qu'elle est privée de quelque sens que ce soit. Même si en apparence elle est réelle, elle n'existe pas.</p>	<p>own account, that the symptom, the illness, let's say has no relation to anything, that it doesn't have any meaning at all. Even if it appears to be real, it does not exist.</p>	<p>to show him, by way of his own narrative, that the symptom – or let's call it the illness – has no relationship to anything, and lacks any kind of meaning. Even if it is apparently real, it does not exist.</p>
<p>Le vie per cui procede questa azione della parola richiedono molta pratica e infinita pazienza. La pazienza e la misura sono gli strumenti della psicoanalisi. La tecnica consiste nel saper misurare l'aiuto che si dà al soggetto analizzante. Perciò la psicoanalisi è difficile.</p>	<p>Les voies par lesquelles procède cet acte de la parole réclament beaucoup de pratique et une infinie patience. La patience et la mesure sont les instruments de la psychanalyse. La technique consiste à savoir mesurer l'aide qu'on donne au sujet analysant. Par conséquent, la psychanalyse est difficile.</p>	<p>The way to handle this speech act demands a lot of practice and infinite patience. Patience and a sense of measure are the tools of psychoanalysis. The technique consists of knowing how much help to give the analyzing subject. As a result, psychoanalysis is difficult.</p>	<p>The routes by which this act of speech proceeds demand a great deal of practice and infinite patience. Psychoanalysis's tools are patience and moderation. The technique consists of moderating the degree of help that you give to the subject analysing himself. Psychoanalysis is thus no simple matter.</p>
<p>D. – Quando si parla di Jacques Lacan si associa inevitabilmente questo nome a una formula : « Ritorno a Freud ». Che cosa significa ?</p>	<p>Quand on parle de Jacques Lacan, on associe inévitablement ce nom à une formule, le « retour à Freud ». Qu'est-ce que cela signifie ?</p>	<p>When one hears the name Jacques Lacan, one inevitably thinks of the expression "Return to Freud". What does this mean?</p>	<p>When we speak of Jacques Lacan, we inevitably associate his name to a formula, the 'return to Freud'. What does this phrase mean?</p>
<p>R. – Esattamente quello che si dice. La psicoanalisi è Freud, se si vuole fare psicoanalisi bisogna rifarsi a Freud, ai suoi termini e alle sue definizioni. Lette e interpretate in senso letterale. Ho fondato a Parigi una scuola freudiana proprio per questo. Sono vent'anni e più che vado spiegando il mio punto di vista</p>	<p>Exactement ce qui est dit. La psychanalyse, c'est Freud. Si l'on veut faire de la psychanalyse, il faut revenir à Freud, à ses termes et à ses définitions, lus et interprétés au sens littéral. J'ai fondé à Paris une École freudienne précisément dans ce but. Il y a vingt ans et plus que j'expose mon point de vue :</p>	<p>Exactly what it says. Psychoanalysis is Freud. If one wants to do psychoanalysis, one must return to Freud, to his terms and his definitions, read and interpreted literally. I founded a Freudian School, in Paris, precisely with this aim. I have been expanding my point of view for over twenty</p>	<p>Exactly what it says. Psychoanalysis is Freud. If you want to do psychoanalysis, you have to go back to Freud, his terms and definitions, read and interpreted literally. I founded a Freudian school in Paris with precisely this goal in mind. For more than twenty years I have been expounding my</p>

LACAN INTERVIEW NOVEMBER 21 1974

<p>: tornare a Freud significa semplicemente sgombrare il campo dalle deviazioni e dagli equivoci, dalle fenomenologie esistenziali, per esempio, come dal formalismo istituzionale delle società psicoanalitiche, riprendendo la lettura del suo insegnamento secondo i principi definiti e catalogati dal suo lavoro. Rileggere Freud vuol dire soltanto rileggere Freud. Chi non fa questo, in psicoanalisi, usa forme abusive.</p>	<p>retourner à Freud signifie simplement dégager le terrain des déviations et des équivoques de la phénoménologie existentielle, par exemple, comme du formalisme institutionnel des sociétés psychanalytiques, en reprenant la lecture de l'enseignement de Freud selon les principes définis et énumérés à partir de son travail. « Relire Freud » veut dire seulement relire Freud. Qui ne le fait pas, en psychanalyse, utilise une formule abusive.</p>	<p>years: returning to Freud simply means clearing the field of the deviations and equivocations of existential phenomenology, for example, and also of the institutional formalism of psychoanalytic societies, by taking up the reading of Freud's teaching according to the principles defined and listed in his work. Rereading Freud just means rereading Freud. In psychoanalysis, anyone who doesn't do so is using it inappropriately.</p>	<p>viewpoint: to return to Freud simply means to sweep the ground of the deviations and ambiguities of existential phenomenology, for example, as well as of the institutional formalism of psychoanalytical societies, and to resume a reading of Freud's teachings that follows definite, enumerated principles based on his own work. Re-reading Freud just means re-reading Freud. Whoever does not do so is abusing words if they speak of psychoanalysis.</p>
<p>D. – Freud, però, è difficile. E Lacan, si sente dire, lo rende addirittura incomprensibile. A Lacan si rimprovera di parlare, e soprattutto di scrivere, in modo che solo pochissimi addetti ai lavori possono sperare di capire.</p>	<p>Mais Freud est difficile. Et Lacan, dit-on, le rend carrément incompréhensible. À Lacan on reproche de parler et surtout d'écrire de telle manière que seulement très peu d'adeptes puissent espérer comprendre.</p>	<p>But Freud is difficult. And it is said that Lacan makes him flatly impossible to understand. Lacan is reproached for speaking and above all for writing in a way that only few acolytes can hope to understand.</p>	<p>But Freud is difficult. And Lacan, they say, makes him utterly incomprehensible. Lacan is charged with speaking and, above all, writing in such a way that only very few adept scholars can hope to understand...</p>
<p>R. – Lo so, sono ritenuto un oscuro che nasconde il suo pensiero dentro cortine fumogene. Mi domando perché. A proposito dell'analisi ripeto con Freud che è « il gioco intersoggettivo attraverso il quale la verità entra nel reale ». Non è chiaro ? Ma la psicoanalisi non è roba per ragazzi.</p>	<p>Je le sais, on me tient pour un obscur qui cache sa pensée dans des rideaux de fumée. Je me demande pourquoi. À propos de l'analyse, je répète avec Freud que c'est « le jeu intersubjectif à travers lequel la vérité entre dans le réel ». N'est-ce pas clair ? Mais la psychanalyse n'est pas une affaire pour enfants.</p>	<p>I know people think of me as an obscurantist who hides his thoughts behind smoke screens. I don't know why. As for analysis, I repeat, with Freud, that it is "the intersubjective game through which truth enters the real" Isn't that clear? But psychoanalysis is not child's play.</p>	<p>I know, I know, I am taken for an obscurantist who hides his thinking behind smokescreens. I ask myself why. I repeat, with Freud, that analysis is the 'inter-subjective game by which truth enters into the real'. Isn't it clear enough? Psychoanalysis isn't child's play.</p>

