

NOTE ON THE CHILD

Jacques Lacan

<p><i>Ces deux notes, remises manuscrites par Jacques Lacan à Mme Jenny Aubry en octobre 1969, ont été publiées pour la première fois par cette dernière, dans son livre paru en 1983. Le texte ici repris l'a été à partir de Ornicar ?, n° 37, avril-juin 1986, p. 13-14.</i></p>	<p>Russell Grigg From Analysis No. 2, 1990. This note, given in manuscript form by Jacques Lacan to Mme. Jenny Aubry in October 1969, was published for the first time by Mme. Aubry, with my authorization in her book published in 1983. Jacques-Alain Miller</p>	<p>Natalie Wülfing From Psychoanalytic Notebooks No. 20, Spring 2010. <i>This text handed to Madame Jenny Aubry in the form of two pages of manuscript, appeared for the first time in her book "Engance alienée", published by Scarabée&Co in 1983 and was taken up again in Ornicar? No. 37 in 1986 under the title 'Deux notes sur l'enfant',. A more attentive examination allowed for the conclusion that it is in fact one single text.</i></p>
<p>1.– Dans la conception qu'en élabore Jacques Lacan, le symptôme de l'enfant se trouve en place de répondre à ce qu'il y a de symptomatique dans la structure familiale.</p>	<p>In the conception developed by Jacques Lacan the child's symptom is found to be in a position of answering to what is symptomatic in the family structure.</p>	<p>In the conception that Jacques Lacan devises, the symptom of the child is in the place of responding to what is symptomatic in the family structure.</p>
<p>Le symptôme, c'est là le fait fondamental de l'expérience analytique, se définit dans ce contexte comme représentant de la vérité.</p>	<p>The symptom, which is the fundamental fact of analytic experience, is in this context defined as the representative of truth.</p>	<p>In this context, the symptom, in which lies the fundamental fact of analytic experience, is defined as the representation of truth.</p>
<p>Le symptôme peut représenter la vérité du couple familial. C'est là le cas le plus complexe, mais aussi le plus ouvert à nos interventions.</p>	<p>The symptom may represent the truth of the family couple. This is the most complex case, but also the one that is most open to our intervention.</p>	<p>Thus, the symptom can represent the truth of the family couple. This is the most complex case but also the one most open to our interventions</p>
<p>L'articulation se réduit de beaucoup quand le</p>	<p>The articulation is much reduced when</p>	<p>The articulation becomes much</p>

<p><i>symptôme qui vient à dominer ressortit à la subjectivité de la mère. Ici, c'est directement comme corrélatif d'un fantasme que l'enfant est intéressé.</i></p>	<p>the symptom that comes to dominate stems from the subjectivity of the mother. In this case the child is concerned directly as the correlative of a fantasy</p>	<p>narrower when the symptom that dominates comes from the subjectivity of the mother. Here, the child is concerned directly as a correlate to a fantasy.</p>
<p><i>La distance entre l'identification à l'idéal du moi et la part prise du désir de la mère, si elle n'a pas de médiation (celle qu'assure normalement la fonction du père) laisse l'enfant ouvert à toutes les prises fantasmatiques. Il devient l'« objet » de la mère, et n'a plus de fonction que de révéler la vérité de cet objet.</i></p>	<p>The distance between identification with the <i>ego ideal</i> and the portion taken from the mother's desire, should it lack the mediation which is normally provided by the function of the father, leaves the child open to every kind of fantasmatic capture. He becomes the mother's "object" and has the sole function of revealing the truth of this object</p>	<p>The distance between the identification with the <i>Ideal Ego</i> and the part taken from the desire of the mother, if it is not mediated (which the function of the father should insure), leaves the child open to all fantasmatic clutches. The child becomes the 'object' of the mother and does not have any other function than to reveal the truth of that object.</p>
<p><i>L'enfant réalise la présence de ce que Jacques Lacan désigne comme l'objet a dans le fantasme.</i></p>	<p>The child <i>realises</i> the presence of what Jacques Lacan designates as the <i>objet a</i> in fantasy.</p>	<p>The presence of what Jacques Lacan designates as object a in the fantasy is realized by the child.</p>
<p><i>Il sature en se substituant à cet objet le mode de manque où se spécifie le désir (de la mère), quelle qu'en soit la structure spéciale : névrotique, perverse ou psychotique.</i></p>	<p>In substituting himself for this object, he saturates the mode of lack in which the (mother's) desire is specified, whatever it's special structure—</p>	<p>In substituting himself for this object, he saturates the mode of lack that particularizes the desire (of the mother), whatever the structure; neurotic, perverse, or psychotic.</p>

