

Autres écrits *Lettre de dissolution* [5 janvier 1980] pages 317-319

French text	Jeffrey Mehlman translation	Freudian School of Melbourne translation	Encyclopedia of Lacanian Analysis
Autre écrits ; Éditions du Seuil; Paris; 2001; pages 317-319	Television. A Challenge to the Psychoanalytic Establishment; W.W. Norton; N.Y.; 1990; pages 129-131	Papers of The Freudian School of Melbourne. Homage to Freud – 1979; PIT Press; Victoria; 1979; pages 2-5	Encyclopedia of Lacanian Psychoanalysis (http://nosubject.com/Letter_of_Dissolution) This translation needs working on-RGK
Je parle sans le moindre espoir – de me faire entendre notamment.	I speak without the slightest hope—specifically of making myself understood.	I speak without the slightest hope – notably of being listened to.	I speak without the least hope - to make me heard in particular.
Je sais que je le fais – à y ajouter ce que cela comporte d’inconscient.	I know that I do so—by adding thereto whatever it entails of the unconscious.	I know what I am doing – allowing for that which is unconscious.	I know that I do it - to add to it what that comprises of unconscious.
C’est là mon avantage sur l’homme qui pense et ne s’aperçoit pas que d’abord il parle. Avantage que je ne dois qu’à mon expérience.	That is my advantage over the man who thinks and does not perceive that, to start with, he speaks. An advantage which I owe solely to my experience.	This is my advantage over the man who thinks and does not notice that he speaks first – an advantage that I only owe to my experience.	It is my advantage there on the man who thinks and does not realize that initially he speaks. Favour that I must only with my experiment.
Car dans l’intervalle de la parole qu’il méconnaît à ce qu’il croit faire pensée, l’homme se prend les pieds, ce qui ne l’encourage pas.	For in the interval between the word that he misconstrues and what believes he renders as thought, man gets bogged down in confusion, which is no encouragement to him.	For in the interval between the word which he misunderstands and the one which he believes he makes himself think is where man stumbles – which does not encourage him.	Because in the interval of the word that he ignores so that it believes to make thought, the man muddles himself, which does not encourage him.
De sorte que l’homme pense débile, d’autant plus débile qu’il enrage... justement de se prendre les pieds.	So that man thinks <i>feebly</i> , and all the more feebly in that he rages . . . precisely at getting bogged down in confusion.	So that man thinks feebly, more feebly the angrier he becomes . . .precisely because he stumbles.	So that the man thinks weak, all the more weak as it mad... to precisely muddle itself.

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Il y a un problème de l'École. Ce n'est pas une énigme. Aussi, je m'y oriente, point trop tôt.	There is a problem with the Ecole. It's no mystery. Consequently, I am addressing it, none too early.	There is a problem of the school. This isn't an enigma. I am also paying attention to it, not prematurely.	There is a problem of the School. It is not an enigma. Also, I am directed there, not too early.
Ce problème se démontre tel, d'avoir une solution : c'est la dis – la dissolution.	The problem is revealed as such, at having a solution: which is a <i>dis</i> -a dissolution.	The problem shows itself as such by having a solution: this is the dis-solution.	This problem is shown such, to have a solution: it is say it - dissolution.
À entendre comme de l'Association qui, à cette École, donne statut juridique.	To be understood as from the Association which gives the Ecole its juridical status.	I mean the association which gives this school its legal status.	To hear like Association who, to this School, gives legal statute.
Qu'il suffise d'un qui s'en aille pour que tous soient libres, c'est, dans mon nœud, vrai de chacun, il faut que ce soit moi dans mon École.	That it be enough for one to go away for all to be free is, according to my Borromean knot, true of each, but must be so of myself in my Ecole. ¹ <i>1.TN. The Borromean knot is a topological structure on which Lacan speculated toward the end of his career: three rings are interconnected in such a manner that if one is broken, the other two are set free.</i>	It would sufficient for one to flee to give freedom to all, in my knot this is true of each of us, it must be so for me in my school.	That it is enough to one which from goes away so that all are free, it is, in my node borroméen, truth of each one, it is necessary that it is me in my School.
Je m'y résous pour ce qu'elle fonctionnerait, si je ne me mettais en travers, à rebours de ce pour quoi je l'ai fondée.	I resolve myself to it since it would function, were I not to put myself in its way, contrary to that for which I founded it.	I have resolved to do this because, if I did not oppose it, it would function against the purpose for which I founded it.	I am solved there for what it would function, if I did not put myself transversely, with wrong way of it for what I founded it.
Soit pour un travail, je l'ai dit – qui, dans le champ que Freud a ouvert, restaure le soc tranchant de sa vérité – qui ramène la praxis originale qu'il a instituée sous le nom de psychanalyse dans le devoir	Namely for a labor, I have said as much – which in the field opened up by Freud restores the cutting edge of his truth – which brings the original praxis he instituted under the name of psychoanalysis back to the	So be it for a labour, I have said, which in the field opened by Freud, restores the cutting edge of its truth – which brings back the original praxis which he instituted in the name of psychoanalysis in the duty	Maybe for a work, I said it - who, in the field that Freud opened, restore the ploughshare slicing of his truth - - which brings back the original praxis that it instituted under the name of psychoanalysis in the duty which returns to him in our world - which, by