LACAN INTERVIEW NOVEMBER 21 1974

<p>I miei libri sono definiti incomprensibili. Ma da chi ? Io non li ho scritti per tutti, perché siano capiti da tutti. Anzi, non mi sono minimamente preoccupato di compiacere qualche lettore. Avevo delle cose da dire, e le ho dette. Mi basta avere un pubblico che legge. Se non capisce, pazienza. Quanto al numero dei lettori ho avuto più fortuna di Freud. I miei libri sono persino troppo letti, ne sono meravigliato.</p>	<p>Mes livres sont définis comme incompréhensibles. Mais pour qui ? Je ne les ai pas écrits pour tout le monde, pour qu'ils soient compris par tous. Au contraire, je ne me suis jamais moindrement occupé de complaire à quelque lecteur que ce soit. J'avais des choses à dire et je les ai dites. Il me suffit d'avoir un public qui lit. S'il ne comprend pas, patience. Quant au nombre de lecteurs, j'ai eu plus de chance que Freud. Mes livres sont même trop lus, j'en suis étonné.</p>	<p>My books are called incomprehensible, but for whom? I didn't write them for everyone, for them to be understood by all. On the contrary, I have never been the slightest bit concerned about catering to the tastes of my readers, whoever they may be. I have things to say and I say them. It is enough for me to have a public who reads. If they don't understand, be patient. As for the number of readers, I have had more luck than Freud. My books even get read too much, it amazes me.</p>	<p>My books are called incomprehensible. But for whom? I did not write them for everyone, thinking that just anyone could understand them. On the contrary, I have never made the least effort to cater to my readers' tastes, no matter who they are. I had things to say, and I said them. For me, it is enough to have an audience who reads my work. If they do not understand, well, let's be patient. As for the number of readers, I have had more luck than Freud. Maybe my books are even too widely read – I find it astonishing.</p>
<p>Sono anche convinto che fra dieci anni al massimo chi mi leggerà mi troverà addirittura trasparente, come un bel bicchiere di birra. Forse allora si dirà : questo Lacan, che banale.</p>	<p>Je suis aussi convaincu que dans dix ans au maximum, celui qui me lira me trouvera tout à fait transparent, comme un beau verre de bière. Peut-être dira-t-on alors : « Ce Lacan, quelle banalité ! »</p>	<p>I am also convinced that in ten years at most, those who read me will find me completely transparent, like a good glass of beer. Perhaps people will then say: "Oh Lacan, he's so banal."</p>	<p>I am also convinced that within ten years at the utmost, people reading my work will find it entirely transparent, like a good glass of beer. Perhaps then they'll say 'This Lacan, he's so banal!'</p>
<p>D. – Quali sono le caratteristiche del lacanismo ?</p>	<p>Quelles sont les caractéristiques du lacanisme ?</p>	<p>What are the characteristics of Lacanianism?</p>	<p>What are the characteristics of Lacanianism?</p>
<p>R. – È un po' presto per dirlo, dal momento che ancora il lacanismo non esiste. Se ne sente appena</p>	<p>C'est un peu tôt pour le dire, au moment où le lacanisme n'existe pas encore. On en sent à peine</p>	<p>It's a little early to say, as Lacanianism doesn't exist yet. We're beginning to get a slight</p>	<p>It's a little early to say, since Lacanianism does not yet exist. We can just about get a whiff of it, a</p>

LACAN INTERVIEW NOVEMBER 21 1974

<p>l'odore, come un presentimento.</p>	<p>l'odeur, comme un presentiment.</p>	<p>whiff of it, like a presentiment.</p>	<p>premonition.</p>
<p>Lacan, comunque, è un signore che pratica da almeno 40 anni la psicoanalisi, e che da altrettanti anni la studia. Credo nello strutturalismo e nella scienza del linguaggio. Ho scritto in un mio libro che « ciò cui ci riconduce la scoperta di Freud è l'enormità dell'ordine in cui siamo entrati, cui siamo, se così si può dire, nati una seconda volta, uscendo dallo stato giustamente chiamato <i>infans</i>, senza parola ».</p>	<p>Lacan, en tous les cas, est un monsieur qui pratique depuis au moins quarante ans la psychanalyse, et qui depuis autant d'années l'étudie. Je crois dans le structuralisme et dans la science du langage. J'ai écrit dans mon livre que « ce à quoi nous ramène la découverte de Freud, c'est à l'énormité de l'ordre dans lequel nous sommes entrés, auquel nous sommes, si l'on peut s'exprimer ainsi, nés une seconde fois, en sortant de l'état appelé à juste titre <i>infans</i>, sans parole ».</p>	<p>As for Lacan, he is a gentleman who has been practicing psychoanalysis for at least forty years, and who has been studying it for as many. I believe in structuralism and in the science of language. What I say in my book is that "what the Freudian discovery returns us to is the enormity of the order in which we are inserted, into which we are, so to speak, born a second time, from out of the state that is rightly called <i>infans</i>, "without speech".</p>	<p>In any case, Lacan is a gentleman who has been practicing psychoanalysis for at least forty years, and has been studying it for just as long. I believe in structuralism and the science of language. I wrote in my book that 'what the discovery of Freud drives us to is the enormity of the order in which we are inserted, into which we are – so to say – born for the second time, emerging from the aptly termed stage of infancy, in which we are without speech'.</p>
<p>L'ordine simbolico su cui Freud ha fondato la sua scoperta è costituito dal linguaggio, come momento del discorso universale concreto. È il mondo delle parole che crea il mondo delle cose, inizialmente confuse nel tutto in divenire. Solo le parole danno il senso compiuto all'essenza delle cose. Senza le parole non esisterebbe nulla. Che cosa sarebbe il piacere, senza l'intermediario della parola? La mia idea è che Freud, enunciando nelle sue prime opere (L'interpretazione dei sogni, Al di là del principio del</p>	<p>L'ordre symbolique sur quoi Freud a fondé sa découverte est constitué par le langage comme moment du discours universel concret. C'est le monde de la parole qui crée le monde des choses, initialement confuses dans tout ce qui est en devenir. Il n'y a que les paroles pour donner un sens accompli à l'essence des choses. Sans les paroles, rien n'existerait. Que serait le plaisir sans l'intermédiaire de la parole? Mon idée est que Freud, en énonçant dans ses premières œuvres – L'Interprétation des</p>	<p>The symbolic order upon which Freud's discovery is based is constituted by language, as a concrete moment of universal discourse. It is the world of speech that creates the world of things, which are initially muddled up in all that is in the process of becoming. Words are all there to give a finite sense to the essence of things. Without words nothing would exist. What would pleasure be without the intermediary of speech? My idea is that, by setting out the</p>	<p>It is language – as a moment of universal, concrete discourse – that constitutes the symbolic order on which Freud based his discovery. It is the world of speech that creates the world of things, which initially blur into everything that is in-becoming. Only words give a finished meaning to the essence of things. Without words, nothing would exist. What would pleasure be, without the intermediary of speech? My thinking is that in outlining the</p>

