

Autres écrits, pp 187-189, *Les quatre concepts fondamentaux de la psychanalyse.*

COMPTE RENDU DU SÉMINAIRE 1964

Autres écrits page numbers at the bottom of the page are in brackets.

Jacques Lacan, <i>l'Annuaire 1965 de l'École pratique des hautes études</i> , p. 249-251	Cormac Gallagher translation, <i>The Letter 5</i> , Autumn 1995, pp. 1-17. (translation interspersed with commentary)	Adrian Price translation, <i>Hurly-Burly Issue 5</i> , March 2011, pp. 17-19
<i>Les quatre concepts fondamentaux de la psychanalyse.</i> COMPTE RENDU DU SÉMINAIRE 1964	<i>The four fundamental concepts of psychoanalysis</i> REPORT OF THE 1964 SEMINAR	The Four Fundamental Concepts of Psychoanalysis Report on the 1964 Seminar
L'hospitalité reçue de l'École Normale Supérieure, un auditoire très accru indiquaient un changement de front de notre discours.	The hospitality extended by the École Normale Supérieure and a greatly increased audience indicates a change of front in my discourse.	The hospitality received from the École normale supérieure, and a much larger audience, indicated a change of front for our discourse.
Pendant dix ans, il avait été dosé aux capacités de spécialistes ; sans doute seuls témoins recevables de l'action par excellence que leur propose la psychanalyse, mais, aussi bien, que les conditions de leur recrutement laissent très fermés à l'ordre dialectique qui gouverne cette action.	For ten years my discourse had been calibrated to the needs of specialists, the only people, no doubt, able to witness in a proper way the action par excellence psychoanalysis proposes to them. But it is a matter of fact that the conditions of their recruitment leaves them very closed to the dialectical order that governs this action.	For ten years it had been calibrated to the capacities of specialists; no doubt the only admissible witnesses to the action par excellence that psychoanalysis offers them, but, equally, whose conditions of recruitment leave them quite shut off from the dialectical order that governs this action.

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Nous avons mis au point un ὄργανον à leur usage, en l'émettant selon une propédeutique qui n'en avançait aucun étage avant qu'ils aient pu mesurer le bien fondé du précédent.	For their use I had put together an organon which I transmitted in accordance with a propaedeutic method which put forward no stage of it before they were able to appreciate the wellfoundedness of the preceding one.	We developed an ὄργανον for their use, putting it forward in accordance with a propaedeutics that did not introduce any one of its stages before they had been able to gauge how well-founded was the preceding stage.
C'est la présentation que nous devions renverser, nous parut-il, trouvant dans la crise moins l'occasion d'une synthèse que le devoir d'éclairer l'abrupt du réel que nous restaurions dans le champ légué par Freud à nos soins.	It was this presentation that it seemed to me I should radically alter, finding in the crisis less a reason for a synthesis than the duty of illuminating the abruptness of the real which I was reestablishing in the field Freud left in our care.	The presentation was what had to be overturned – so it appeared to us – finding in crisis less the occasion for a synthesis than the duty to clarify the abruptness of the real that we were reinstating in the field left in our care by Freud.
Bien loin d'être une réduction hégélienne de ce réel (sinon pour le réaffirmer comme rationnel), notre effort avait donné son statut à la subversion produite dans le sujet du savoir. Notre exposé de cette année choisissait les quatre concepts qui jouent dans cette subversion une fonction originante : l'inconscient, la répétition, le transfert, la pulsion – pour les redéfinir chacun et les montrer noués par la topologie qui les soutient en une fonction commune.	Far from being a Hegelian reduction of this real (except to reaffirm it as rational) my effort gave its status to the subversion produced in the subject of knowledge. My lectures this year choose the four concepts which play an originating function in this subversion: the unconscious, repetition, transference, the drive - in order to redefine each of them and to show that they are bound together by a topology which supports them in a common function.	Far from being a Hegelian reduction of this real [except to reaffirm it as rational], our effort had furnished the subversion produced in the subject of knowledge with its status. Our talk from this year chose the four concepts that play an originating function in this subversion: the unconscious, repetition, transference, and the drive – so as to redefine each one of them and show them as being knotted together by the topology that sustains them in a common function.
Permanente donc restait la question qui fait notre projet radical : celle qui va de : <i>la psychanalyse est-elle une science ?</i> à : <i>qu'est-ce qu'une science qui inclut la psychanalyse ?</i>	The question that is my radical project thus abides: the one that goes from: <i>Is psychoanalysis a science? to What is a science that includes psychoanalysis?</i>	The question that goes to make up our radical project therefore remained a permanent one: the question that goes from: <i>is psychoanalysis a science? to: what is a science that includes psychoanalysis?</i>