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qui lui revient en notre monde – qui, par une critique assidue, y dénonce les déviations et les compromissions qui amortissent son progrès en dégradant son emploi. Objectif que je maintiens.	duty incumbent upon it in our world – which, through an assiduous critique, denounces the deviations and compromises blurring its progress while degrading its use. An objective that I maintain.	which belongs to him in this world – which by an assiduous critique denounces its deviations and compromises which impede its progress by degrading its use. I maintain this objective.	an assiduous criticism, denounces the deviations there and compromises which deaden its progress by degrading its employment. An objective that I maintain.
C’est pourquoi je dissous. Et ne me plains pas des dits « membres de l’École freudienne » – plutôt les remercié-je, pour avoir été [317] par eux enseigné, d’où moi, j’ai échoué – c’est-à-dire me suis pris les pieds.	That is why I am dissolving. And am not complaining about the so-called “members of the Ecole” – whom I rather thank, for having been taught by them, whereof I failed – that is, got bogged down in confusion.	This is why I dissolve. And I am not complaining of the said “members of the freudian school” – rather I thank them for having taught me where I have failed –that is to say where I am falling down.	This is why I dissolve. And I am not complaining of those known as “the members of the School freudienne” – rather I thank by them to be taught, from where me, I failed - i.e. am muddled to me.
Cet enseignement m’est précieux. Je le mets à profit.	That teaching is precious to me, I am profiting from it.	This lesson is precious to me. I shall put it to good use.	This teaching is invaluable for me. I make it profitable.
Autrement dit, je persévère.	In other words, I persevere.	In other words, I persevere.	In other words, I persevere.
Et appelle à s’associer derechef ceux qui, ce Janvier 1980, veulent poursuivre avec Lacan.	And call to an association once again those who, this January 1980, want to go with Lacan.	And I call on those who wish to continue*, this January 1980, with Lacan to assemble immediately. <i>RGK- poursuivre is a pun on persevere</i>	And invite to join those which, this January 1980, want to continue with Lacan.
Que l’écrit d’une candidature les fasse aussitôt connaître de moi. Dans les 10 jours, pour couper court à la débilité ambiante, je publierai les adhésions premières que	Let a written candidacy allow them to be known forthwith by me. In ten days, in order to cut short the prevalent feebleness, I shall publish the first adherents to which I shall	Let them make themselves known to me by written application. Within ten days, to cut short the prevailing debility, I will publish the first adherents accepted by me as	That the writing of a candidature makes them at once known by me. In the 10 days, to cross short to ambient debility, I will publish adherents first which I will have approved, like engagements of “assiduous criticism”

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j'aurai agréées, comme engagements de « critique assidue » de ce qu'en matière de « déviations et compromissions » l'EFP a nourri.	agree, as commitments to “assiduous criticism” of whatever in the order of “deviations and compromises” the EFP [Ecole Freudienne de Paris] has nourished.	commitments to the “assiduous critique” of those “deviations and compromises” which the Ecole Freudienne de Paris has nourished.	of the EFP nourished what as regards “deviations and compromissions.
Démontrant en acte que ce n'est pas de leur fait que mon École serait Institution, effet de groupe consolidé, aux dépens de l'effet de discours attendu de l'expérience, quand elle est freudienne. On sait ce qu'il en a coûté, que Freud ait permis que le groupe psychanalytique l'emporte sur le discours, devienne Église.	Demonstrating through acts that it is not of their doing that my Ecole would be an Institution, the effect of a consolidated group, at the expense of the discursive effect expected from an experiment, when it is Freudian. One knows what price was paid for Freud's having permitted the psychoanalytic group to win out over discourse, becoming a Church.	Demonstrating by action that it is not by their deed that my school would become an institution, the product of a consolidated group, at the expense of the effect of the discourse expected from experience – when that experience is Freudian. We know the price which Freud had to pay for allowing the psychoanalytic group to dominate the discourse, thus becoming a Church.	Showing in act which it theirs is not done that my School would be Institution, effect of consolidated group, at the expense of the effect of awaited speech of the experiment, when it is freudienne. One knows what it of has cost, that Freud allowed that the psychoanalytical group overrides the speech, and becomes an Église.
L'Internationale, puisque c'est son nom, se réduit au symptôme qu'elle est de ce que Freud en attendait. Mais ce n'est pas elle qui fait poids. C'est l'Église, la vraie, qui soutient le marxisme de ce qu'il lui redonne sang nouveau... d'un sens renouvelé. Pourquoi pas la psychanalyse, quand elle vire au sens ?	The International, since such is its name, is no more than the symptom of what Freud expected of it. But <i>it</i> is not what weighs in the balance. It's the Church, the true one, which supports Marxism insofar as it gives the Church new blood . . . of renewed meaning. Why not psychoanalysis, when it veers toward meaning?	The International, for that is its name, reduces itself to a symptom, which Freud expected it to be. But it is not the International which counts. It is the Church, the true one which supports marxism by giving it new blood in a renewed sense. Why not psychoanalysis when it changes direction?	The International, since it is its name, is reduced to the symptom which it is of what Freud expected. But it is not it which makes weight. It is the Church, the true one, which supports the Marxism of what it gives again to him new blood... of a renewed direction. Why not the psychoanalysis, when it transfers with the direction?