LACAN INTERVIEW NOVEMBER 21 1974

<p>piacere, Totem e tabù) le leggi dell'Inconscio, ha formulato precorrendo i tempi, le teorie con cui qualche anno più tardi Ferdinand de Saussure avrebbe aperto la strada alla linguistica moderna.</p>	<p>rêves, Au-delà du principe du plaisir, Totem et tabou – les lois de l'inconscient, a formulé, en précurseur, les théories avec lesquelles quelques années plus tard Ferdinand de Saussure aurait ouvert la voie à la linguistique moderne.</p>	<p>laws of the unconscious in his main works (<i>The Interpretation of Dreams, Beyond the Pleasure Principle, Totem and Taboo</i>), Freud anticipated the theories that a few years later Ferdinand de Saussure used to open the way towards modern linguistics.</p>	<p>laws of the unconscious in his early works – The interpretation of dreams, Beyond the pleasure principle, Totem and taboo – Freud's formulations were a precursor to the theories with which Ferdinand de Saussure some years later opened the way to modern linguistics.</p>
<p>D. – E il pensiero puro ?</p>	<p>Et la pensée pure ?</p>	<p>And what of pure thought?</p>	<p>And pure thought?</p>
<p>R. – Sottomesso, come tutto il resto, alle leggi del linguaggio. Solo le parole possono introdurlo e dargli consistenza. Senza il linguaggio, l'umanità non farebbe un passo avanti nelle ricerche del pensiero. Così la psicoanalisi. Qualunque funzione le si voglia attribuire, agente di guarigione, di formazione, o di sondaggio, uno solo è il medium di cui si serve : la parola del paziente. E ogni parola chiama risposta.</p>	<p>Elle est soumise comme tout le reste aux lois du langage. Il n'y a que les paroles qui puissent l'engendrer et lui donner consistance. Sans le langage, l'humanité ne ferait pas un pas en avant dans les recherches de la pensée. C'est le cas de la psychanalyse. Quelle que soit la fonction qu'on lui attribue, agent de guérison, de formation ou de sondage, il n'y a qu'un seul médium dont on se serve : la parole du patient. Et toute parole mérite réponse.</p>	<p>Like everything else, it is subject to the laws of language. Only words can engender it and give it consistency. Without language, humanity wouldn't advance a single step in its investigations into thought. Hence, psychoanalysis! Whatever function one wants to give it, a means of treatment, training or inquiry, there is only one medium that we make use of: the patient's speech. And all speech calls for a response.</p>	<p>Like everything else, it is subject to the laws of language. Only words can engender thought and give it substance. Without language, humanity would never make any forward step in its efforts to understand thought. This is true for psychoanalysis also. Whatever the function you attribute to it – a form of cure, of training or of making soundings – there is just one medium that you can employ, the patient's speech. And all speech deserves a response.</p>
<p>D. – L'analisi come dialogo, dunque. C'è gente che la interpreta piuttosto</p>	<p>L'analyse en tant que dialogue, donc. Il y a des gens qui</p>	<p>So, analysis as a dialogue then? There are some people who</p>	<p>Analysis as dialogue, then. There are those who interpret it more as</p>

LACAN INTERVIEW NOVEMBER 21 1974

come un succedaneo laico della confessione...	l'interprètent plutôt comme un succédané de la confession.	interpret it as being more of a lay substitute for confession.	a substitute for confession...
R. – Macché confessione. Allo psicoanalista non si confessa un bel niente. Si va a dirgli, semplicemente, tutto quello che passa per la testa. Parole, appunto. La scoperta della psicoanalisi è l'uomo come animale parlante. Sta all'analista mettere in fila le parole che ascolta e dargli un senso, un significato. Per fare una buona analisi ci vuole accordo, affiatamento fra analizzante e analista. Attraverso le parole dell'uno, l'altro cerca di farsi un'idea di che cosa si tratta, e di trovare al di là del sintomo apparente il difficile nodo della verità. Altra funzione dell'analista è spiegare il senso delle parole, per far capire al paziente che cosa può aspettarsi dall'analisi.	Mais quelle confession ? Au psychanalyste on confesse un beau néant. On se laisse aller à lui dire simplement tout ce qui vous passe par la tête. Des paroles, précisément. La découverte de la psychanalyse, c'est l'homme comme animal parlant. Il appartient à l'analyste d'ordonner les paroles qu'il entend et de leur donner un sens, une signification. Pour faire une bonne analyse, il faut l'accord, l'entente entre l'analysant et l'analyste. À travers le discours de l'un, l'autre cherche à se faire une idée de ce dont il s'agit, et de trouver au-delà du symptôme apparent le nœud difficile de la vérité. L'autre fonction de l'analyste est d'expliquer le sens des paroles pour faire comprendre au patient ce qu'on peut attendre de l'analyse.	Confession, it's nothing of the sort! In psychoanalysis you confess nothing. You go along and simply say everything that is in your head. Precisely, words. Psychoanalysis's discovery is man as a speaking animal. It is for the analyst to connect the words he hears up in a series and give them a meaning, a signification. For a good analysis, there needs to be an agreement, an affinity between the analysand and the analyst. Through the words of one, the other tries to get an idea of what is at stake, and find, beyond the apparent symptom, the hard knot of truth. Another of the analyst's functions is to explain the meaning of words so the patient can understand what might be expected of an analysis.	But what confession? You confess precisely zero to the psychoanalyst. You give yourself over to telling him simply whatever comes into your head. Words, that is. Psychoanalysis's discovery is man-as-speaking-animal. It is up to the analyst to order the words he hears, giving them sense and meaning. For a good analysis to be possible there needs to be an agreement, an understanding between the analyst and the subject analysing himself. Through the latter's discourse, the analyst seeks to get an idea of what is at issue, and going beyond the apparent symptom locate the tangled knot of truth at the heart of the matter. The analyst's other function is to explain the meaning of the words used in order to allow the patient to understand what he can expect from the analysis.
D. – È un rapporto di estrema fiducia..	C'est un rapport d'extrême confiance.	It is a relation of enormous trust.	A relationship that demands a great deal of trust...
R. – Piuttosto uno scambio. In cui	Plutôt un échange, dans lequel	It is more of an exchange in which	Or rather, an exchange, in which

