

Note Italienne

AUTRES ÉCRITS pages 307-311

This letter was addressed by Lacan in April of 1973 to three Italian psychoanalysts: Muriel Drazien, Armando Verdiglione, and Giacomo Contri, who wanted to create a group linked to the E.F.P.

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French text	Cormac Gallagher translation	Jack Stone translation	Susan Schwartz translation (who acknowledges, with gratitude the advice of Dr Luis Izcovich and Dr Leonardo Rodríguez.)
Tel qu'il se présente, le groupe italien a ça pour lui qu'il est tripode. Ça peut suffire à faire qu'on s'assoie dessus.	In the way it presents itself, the Italian group has on its side the fact that it is three-legged (<i>tripode</i>). This may be enough to ensure that we can establish ourselves on it.	As it presents itself, the Italian group has going for it that it is a tripod. This might suffice to let one sit on it.	What the Italian group has going for it is that it is a tripod. ¹ As such one is able to sit on it. ¹ TN There were three members of the Italian Group: Giacomo Contri, Muriel Drazien and Armando Verdiglione
Pour faire le siège du discours psychanalytique, il est temps de le mettre à l'essai: l'usage tranchera de son équilibre.	To act as the centre of psychoanalytic discourse, it is time to put it to the test: usage will decide on its equilibrium.	To make it the seat of psychoanalytic discourse, it is time to put it to the test: usage will cut it from its equilibrium.	But in order to make it the seat of psychoanalytic discourse, it must be put to the test: its use will be settled on the basis of its stability.
Qu'il pense-- « avec ses pieds », c'est ce qui est à la portée de l'être parlant dès qu'il vagit.	That he thinks—"with his feet" is what is within reach of the speaking being as soon as he starts to wail.	That it thinks—"with its feet" this is what is in reach of the speaking being as soon as it wails.	It is within the reach of the speakingbeing to think "with his feet" from the time that he utters his first cries.
Encore fera-t-on bien de tenir pour établi, au point présent que voix pour-ou-contre est ce qui décide de la prépondérance de la pensée si les pieds marquent temps de discorde.	Still we will do well to hold as established, at the present time, that a vote for or against is what decides on the preponderance of thought even if the feet mark time in disagreement.	Still one will do well to hold for established, at the present point, that a voice for-or-against is what decides from the preponderance of thought if the feet mark a time of discord.	Still one will do well to consider it as a given that a vote for or against will decide where the weight of thought lies, if the feet mark discordant time.
Je leur suggère de partir de ce dont j'ai dû faire refonte d'un autre groupe, nommé l'EFP.	I suggest to them that they start from the fact that I had to recast another, specifically, the E.F.P.	I suggest that they start with that from which I have had to make a recasting of another group, namely the E.F.P.	I suggest that they start by making an overhaul of another group, namely the EFP.
L'analyste dit de l'École, AE, désormais s'y recrute de se soumettre à l'épreuve dite de la passe à quoi cependant rien ne l'oblige, puis qu'aussi bien, l'École en délègue certains qui ne s'y offrent pas, au titre d'analyste membre de l'École, AME.	The analyst described as of the school, A.E., is henceforth recruited to it by submitting himself to the test called the <i>passe</i> to which however nothing obliges him, since moreover, the school delegates some who do not offer themselves to it, to the title Analyst Member of the School A.M.E.	The analyst said to be of the School (<i>École</i>), A.E. is thenceforth recruited from submitting himself to the test called call the <i>passe</i> to which however nothing obligates him, since the School also delegates certain who do not offer themselves to it, with the title analyst member of the school, A.M.E.	The analyst said to be of the School [<i>Analyste de l'École</i>], AE, will henceforth be appointed on the basis of his submitting to the test called the pass— although he is not obliged to do so, since the School also has delegates who do not offer themselves in this way; they are called Analyst Member of the School [<i>Analyste Membre de l'École</i>], AME.