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Je ne dis pas ça pour un vain persiflage.	I am not saying that out of vain banter.	I am not saying this for idle banter.	I do not say that for a vain mockery.
La stabilité de la religion vient de ce que le sens est toujours religieux.	The stability of religion stems from the fact that meaning is always religious.	The stability of religion stems from the fact that the sense is always religious.	The stability of the religion comes from what the direction is always religious.
D'où mon obstination dans ma voie de mathèmes – qui n'empêche rien, mais témoigne de ce qu'il faudrait pour, l'analyste, le mettre au pas de sa fonction.	Whence my obstinacy on the path of mathemes – which doesn't stop a thing, but bears witness to what would be needed to bring the analyst to the heel of his function. ² 2.TN "Matheme"-echoing in part Lévi-Strauss's mytheme, in part the Greek <i>mathema</i> (knowledge)-was the unstable term around which Lacan organized his reflections on the extra-analytic transmissibility of what is otherwise ineffable in psychoanalytic experience.	From whence my obstinacy in my course of mathemes – which excludes nothing but demonstrates that the analyst should adhere to his function.	From where my obstinacy in my way of mathèmes - which does not prevent anything, but testifies to what it would be necessary for, the analyst, to put it at the step of its function.
Si je père-sévère, c'est que l'expérience faite appelle contre-expérience qui compense.	If I persevere [<i>père-sévère</i> : severe father], it is because the experiment completed calls for a compensatory counter-experiment.	If I persevere (<i>père-sévère</i>), it is because experience acquired demands counter experience which compensates.	If I father-severe, it is that the made experiment calls against-experiment which compensates.
Je n'ai pas besoin de beaucoup de monde. Et il y a du monde dont je n'ai pas besoin.	I don't need many. And there are many whom I don't need.	I do not need many people. And there are some which I do not need at all.	I do not need many people. And there is world which I do not need.
Je les laisse en plan afin qu'ils me montrent ce qu'ils savent faire, hormis m'encombrer, et tourner en eau de boudin un	I am abandoning them here so that they may show me what they can do, aside from burden me and turn to water a	I leave them aside so that they can show me what they can do aside from encumbering me, and reducing to nothing a	. I let them in plan so that they show me what they can do, except me encumber, and turn out of water a teaching where all is weighed.

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enseignement où tout est pesé.	teaching in which everything has been carefully weighed.	teaching where everything has weight.	
Ceux que j'admettrai avec moi font-ils mieux ? Au moins pourront-ils se prévaloir de ce que je leur en laisse la chance. [318]	Will those whom I admit with me do any better: At least they can avail themselves of the fact that I am giving them the chance. [318]	Those I admit with me, will they do better? At least they will have the advantage of being given the opportunity to do so.	Will those which I will admit with me do better? At least will be able they to be prevailed of what I leave them the chance.
Le directoire de l'EFP, tel que je l'ai composé, expédiera ce qui se traîne d'affaires dites courantes, jusqu'à ce qu'une Assemblée extraordinaire, d'être la dernière, convoquée en temps voulu conformément à la loi, procède à la dévolution de ses biens, qu'auront estimés les trésoriers.	The Directorate of the EFP, as I composed it, will expedite whatever current business continues to drag on until an extraordinary – because final – meeting, called at the proper legal time, proceeds to the devolution of it property, as appraised by the treasurers.	The directorate of the Ecole Freudienne de Paris, as I have composed it, will expedite those so-called current matters which are outstanding, until such time as an extraordinary assembly, to be the last, to be convened at a suitable time as required by law, proceeds to the distribution of its chattels, as estimated by the treasurers René Bailly and Solange Faladé.	The directory of the EFP, such as I composed it, will dispatch what trails businesses known as current, until an Extraordinary meeting, to be the last, convened at the appropriate time in accordance with the law, proceeds to the devolution of her goods, that the treasurers will have estimated.
Guitrancourt, ce 5 janvier 1980 [319]	Guitancourt, Jan 5, 1980.	Guitancourt, Jan 5, 1980.	Guitancourt, Jan 5, 1980.

The Letter of dissolution of the E.F.P. was addressed to members of the E.F.P., corresponding members, and a few others. It was on a paper without letterhead.