LACAN INTERVIEW NOVEMBER 21 1974

<p>l'importante è che uno parli e l'altro ascolti. Anche in silenzio. L'analista non fa domande e non ha idee. Dà solo le risposte che ha voglia di dare, alle domande che suscitano questa voglia. Ma alla fine l'analizzante va sempre dove l'analista lo porta.</p>	<p>l'important est que l'un parle et l'autre écoute. Aussi le silence. L'analyste ne pose pas de question et n'a pas d'idées. Il ne donne que les réponses qu'il veut bien donner aux questions que suscite son envie. Mais à la fin des fins, l'analysant va toujours où l'analyste le mène.</p>	<p>what's important is that one speaks and the other listens. Even in silence. The analyst doesn't ask any questions and has no ideas. He gives only the answers that he really wants to give to questions that his desire gives rise to. But, in the end, the analysand always goes where the analyst leads him.</p>	<p>the important thing is that one person speaks and the other listens. As well as silence. The analyst poses no questions and adds no ideas of his own. He only gives the answers that he wants to, to the questions that he wants to. But ultimately the subject analysing himself always goes where the analyst leads him.</p>
<p>D. – Questa la cura. E le possibilità di guarigione ? Dalla nevrosi si esce ?</p>	<p>Vous venez de parler de la cure. Y a-t-il possibilité de guérir ? Sort-on de la névrose ?</p>	<p>That's the treatment. And the cure? Can one be cured of neurosis?</p>	<p>You just mentioned therapy. Is there a possibility of being cured? Can one emerge out of neurosis?</p>
<p>R. – La psicoanalisi riesce quando sbarazza il campo sia dal sintomo sia dal reale. Cioè arriva alla verità.</p>	<p>La psychanalyse réussit quand elle déblaie le terrain, sort du symptôme, sort du réel. C'est-à-dire lorsqu'elle parvient à la vérité.</p>	<p>Psychoanalysis succeeds when it clears the field both of the symptom and of the real. That is to say, when it arrives at the truth.</p>	<p>Psychoanalysis is successful when it clears the ground, goes beyond symptoms, goes beyond the real. That is to say, when it touches the truth.</p>
<p>D. – Si può spiegare lo stesso concetto in modo meno lacaniano ?</p>	<p>Pouvez-vous énoncer le même concept d'une manière moins lacanienne ?</p>	<p>Can you put the same idea in a less Lacanian way?</p>	<p>Could you put the same concept in less Lacanian terms?</p>
<p>R. – Io chiamo sintomo tutto quello che viene dal reale. E il reale è tutto quello che non va, che non funziona, che ostacola la vita dell'uomo e l'affermazione della sua personalità. Il reale torna sempre allo stesso</p>	<p>J'appelle symptôme tout ce qui vient du réel. Et le réel, tout ce qui ne va pas, qui ne fonctionne pas, qui s'oppose à la vie de l'homme et à l'affrontement de sa personnalité. Le réel revient</p>	<p>I call a symptom everything that comes from the real. And the real is everything that doesn't work out, that doesn't function, that gets in the way of man's life and the affirmation of his personality. The</p>	<p>I call a 'symptom' everything that comes from the real. And the real is everything that isn't right, does not work, and is opposed to man's life and his engagement with his personality. The real always returns</p>

LACAN INTERVIEW NOVEMBER 21 1974

<p>posto, lo trovi sempre lì, con le stesse sembianze. Gli scienziati hanno un bel dire che niente è impossibile nel reale. Ci vuole molta faccia tosta per affermazioni del genere. Oppure, come io sospetto, la totale ignoranza di ciò che si fa e si dice.</p> <p>Reale e impossibile sono antitetici, non possono andare insieme. L'analisi spinge il soggetto verso l'impossibile, gli suggerisce di considerare il mondo com'è veramente, cioè immaginario, senza senso. Mentre il reale, come un uccello vorace, non fa che nutrirsi di cose sensate, di azioni che hanno un senso.</p>	<p>toujours à la même place. Vous le retrouverez toujours là, avec les mêmes semblants. Les scientifiques ont beau dire que rien n'est impossible dans le réel. Il faut un sacré toupet pour affirmer des choses de ce genre, ou bien, comme je le soupçonne, la totale ignorance de ce qu'on fait et dit. Le réel et l'impossible sont antithétiques, ils ne peuvent aller ensemble. L'analyse pousse le sujet vers l'impossible, elle lui suggère de considérer le monde comme il est vraiment, c'est-à-dire imaginaire, sans signification. Tandis que le réel, comme un oiseau vorace, ne fait que de se nourrir de choses sensées, d'actions qui ont un sens.</p>	<p>real always returns to the same place, and that's where you'll always find it, with the same semblances. Scientists assert that nothing is impossible in the real. You've got to have a nerve to say things like that. Or rather, as I suspect, total ignorance of what you're doing and what you're saying.</p> <p>The real and the impossible are antithetical. They cannot go together. Analysis pushes the subject toward the impossible. It tries to get the subject to consider reality as it really is, on other words imaginary and entirely devoid of sense. While the real, like a voracious bird, does nothing but feed on meaningful things, actions that have a meaning.</p>	<p>to the same place. And it is there that you will always find it, in the same trappings. There are scientists who make out that nothing is impossible, in the real – and it takes some nerve to say things like that, or, as I suspect, total ignorance of what one is doing and saying.</p> <p>The real and the impossible are antithetical and cannot go together. Analysis pushes the subject toward the impossible, suggesting to him that he ought to consider the world as it truly is – that is, an imaginary world without meaning. Whereas the real is like a gluttonous seagull, and only feeds on meaningful things, actions that have some meaning.</p>
<p>Ci si sente sempre ripetere che bisogna dare un senso a questo e a quello, ai propri pensieri, alle proprie aspirazioni, ai desideri, al sesso, alla vita. Ma della vita non sappiamo niente di niente, come si affannano a spiegarci gli scienziati. La mia paura è che, per colpa loro, il reale, cosa mostruosa che non esiste, finirà per prendere il sopravvento. La scienza si sta</p>	<p>On entend répéter qu'il faut donner un sens à ceci et cela, à ses propres pensées, à ses propres aspirations, aux désirs, au sexe, à la vie. Mais de la vie nous ne savons rien de rien. Les savants s'essoufflent à nous l'expliquer. Ma peur est que par leur faute le réel, cette chose monstrueuse qui n'existe pas, finisse par prendre, par l'emporter. La science se</p>	<p>One always hears that one should give a meaning to this and that, to one's own thoughts, to one's own aspirations, to desires, to sex, to life. But as the scientists keep knocking themselves out explaining to us, we know nothing about life. My fear is that because of them, the real, this monstrous thing that does not exist, will end up taking over. Science is in the process of</p>	<p>We often hear it said that we have to give meaning to this or that, to one's own thoughts, aspirations, sex, life. But we know absolutely nothing about life. Experts run out of breath trying to explain it to us.</p> <p>My fear is that through their failings, the real – this monstrous thing that does not exist – ends up winning. Science substitutes itself</p>