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<i>L'inconscient</i> maintenu selon notre propos inaugural comme effet de signifiant, et structuré comme un langage, fut ici repris comme pulsation temporelle. [187]	The <i>unconscious</i> maintained in accord with my inaugural resolution as an effect of the signifier and structured like a language was here taken up as a temporal pulsation. [187]	The unconscious maintained in accordance with our inaugural proposition as the effect of the signifier, and is structured like a language, was taken up there as a temporal pulsation. [187]
Dans la <i>répétition</i> fut mise au jour la fonction de <i>τύχη</i> qui s'abrite derrière son aspect d' <i>αυτόματων</i> : le manque à la rencontre ici s'isole comme rapport au réel.	In <i>repetition</i> there was brought to light the function of <i>tuché</i> concealed behind the appearance of <i>automaton</i> : the missed encounter is isolated here as relation to the real.	In repetition the function of <i>τύχη</i> that shelters behind its aspect of <i>αυτόματων</i> was brought to light: the wanting encounter is singled out here as relation to the real.
Le <i>transfert</i> comme temps de fermeture lié à la tromperie de l'amour, s'intégrait à cette pulsation	The <i>transference</i> as a moment of closure linked to the deception of love, was integrated with this pulsation.	<i>Transference</i> as the period of closure linked to love's trickery was integrated into this pulsation.
De la <i>pulsion</i> nous donnâmes une théorie qui, en cette mi-année 65 où soudain l'on nous presse de livrer ce résumé, n'a pu encore être démarquée.	Of the <i>drive</i> I put forward a theory which, in mid-1965 when I am suddenly being pressed to produce this summary, has not yet been demarcated.	Of the <i>drive</i> we gave a theory that, here mid-way through 1965 when suddenly we are being urged to deliver this summary, cannot as yet be demarcated.
Raison de sa constance, topologie dite de bord, expliquant le privilège des orifices, statut d'action en retour, dissociation du but et de l'objet, sont ici apparus pour la première fois.	As reason for its constancy, the topology described as that of the edge which explains the privileged role of the orifices, the status of return action, the dissociation between aim and object appeared here for the first time.	The reason for its constancy, a topology termed "rim-like", accounting for the privilege of the orifices, the return-action status, and the dissociation of goal and object, appeared there for the very first time.
Ce tableau de chasse ne dit pas les contours nécessaires à assurer un tel nœud, ni ce qu'il enserme.	This bag does not express the contours necessary to secure such a knot, nor what it circumscribes.	This hunt tally does not spell out the twists and turns that are necessary to ensure such a knot, nor what it clasps.