	neurotic, perverse, or psychotic	
<i>Il aliène en lui tout accès possible de la mère à sa propre vérité, en lui donnant corps, existence, et même exigence d'être protégé.</i>	In it he alienates all possible access by the mother to her own truth, through giving it body, existence and, even, the requirement of protection.	In the object he alienates all of the mother's possible access to her own truth, by giving it body, existence and even the demand for protection.
<i>Le symptôme somatique donne le maximum de garantie à cette méconnaissance ; il est la ressource intarissable selon les cas à témoigner de la culpabilité, à servir de fétiche, à incarner un primordial refus.</i>	The somatic symptom gives the greatest possible guarantee to this miscognition [<i>méconnaissance</i>] ; it is the inexhaustible resource that, depending on the case, may testify to guilt, serve as a fetish, or incarnate a primordial refusal.	The somatic symptom is the maximum guarantee of this misunderstanding (<i>méconnaissance</i>); it is an inexhaustible resource, for testifying to the guilt, for serving as the fetish, or for embodying a primordial refusal, depending on the case.
<i>Bref, l'enfant dans le rapport duel à la mère lui donne, immédiatement accessible, ce qui manque au sujet masculin : l'objet même de son existence, apparaissant dans le réel. Il en résulte qu'à mesure de ce qu'il présente de réel, il est offert à un plus grand subornement dans le fantasme.</i>	In short, the child in the dual relationship with the mother gives her, immediately accessible, what the masculine subject lacks—the very object of his existence, appearing in the real. As a consequence, it is offered to greater subordination in the fantasy in proportion to what is real in what it presents.	In short, the child in the dual relationship to the mother, gives her, immediately accessible, what lacks in the masculine subject, namely the object of her very existence, appearing in the real. As a result, commensurate with the real he presents, he is given to greater subordination in the fantasy.
<i>2.– Semble-t-il à voir l'échec des utopies communautaires la position de Lacan nous</i>	It would seem, in seeing, the failure of communal utopias.	It seems that with regard to the failure of communitarian utopias,

<p><i>rappelle la dimension de ce qui suit.</i></p>	<p>Lacan's position recalls to us the dimension of what follows.</p>	<p>Lacan' position reminds us of the dimension of what follows.</p>
<p><i>La fonction de résidu que soutient (et du même coup maintient) la famille conjugale dans l'évolution des sociétés, met en valeur l'irréductible d'une transmission – qui est d'un autre ordre que celle de la vie selon les satisfactions des besoins – mais qui est d'une constitution subjective, impliquant la relation à un désir qui ne soit pas anonyme.</i></p>	<p>The function of residue that the conjugal family sustains (and by the same stroke maintains) in the evolution of societies emphasizes what is irreducible in a transmission—which is of another order than that of life according to the satisfaction of needs—but which is of a subjective constitution, implicating the relation with a desire that is not anonymous.</p>	<p>The function of the residue that the conjugal family supports (and by the same token maintains) in the evolution of societies, highlights the irreducible of a transmission – which is of a different order from life as satisfaction of needs – that is rather of a subjective constitution, involving the relation to a desire that is not anonymous.</p>
<p><i>C'est d'après une telle nécessité que se jugent les fonctions de la mère et du père. De la mère : en tant que ses soins portent la marque d'un intérêt particularisé, le fût-il par la voie de ses propres manques. Du père : en tant que son nom est le vecteur d'une incarnation de la Loi dans le désir.</i></p>	<p>It is in according to such a necessity that the functions of the mother and of the father are to be judged. That of the mother: in so far as her needs bear the mark of a particular interest, even should this be so by the path of her own lacks. That of the father: in so far as his name is the vector of an incarnation of the Law in desire</p>	<p>It is in accordance with such necessity that the function of the mother and the father are gauged. The function of the mother, in so far as her care bears the mark of a particularized interest, even if this goes through her own lack. The function of the father in so far as his name is the vehicle of an embodiment of the Law in desire.</p>