LACAN INTERVIEW NOVEMBER 21 1974

<p>sostituendo alla religione, altrettanto dispotica, ottusa e oscurantista. C'è un dio atomo, un dio spazio, eccetera. Se vince la scienza, o la religione, la psicoanalisi è finita.</p>	<p>substitue à la religion, et elle est autrement plus despotique, obtuse et obscurantiste. Il y a un dieu-atome, un dieu-espace, etc. Si la science gagne ou la religion, la psychanalyse est finie.</p>	<p>taking itself for religion, and it is still more despotic, obtuse, and obscurantist. There is an atom God, a space God, etc. If either science or religion wins, psychoanalysis is finished.</p>	<p>for religion and is all the more despotic, obtuse and obscurantist. There is an atom-god, a space-god, etc. If science or religion wins, psychoanalysis is finished.</p>
<p>D. – Oggi, che rapporto c'è fra scienza e psicoanalisi ?</p>	<p>De nos jours, quel rapport y a-t-il entre la science et la psychanalyse ?</p>	<p>What is the relation between science and psychoanalysis today?</p>	<p>What relationship is there today between science and psychoanalysis?</p>
<p>R. – Per me l'unica scienza vera, seria, da seguire, è la fantascienza. L'altra, quella ufficiale, che ha i suoi altari nei laboratori, va avanti a tentoni, senza meta. E comincia persino ad aver paura della propria ombra. Sembra che stia arrivando anche per gli scienziati il momento dell'angoscia. Nei loro laboratori asettici, avvolti nei loro camici inamidati, questi vecchi bambini che giocano con cose sconosciute, maneggiando apparecchi sempre più complicati e inventando formule sempre più astruse, cominciano a domandarsi che cosa può accadere domani, a che cosa finiranno per portare queste sempre nuove ricerche. Finalmente, dico io. E se fosse troppo tardi ? Biologi li chiamano, o fisici, chimici. Per me sono dementi.</p>	<p>Pour moi, la seule science vraie, sérieuse, à suivre, c'est la science-fiction. L'autre, l'offic ielle, qui a ses autels dans les laboratoires, avance à tâtons, sans juste milieu. Et elle commence même à avoir peur de son ombre. Il semble que vienne pour les savants le moment de l'angoisse. Dans leurs laboratoires aseptiques, roulés dans leurs blouses empesées, ces vieux bambins qui jouent avec des choses inconnues, en fabriquant des appareils toujours plus compliqués et en inventant des formules toujours plus obscures, commencent à se demander ce qui pourra advenir demain, ce que ces recherches toujours nouvelles finiront par amener. Enfin ! – dis-je. Et s'il était trop tard ? Les biologistes se le demandent maintenant, ou les physiciens, les chimistes. Pour moi, ils sont fous.</p>	<p>For me the only true, serious science that's worth keeping up to date with is science fiction. The other, the official one, with its altars in laboratories, gropes its way forward without a goal and is even starting to be afraid of its own shadow. It seems that the moment of anxiety has arrived for scientists. In their sterilized laboratories, in their starched white coats, these overgrown children, who play with unknown things, manipulate ever more complex apparatuses and invent even more abstruse formulae, are starting to ask themselves what might happen tomorrow and what their always new research might bring. As long last, I say. And what if it's already too late? Biologists, physicists or chemists, they call them. I call the lunatics!</p>	<p>For me the only true, serious science worth following is science fiction. The other, official science with its altars in the laboratories gropes its way forward without reaching any happy medium. And it has even begun to fear its own shadow. It seems that the experts will soon be facing anxious moments. Donning their starched shirts in their aseptic laboratories, these rather elderly toddlers playing with unknown things, making ever more complex devices, inventing ever more obscure formulas, begin to ask themselves what might happen tomorrow, what these ever-novel research projects might bring to bear. Enough, I say! And what if it's too late, biologists and physicists and chemists now ask themselves. I think they are mad.</p>

LACAN INTERVIEW NOVEMBER 21 1974

<p>Solo adesso, quando già stanno per sfasciare l'universo, gli viene in mente di chiedersi se per caso non può essere pericoloso. E se salta tutto? Se i batteri così amorosamente allevati nei bianchi laboratori si tramutassero in nemici mortali? Se il mondo fosse spazzato via da un orda di questi batteri, con tutta la cosa merdosa che lo abita, a cominciare dagli scienziati dei laboratori? Alle tre posizioni impossibili di Freud, governo educazione psicoanalisi, io aggiungerei, quarta, la scienza. Solo che loro, gli scienziati, non lo sanno di stare in una posizione insostenibile.</p>	<p>Alors qu'ils sont déjà en train de changer la face de l'univers, il leur vient à l'esprit seulement à présent de se demander si par hasard ça ne peut pas être dangereux. Et si tout sautait? Si les bactéries élevées si amoureusement dans les blancs laboratoires se transformaient en ennemis mortels? Si le monde était balayé par une horde de ces bactéries avec toute la merde qui l'habite, à commencer par ces savants des laboratoires? Aux trois positions impossibles de Freud, gouvernement, éducation, psychanalyse, j'en ajouterai une quatrième, la science. À ceci près que les savants ne savent pas que leur position est insoutenable.</p>	<p>Though they are already in the process of wrecking the universe, only now does it occur to them to ask if it might actually be dangerous. And what would happen if it all blew up in their faces? If the bacteria, cultivated so lovingly in their white laboratories, were to turn into a deadly foe? If the world were to be swept away by a plague of such bacteria along with all the crap in it, beginning with these scientists in their laboratories? To Freud's three impossible professions, government, education, psychoanalysis, I will add a fourth: science – though they, the scientists, are unaware that their position is untenable.</p>	<p>They are already changing the face of the universe, and it only now occurs to them that perhaps this might be dangerous. And if everything blew up in their faces? If the bacteria so lovingly raised in their shiny laboratories transformed into our mortal enemies? If hordes of these bacteria overran the world as well as all the crap that lives there, starting with these laboratory experts themselves? In addition to Freud's three impossible positions – government, education, and psychoanalysis – I would add a fourth, science. But the experts are not expert enough to know that their position is untenable.</p>
<p>D. – Una visione abbastanza pessimistica di quello che comunemente si definisce progresso.</p>	<p>Voilà une vision assez pessimiste de ce qu'on appelle progrès.</p>	<p>That's quite a pessimistic view of what is commonly seen as progress.</p>	<p>So you have a rather pessimistic view of what they call progress...</p>
<p>R. – No, tutt'altro. Io non sono pessimista. Non succederà niente. Per il semplice fatto che l'uomo è un buono a nulla, nemmeno capace di distruggersi. Personalmente, un flagello totale promosso dall'uomo lo troverei meraviglioso. La prova che finalmente è riuscito a combinare qualche cosa, con le sue</p>	<p>Non, c'est tout autre chose. Je ne suis pas pessimiste. Il n'arrivera rien. Pour la simple raison que l'homme est un bon à rien, même pas capable de se détruire lui-même. Personnellement, je trouverais merveilleux un fléau total produit pour l'homme. Ce serait la preuve qu'il est arrivé à</p>	<p>Not at all! I am not pessimistic. Nothing will happen, for the simple reason that man is a good-for-nothing. He is not even capable of destroying himself. Personally, the idea of an all-encompassing plague created by man strikes me as marvelous. It would prove that man had finally succeeded in</p>	<p>No, it's something else entirely. I am not pessimistic. Nothing is going to happen. For the simple reason that man is a good-for-nothing, not even capable of destroying himself. Personally, I would find the idea of an all-encompassing plague, produced by man, rather marvelous. It would</p>