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Nous y marquâmes une fois de plus la préemption du sujet cartésien en tant qu'il se distingue du sujet de la connaissance comme sujet de la certitude, – et comment, revalorisé par l'inconscient, il passe au rang de préalable de l'action psychanalytique.	I marked in it once again the preemption of the Cartesian subject in so far as it is distinguished from the subject of knowledge as subject of certainty - and how when it has been valorised by the unconscious, it passes to the rank of being a preliminary to psychoanalytic action.	There we marked once again the pre-emption of the Cartesian subject in so far as it is distinct from the subject of cognition [<i>connaissance</i>] as subject of certainty – and how, given new value by the unconscious, it passes to the rank of being a precondition to psychoanalytic action.
De même, la pulsion scopique, pour nous servir de paradigme, reçut-elle un développement particulier. Y démontrer l'antinomie de la vision et du regard avait le but d'y atteindre le registre, fondamental pour la pensée de Freud, de l'objet perdu.	Similarly, the scopic drive, which served me as a paradigm, was developed in a special way, demonstrating the antinomy in it between vision and the look with the aim of attaining the register of the lost object, so fundamental in Freud's thinking.	Likewise, the scopic drive, in order to serve us as a paradigm, underwent a particular development. Demonstrating the antinomy therein between vision and the gaze had the goal of reaching the register of lost object here, a fundamental register for Freud's thought.
Cet objet, nous l'avons formulé comme la cause de cette position du sujet que subordonne le fantasme.	I formulated this object as the cause of this position of the subject which is subordinated to phantasy	We formulated this object as the cause of this position of subject that the fantasy subordination.
Mais la parution simultanée, en une récollation pieuse, de l'œuvre : <i>Le visible et l'invisible</i> , où s'interrompait à l'heure même de son avènement la conversion manifeste de l'interrogation de Merleau-Ponty, devait nous solliciter de marquer la priorité qui revient aux traits structuraux dans tout essai d'atteinte ontique. Nous en suspendîmes l'approche, tout en annonçant « les positions subjectives de l'être » pour l'année à venir.	But the simultaneous appearance, in a work of piety, of <i>The visible and the invisible</i> , in which there was interrupted at the very moment it was taking place, the obvious conversion of Merleau-Ponty's questioning, led me to mark the priority of structural features in any attempt to reach a position on being. I suspended my approach to it while at the same time announcing the subjective positions of being for the following year.	But the simultaneous publication, in a devout collation, of the book, <i>The Visible and the Invisible</i> , where Merleau-Ponty's examination was broken off just as it was clearly in the process of converting, would call upon us to insist on the priority that falls to structural features in any attempt to breach ontics. We suspend this line of approach while at the same time announcing "the subjective positions of Being" for the coming year.

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On lira avec le temps les limites où nous avons fait rentrer par l'implication de nos dires, l'effet de relâchement subi par notre thématique à mesure d'une diffusion qui fut notre surprise à ce tournant. Cette correction intéresse le sort de tout ce qui se rallie, trop largement maintenant, sous l'enseigne du structuralisme.	You will be able to read, in time, the limits that, as implied in my statements I have set to the relaxation of my thematic suffered as a result of the wider diffusion I was surprised by at this juncture. This corrective concerns the fate of everything that today to an excessive degree rallies beneath the ensign of structuralism.	With time one will be able to read the limits into which, through the involvement of our enunciation, we steered the slackening effect that our thematic suffered due to a dissemination that came as a surprise for us at that turning point. This corrective concerns the lot of everything that rallies, too widely now, under the structuralist banner.
Une fois de plus s'y confirme dans le progrès de la science, la corrélation éthique dont la psychanalyse a les clefs, et dont le sort donc est précaire. [188]	Once again, there is confirmed here in the progress of science, the ethical correlation to which psychoanalysis holds the key and whose fate is thus precarious. [188]	Once again there is confirmation here, in the progress of science, of the ethical correlation to what psychoanalysis possesses the keys, and whose lot is therefore a precarious one.
C'est pourquoi notre dernier temps est revenu à un fondement de grande logique, en remettant en cause sur la base de ce lieu du Grand Autre, promu par nous comme constituant du sujet, la notion avilie par l'à vau-l'eau de la critique politique, de l'aliénation. 1965 [189]	That is why my final phase came back to the foundation of major logic, by putting in question on the basis of this locus of the Big Other, promoted by me as constitutive of the subject, the notion, debased by low-grade political criticism of alienation. 1965 [189]	This is why our last part came back to a fundament of greater logic by challenging, based on this locus of the Big Other which we promote as being constitutive of the subject, the notion of alienation; a notion that is being vilified by a political criticism that has been going awry. 1965 [189]
Extrait de <i>l'Annuaire 1965 de l'École pratique des hautes études</i> , p. 249-251; publié comme prière d'insérer du <i>Séminaire XI</i> . [604]	Extract from the 1965 Yearbook of the École pratique des hautes études, p. 249-251; published as an entreaty [prière] of Seminar XI.	Text originally published in the <i>Annuaire 1965</i> of the École pratique des hautes études, pp. 249-51, re-printed on the back cover of <i>Le séminaire, Livre XI, Les quatre concepts fondamentaux de la psychanalyse</i> , Paris, Seuil, 2001, pp. 187-9.