LACAN INTERVIEW NOVEMBER 21 1974

<p>mani, la sua testa, senza interventi divini, naturali, o altro. sempre, fottuti.</p>	<p>faire quelque chose avec ses mains, sa tête, sans interventions divine, naturelle ou autres.</p>	<p>achieving something with his own hands, his own head, without divine, natural or any other kind of intervention.</p>	<p>be the proof that he had managed to do something with his own hands and head, without divine or natural intervention.</p>
<p>Tutti quei bei batteri supernutriti a spasso per il mondo come le cavallette bibliche significherebbero il trionfo dell'uomo. Ma non succederà. La scienza ha la sua brava crisi di responsabilità. Tutto rientrerà nell'ordine della cose, come si dice. L'ho detto : il reale avrà il sopravvento, come sempre. E noi saremo, come sempre, fottuti.</p>	<p>Toutes ces belles bactéries suralimentées pour l'amusement, répandues à travers le monde comme les sauterelles de la Bible, signifieraient le triomphe de l'homme. Mais ça n'arrivera pas. La science traverse heureusement sa crise de responsabilité, tout rentrera dans l'ordre des choses, comme on dit. Je l'ai annoncé : le réel prendra l'avantage, comme toujours. Et nous serons, comme toujours, foutus.</p>	<p>All these beautiful bacteria fattened up for fun and spread across the world like the locusts of the Bible would signify the triumph of man. But it will not happen. Fortunately, science is going through a crisis of responsibility, everything will return to the order of things, as one says. As I have said, the real will win out as always, and we will be as done for as ever.</p>	<p>All these bacteria overfed for amusement's sake, spreading out across the world like the locusts in the Bible, would mark the triumph of mankind. But this isn't going to happen. Science happily saunters through its crisis of responsibility: everything will return to its natural place, as they say. And as I said, the real will win out, as always. And we'll be as fucked as we ever were.</p>
<p>D. – Un altro dei paradossi di Jacques Lacan. Le si rimproverano, oltre la difficoltà del linguaggio e l'oscurità dei concetti, i giochi di parole, gli scherzi linguistici, i calembours alla francese, e, appunto, i paradossi. Chi ascolta, o legge, ha diritto di sentirsi disorientato.</p>	<p>Autre paradoxe de Jacques Lacan. On vous reproche, outre la difficulté de la langue et l'obscurité des concepts, les jeux de mots, les plaisanteries de langage, les calembours à la française, et justement, les paradoxes. Celui qui vous écoute ou qui vous lit a le droit de se sentir désorienté.</p>	<p>That's another of Jacques Lacan's paradoxes. You are not only reproached for your difficult language and obscure concepts, but for your wordplay, linguistic pleasantries, spoonerisms and precisely your paradoxes. Those who listen to you or read you have a right to feel disoriented.</p>	<p>Another paradox of Jacques Lacan. As well as the difficulty of your language and the obscurity of your concepts, you are reproached for your jokes, word games, puns, and, rightly, for your paradoxes. Your reader or listener has the right to feel a bit disoriented.</p>
<p>R. – Io non scherzo affatto, dico cose serissime. Solo uso le parole come gli scienziati di cui sopra i loro alambicchi e i loro aggessi elettronici. Cerco di riportarmi sempre all'esperienza della psicoanalisi.</p>	<p>Je ne plaisante pas en fait, je dis des choses très sérieuses. Je me sers seulement de la parole comme les savants dont j'ai parlé de leurs alambics et de leurs montages électroniques. Je cherche à me référer toujours à l'expérience de la</p>	<p>Actually, I'm not joking, I'm saying very serious things. It's merely that I use words in the same way that the scientists we were just talking about use their distillation equipment and electronic gadgets. I always try to index myself on the</p>	<p>I am not joking, the things that I say are very serious. I merely make use of words in the same way that the experts of which I speak make use of their alembics and their electronic circuitry. I always try to refer to the experience of</p>

LACAN INTERVIEW NOVEMBER 21 1974

	psychanalyse.	experience of psychoanalysis.	psychoanalysis.
D. – Lei dice : il reale non esiste. Ma l'uomo medio sa che reale è il mondo, tutto quello che la circonda, che si vede a occhio nudo, si tocca, c'è...	Vous dites : le réel n'existe pas. Mais l'homme moyen sait que le réel, c'est le monde, tout ce qui l'entoure, qu'il voit à l'œil nu, touche.	You say that the real does not exist. But the average person knows that the real in the world, everything that surrounds him, everything that can be seen by the naked eye and touched.	You say: the real does not exist. But the average Joe knows that the real is the world, everything around him that he can touch and see with the naked eye.
R. – Intanto buttiamo questo uomo medio che, lui per primo, non esiste. È soltanto una finzione statistica. Esistono gli individui, e basta. Quando sento parlare di uomo della strada, di inchieste Doxa, di fenomeni di massa e simili penso a tutti i pazienti che ho visto passare sul divano del mio studio in 40 anni di ascolto. Non uno in qualche modo simile all'altro, non uno con le stesse fobie, le stesse angosce, lo stesso modo di raccontare, la stessa paura di non capire. L'uomo medio, chi è : io, lei, il mio portiere, il presidente della Repubblica ?	Débarrassons-nous aussi de cet homme moyen qui, tout d'abord, n'existe pas. Ce n'est qu'une fiction statistique. Il existe des individus, c'est tout. Quand j'entends parler d'homme de la rue, d'enquêtes Doxa, de phénomènes de masse et de choses de ce genre, je pense à tous les patients que j'ai vu passer sur le divan en quarante années d'écoute. Aucun, en quelque mesure, n'est semblable à l'autre, aucun n'a les mêmes phobies, les mêmes angoisses, la même façon de raconter, la même peur de ne pas comprendre. L'homme moyen, qui est-ce ? Moi, vous, mon concierge, le président de la République ?	First, let's get rid of this average person, who, for starters, does not exist. He is only a statistical fiction. Individuals exist – that's all. When I hear talk of the man in the street, of surveys, mass phenomena, or anything of the sort, I think of all the patients I've seen on my couch over the last forty-years of listening. Not one of them is similar to another in any respect, none of them have the same phobias, the same anxieties , the same way of telling their story, the same fear of not understanding. The average person who is that: me, you, my concierge, the president of the Republic?	First off, let's get rid of this average Joe, who does not exist. He is a statistical fiction. There are individuals, and that is all. When I hear people talking about the guy in the street, studies of public opinion, mass phenomena, and so on, I think of all the patients that I've seen on the couch in forty years of listening. None of them in any measure resembled the others, none of them had the same phobias and anxieties, the same way of talking, the same fear of not understanding. Who is the average Joe: me, you, my concierge, the president of the Republic?
D. – Parlavamo del reale, del mondo che tutti vediamo...	Nous parlions de réel, du monde que nous voyons tous.	We are speaking of the real, of the world that is there in front of us.	We were talking about the real, about the world that all of us see.
R. – Appunto. La differenza fra il reale, cioè quello che non va, e il simbolico, l'immaginario, cioè la	Justement. La différence entre le réel, c'est-à-dire ce qui ne va pas, et le symbolique, l'imaginaire,	Exactly. The difference between the real, namely what doesn't work out, and the symbolic and the	OK. The difference between the real – what is not going right – and the symbolic, the imaginary – that

LACAN INTERVIEW NOVEMBER 21 1974

<p>verita, è che il reale è il mondo. Per constatare che il mondo non esiste, non c'è, basta pensare a tutte le cose banali che un'infinità di stupidi credono essere il mondo. E invito gli amici di Panorama, prima di accusarmi di paradosso, a riflettere bene su quanto hanno appena letto.</p>	<p>c'est-à-dire la vérité, c'est que le réel, c'est le monde. Pour constater que le monde n'existe pas, qu'il n'y en a pas, il suffit de penser à toutes les banalités qu'une infinité d'imbéciles croient être le monde. Et j'invite mes amis de Panorama, avant de m'accuser de paradoxe, à bien réfléchir sur ce qu'ils ont lu à peine.</p>	<p>imaginary, namely truth, is that the real is the world. To see for yourself that the world does not exist, that there isn't any such thing, you only have to think of all the trivial things that an infinite number of idiots believe the world to be. And I invite <i>Panorama's</i> readership to reflect thoroughly on what they've just read, before accusing me of paradoxes.</p>	<p>is, truth – is that the real is the world. To see that the world does not exist, that there is no world, it is enough to think of the great mass of banalities that an infinite number of imbeciles believe the world to be. And I invite my friends at Panorama, before they accuse me of paradoxes, to reflect carefully on what they have just read.</p>
<p>D. – Sempre più pessimista, si direbbe...</p>	<p>On dirait que vous êtes toujours plus pessimiste.</p>	<p>Always more pessimistic...</p>	<p>People will say that you're becoming ever more pessimistic.</p>
<p>R. – Non è vero. Non mi metto né fra gli allarmisti né fra gli angosciati. Guai se uno psicoanalista non ha superato il suo stadio di angoscia. È vero, ci sono intorno a noi cose orripilanti e divoranti, come la televisione dalla quale gran parte di noi viene regolarmente fagocitata. Ma soltanto perché è gente che si lascia fagocitare, s'inventa persino un interesse per quello che vede. Poi ci sono altri aggeggi mostruosi altrettanto divoranti : i razzi che vanno sulla luna, le ricerche in fondo al mare, eccetera. Tutte cose che divorano. Ma non c'è da fare drammi. Sono sicuro che quando ne avremo abbastanza, dei razzi, della televisione e di tutte le loro maledette ricerche a vuoto,</p>	<p>Ce n'est pas vrai. Je ne me range ni parmi les alarmistes, ni parmi les angoussés. Malheur au psychanalyste qui n'aurait pas dépassé le stade de l'angoisse. C'est vrai, il y a autour de nous des choses horripilantes et dévorantes, comme la télévision par laquelle une grande partie de nous est régulièrement phagocytée. Mais ce n'est que parce qu'il existe des gens qui se laissent phagocyter, qui s'inventent même un intérêt pour ce qu'ils voient. Et puis il y a d'autres trucs monstrueux autrement dévorants : les fusées qui vont sur la lune, les recherches au fond des océans, etc. Toutes choses qui dévorent. Mais il n'y a pas de quoi en faire un drame. Je</p>	<p>It's not true. I neither number myself as an alarmist nor as one of the anguished. Woe betide the psychoanalyst who has yet to bet beyond the state of anxiety. It's true that there are some shocking and all-consuming things around us, like television, which regularly gobbles up a great many of us. But this is only because there are so many people who let themselves get consumed by it, to the point of actually finding an interest in what they're watching. And then there are other monstrous and even more absorbing things: rockets that go to the moon, the explanation of the ocean's depths, etc. All these things devour us, but there's nothing to</p>	<p>That isn't true. I am not among the ranks of the alarmist or the anxious. Woe betide the psychoanalyst who hasn't gone beyond the stage of anxiety. It's true: everywhere around us there are troubling, all-consuming things, like the TV that eats up so many of us. But that is only because there are people who allow themselves to be eaten up, who even invent an interest for themselves in what they are seeing. And then there are other monstrous things that are just as voracious: rockets that go to the moon, research at the bottom of the oceans, etc. All sorts of things that consume people. But there's</p>

LACAN INTERVIEW NOVEMBER 21 1974

<p>troveremo altro di cui occuparci. C'è una riviviscenza della religione, no ? E quale miglior mostro divorante della religione, una fiera continua, di che divertirsi per secoli come è già stato dimostrato ?</p>	<p>suis certain que lorsque nous en aurons assez des fusées, de la télévision et de toutes leurs maudites recherches à vide, nous trouverons autre chose de quoi nous occuper. C'est une reviviscence de la religion, n'est-ce pas ? Et quel meilleur monstre dévorant que la religion ? C'est une fête continuelle, de quoi se divertir pour des siècles comme cela a déjà été démontré.</p>	<p>make a drama about. I am quite sure that when we've finally had enough of rockets, and television, and all their damned wild goose chases, we will find other things to keep us busy. Isn't there a revival of religion? And what more all consuming a beast could there be than religion? It has served as a constant carnival for our amusement over the centuries, as has already been demonstrated.</p>	<p>no point in making a big deal out of them. I am sure that when we have enough of rockets, TVs and these wretched quests into the void, we will find something else with which to busy ourselves. It's a reincarnation of religion, isn't it? And what monster is more voracious than religion? It is a continual feast, to be enjoyed for centuries, as we have already seen.</p>
<p>La mia risposta a tutto questo è che l'uomo ha sempre saputo adattarsi al male. Il solo reale concepibile, al quale abbiamo accesso è appunto questo, bisognerà farsene una ragione. Dare un senso alle cose, come si diceva. Altrimenti l'uomo non avrebbe angosce, Freud non sarebbe diventato famoso, e io farei il professore di scuola media.</p>	<p>Ma réponse à tout cela, c'est que l'homme a toujours su s'adapter au mal. Le seul réel qu'on puisse concevoir, auquel nous avons accès est justement celui-ci, il faudra bien s'en faire une raison : donner un sens aux choses, comme nous disions. Autrement, l'homme n'aurait pas d'angoisse, Freud ne serait pas devenu célèbre, et je serais professeur de lycée.</p>	<p>My response to all this is that man has always been able to adapt to bad situations. The only conceivable real that we have access to is precisely one we have to come to terms with – making sense of things as I've said. Otherwise, Freud would not have become famous and I would be a secondary school teacher.</p>	<p>My response to all this is to note that man has always been able to adapt himself to the bad. The only real that we can conceive, that we can have access to, is precisely that, the need for a reason: to give some meaning to things, as we said earlier. Otherwise, man would not have anxiety, Freud would not have become famous, and I would be teaching in some grammar school.</p>
<p>D. – Le angosce : sono sempre dello stesso tipo o ci sono angosce legate a certe condizioni sociali, a certe epoche storiche, a certe latitudini ?</p>	<p>Les angosces sont-elles toujours de cette nature ou existe-t-il des angosces liées à certaines conditions sociales, à certaines époques historiques, à certaines latitudes ?</p>	<p>Is anxiety always like this or are their different forms of anxiety linked to certain social conditions, certain stages of history and certain parts of the globe?</p>	<p>Are anxieties always of this nature, or are there anxieties linked to certain social conditions, historical eras or geographical climates?</p>
<p>R. – L'angoscia dello scienziato che ha paura delle sue scoperte può sembrare recente. Ma cosa ne sappiamo di quello che è accaduto in</p>	<p>L'angoisse du savant qui a peur de ses découvertes peut sembler récente. Mais que savons-nous de ce qui est arrivé dans d'autres</p>	<p>The anxiety of the scientist who is afraid of his own discovery might seem to be a recent phenomenon, but what do we know about what</p>	<p>The anxiety of the expert afraid of his discoveries may seem a latter-day phenomenon. But what do we know about what happened in</p>

LACAN INTERVIEW NOVEMBER 21 1974

<p>altri tempi ? Dei drammi di altri ricercatori ? L'angoscia dell'operaio costretto alla catena di montaggio come a un remo di galera è angoscia di oggi. O più semplicemente è legata a definizioni e parole di oggi ?</p>	<p>temps ? Des drames des autres chercheurs ? L'angoisse de l'ouvrier, esclave de la chaîne de montage comme d'une rame de galère, c'est l'angoisse d'aujourd'hui. Ou, plus simplement, elle est liée aux définitions et paroles d'aujourd'hui.</p>	<p>happened in other periods of history and of the dramas of other researchers? The anxiety of the worker tied to the assembly line like a rower to the oars of a galley – this is the anxiety of today. Or, more simply, it is linked to the words and definitions of today.</p>	<p>other times? The dramas of other researchers? The anxiety of the worker enslaved to the assembly line like the rowers on a galley – that is today's anxiety. Or, more simply, this anxiety is linked to today's words and definitions.</p>
<p>D. – Ma che cos'è, per la psicoanalisi, l'angoscia ?</p>	<p>Mais qu'est-ce que l'angoisse pour la psychanalyse ?</p>	<p>But what is anxiety in psychoanalytic terms?</p>	<p>But what is anxiety, in psychoanalysis?</p>
<p>R. – Qualcosa che si situa al di fuori del nostro corpo, una paura, ma di niente che il corpo, mente compresa, possa motivare. Insomma, la paura della paura. Molte di queste paure, molte di queste angosce, al livello in cui le percepiamo, hanno a che fare con il sesso.</p>	<p>Quelque chose qui se situe au-dehors de notre corps, une peur, mais de rien, que le corps, esprit compris, puisse motiver. La peur de la peur en somme. Beaucoup de ces peurs, beaucoup de ces angoisses, au niveau où nous les percevons ont affaire avec le sexe.</p>	<p>It is something that is situated outside our bodies, a fear, but a fear of nothing that the body, the mind included, can prove a reason for, in short, the fear of fear! A lot of these fears and anxieties, at the level at which we perceive them, have something to do with sex.</p>	<p>Something that is situated outside our body, a fear, but a fear of nothing, that can be driven by the body, including the mind. The fear of fear, in sum. Many of these fears and anxieties, at the level that we perceive them, have to do with sex.</p>
<p>Freud diceva che la sessualità, per l'animale parlante che si chiama uomo, è senza rimedio e senza speranza. Uno dei compiti dell'analista è trovare, nelle parole del paziente, il nesso fra l'angoscia e il sesso, questo grande sconosciuto.</p>	<p>Freud disait que la sexualité, pour l'animal parlant qui s'appelle homme, est sans remède et sans espoir. Une des tâches de l'analyste est de trouver dans la parole du patient le rapport entre l'angoisse et le sexe, ce grand inconnu.</p>	<p>Freud used to say that, for the speaking animal called Man, sex is without remedy and without hope. One of the analyst's tasks is to find, in the patient's speech, the knot between anxiety and sex, that great unknown.</p>	<p>Freud said that for the speaking animal called man, sexuality has no remedy and has no hope. One of the analyst's tasks is to find the relation between anxiety and sex, this great unknown, in the patient's speech.</p>
<p>D. – Adesso che si distribuisce sesso a tutti gli angoli, sesso al cinema, sesso a teatro, in televisione, nei giornali, nelle canzoni, sulle spiagge, si sente dire che la gente è meno</p>	<p>Maintenant qu'on distribue le sexe à tous les tournants, sexe au cinéma, sexe au théâtre, à la télévision, dans les journaux, dans les chansons, sur les plages, on</p>	<p>Now that sex is available everywhere – sex in the cinema, sex in the theatre, on the television, in the papers, in songs, on beaches – one hears that people</p>	<p>Now that sex is promoted everywhere you look – sex at the cinema, at the theatre, on TV and in newspapers, in songs and on beaches – you hear it said that</p>

LACAN INTERVIEW NOVEMBER 21 1974

<p>angosciata da problemi legati alla sfera sessuale. Sono caduti i tabù, si dice, il sesso non fa più paura...</p>	<p>entend dire que les gens sont moins angoissés par les problèmes liés à la sphère sexuelle. Les tabous sont tombés, dit-on, le sexe ne fait plus peur.</p>	<p>are less anxious about problems linked to the sexual sphere. The taboo has fallen, they say, people are no longer afraid of sex.</p>	<p>people are less anxious about problems linked to the sexual sphere. The taboos have fallen, they say, and people are no longer afraid of sex.</p>
<p>R – La sessomania dilagante è solo un fenomeno pubblicitario. La psicoanalisi è una cosa seria, che riguarda, ripeto, un rapporto strettamente personale fra due individui : il soggetto e l’analista. Non esiste psicoanalisi collettiva, come non esistono angosce e nevrosi di massa.</p>	<p>La sexomanie envahissante n’est qu’un phénomène publicitaire. La psychanalyse est une chose sérieuse qui concerne, je le répète, une relation strictement personnelle entre deux individus : le sujet et l’analyste. Il n’existe pas de psychanalyse collective, comme il n’y a pas des angoisses ou des névroses de masse.</p>	<p>Invasive sex mania is merely an advertising phenomenon. Psychoanalysis is a serious matter that concerns, I repeat, a strictly personal relation between two individuals: the subject and the analyst. There is no such thing as collective psychoanalysis just as there is no such thing as mass anxiety or mass neurosis.</p>	<p>The invading sex-mania is just an advertising phenomenon. Psychoanalysis is a serious matter that concerns, I repeat, a strictly personal relation between two individuals, the subject and the analyst. There is no collective psychoanalysis, just as there are no mass anxieties or neuroses.</p>
<p>Che il sesso sia messo all’ordine del giorno ed esposto agli angoli della strada, trattato alla pari di un qualunque detersivo nei caroselli televisivi, non costituisce affatto una promessa di qualche beneficio. Non dico che sia male. Certo non serve a curare le angosce e i problemi singoli. Fa parte della moda, di questa finta liberalizzazione che ci viene fornita, come un bene concesso dall’alto, dalla cosiddetta società permissiva. Ma non serve, a livello di psicoanalisi.</p>	<p>Que le sexe soit mis à l’ordre du jour et exposé au coin des rues, traité comme un quelconque détergent dans les carrousels télévisés, ne comporte aucune promesse de quelque bénéfice. Je ne dis pas que ce soit mal. Il ne suffit certainement pas à traiter les angoisses et les problèmes particuliers. Il fait partie de la mode, de cette feinte libéralisation qui nous est fournie, comme un bien accordé d’en haut, par la soi-disant société permissive. Mais il ne sert pas au niveau de la psychanalyse.</p>	<p>That sex has been put on the agenda and is on display on street corners, treated like any old detergent advertised on TV, doesn’t bring promise of any benefit. I’m not saying that it’s a bad thing; but it’s certainly not going to clear up specific anxieties and problems. It is part of fashion, part of this false liberalization afforded to us like a benefit handed down from on high by the so-called permissive society. But it’s not of any use at the level of psychoanalysis.</p>	<p>The fact of sex being spoken about, shown off on street corners, treated like some detergent on the TV merry-go-round, does not bring any promise of joy. I do not say that this is a bad thing. Certainly it is insufficient for treating particular problems and anxieties. It is part of fashion, of this fake liberalisation that so-called permissive society gives us, like some gift from on high. But it is of no use at the level of psychoanalysis.</p>