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Le groupe italien, s'il veut m'entendre, s'en tiendra à nommer ceux qui y postuleront leur entrée sur le principe de la passe prenant le risque qu'il n'y en ait pas.	The Italian group, if it is willing to hear me, will limit itself to naming those who apply for entry on the principle of the <i>passe</i> , taking the risk that there may be none such.	The Italian group, if it wishes to understand me, will owe it to name those who will postulate their entry on the principle of the <i>passe</i> taking the risk that there not be one.	The Italian group, if it understands me, will keep to naming those who apply for entry on the principal of the pass, thereby taking the risk that they will not pass.
Ce principe est le suivant, que j'ai dit en ces termes.	This principle, which I have put in these terms, is the following.	This principle is the following, which I have said in these terms.	The principle is as follows, one that I have spoken about in these terms.
L'analyste ne s'autorise que de lui-même, cela va de soi. Peu lui chaut d'une garantie que mon École lui donne sans doute sous le chiffre ironique de l'AME. Ce n'est pas avec <i>cela</i> qu'il opère. Le groupe italien n'est pas en état de fournir cette garantie.	The analyst is authorized only by himself, this is self-evident. A guarantee that my school gives him, true under the ironic cipher of A.M.E. [AME=soul], matters little to him. It is not <i>with that</i> that he operates. The Italian group is in no position to offer that guarantee.	The analyst is only authorized by himself, this goes by itself. Little matters to him a guarantee that my School gives no doubt under the ironic cipher A.M.E. ¹ It is not with this that he operates. The Italian group is in no state to furnish this guarantee. ¹ TN The letters A.M.E. spell the French word for soul, <i>âme</i> [trans.]	The analyst authorises himself only by himself, that goes without saying. It matters little to him whether my School gives him a guarantee, one that is, without doubt, under the ironic figure of the AME. It is not <i>with that</i> that he operates. The Italian group is not at this stage ready to give this guarantee.
Ce à quoi il a à veiller, c'est qu'à s'autoriser de lui-même il n'y ait que de l'analyste.	What it has to watch out for, is that as regards authorizing himself there is not just the analyst.	What it has to watch for is that only the analyst be authorized by himself. ¹ RGK What it has to watch out for is that to authorize oneself there is only the analyst.	It has to realise that self-authorisation applies only to the analyst.
Car ma thèse, inaugurante de rompre avec la pratique par quoi de prétendues Sociétés font de l'analyste une aggrégation n'implique pas pour autant que n'importe qui soit analyste. 307	For my thesis, inaugurating in that it breaks with the practice by which the so called Societies make of analysis an aggregate, ⁱⁱ does not for all that imply that just anyone is an analyst. 307 ⁱⁱ ACI think Lacan intends to criticize the IPA's approach to training which resembles the two-thesis <i>aggrégation</i>	For my thesis, inaugurative of a break with the practice by which the so-called Societies make of analysis an aggregation, does not for all that imply that just anyone can be an analyst. 307	My thesis inaugurates a break with the practice through which those so-called Societies ² make analysis into a recruitment examination; this indicates nothing of importance about who might be an analyst. 307 ² TN <i>Société psychanalytique de Paris and Société française de psychanalyse.</i>
Car en ce qu'elle énonce c'est de l'analyste qu'il s'agit, elle suppose qu'il y en ait.	For what it enunciates it is that it is the analyst that is at stake, it presupposes that there is one of them.	For what it states is that it is a question of the analyst. It supposes that there be one there.	For [my thesis] states that it is about the analyst, it supposes that there is one.
S'autoriser n'est pas auto-ri(tuali)ser.	To authorize oneself is not to auto-ri(tual)ize oneself.	To authorize oneself (S'autoriser) is not to auto-ri(tuali)ze oneself.	To authorise oneself is not to autho-ri(tual)ise [auto-ri(tuali)ser].
Car j'ai posé d'autre part que c'est du pas-tout que relève l'analyste.	For I have posed on the other hand that the analyst depends on the not-all.	For I have moreover posed that the analyst arises from the not-all.	As I have asserted somewhere else, the analyst arises from the not-all.
Pas-tout être à parler ne saurait s'autoriser à faire un analyste. A preuve que l'analyse y est nécessaire, encore n'est-elle pas suffisante.	Not every one (<i>pas-tout être</i>) who speaks can authorize himself to act as an analyst. The proof is that an analysis is necessary for it, even though it is not sufficient.	Not-all beings to speak would know how to authorize themselves to become analysts. The proof is that an analysis is necessary there, yet it is not sufficient.	Not-all being that speaks would know that self-authorisation makes an analyst. The proof that there is an analysis is necessary but it is still not sufficient.

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Seul l'analyste, soit pas n'importe qui, ne s'autorise que de lui-même.	The analyst alone, in other words not just anyone, is authorized only by himself.	Only the analyst—not just anyone, that is—is only authorized by himself.	Only the analyst, and it is not important who, authorises himself.
Il y a en a maintenant c'est fait: c'est de ce qu'ils fonctionnent. Cette fonction ne rend que probable l'existence de l'analyste. Probabilité suffisante pour garantir qu'il y en ait: que les chances soient grandes pour chacun, les laisse pour tous insuffisantes.	There are some, now it is done: but it is because they function. This function only renders probable the ex-sistence of the analyst. A probability sufficient to guarantee that there are some: that the odds are high for each, leave them short for all.	There are some, this is done now: but it is from this that they function. This function renders the ex-sistence of the analyst only probable. A probability sufficient to guarantee that there be some: that the chances be great for each, leaves them insufficient for all.	There is [self-authorisation], now it is a fact; it is with this that they function. This function only makes probable the ex-sistence of the analyst. Probability is sufficient to guarantee that there is one; the chances might be great for each one, but insufficient for all.
S'il convenait pourtant que ne fonctionnent que des analystes, le prendre pour but serait digne du tripode italien.	If it came to an agreement nevertheless that only analysts function, taking it as a goal would be worthy of the Italian tripod.	If however it is suitable that only analysts function, to take it for an aim would be worthy of the Italian tripod.	If it were agreed however that analysts only function this way, if this were taken as an aim, it would be one worthy of the Italian tripod.
Je voudrais frayer ici cette voie s'il veut la suivre.	I would like here to open up this path if it wants to follow it.	I would like to make this way if he wants to follow it.	I would like to open up this path here, if you wish to follow it.
Il faut pour cela (c'est d'où résulte que j'ai attendu pour la frayer) il faut pour cela du réel tenir compte. Soit de ce qui ressort de notre expérience du savoir:	For that it is necessary (which is why I waited to open it up), for that it is necessary to take into account the real. In other words what falls under the jurisdiction of our experience of knowledge (<i>du savoir</i>).	It is necessary for this (from which it results that I might have expected to clear the way), it is necessary for this to take into account the real. That is, what springs from our experience of knowledge (<i>savoir</i>).	It is necessary (this is the reason why I have waited to open it up), it is necessary to take the real into account. It may well be that which is the mainspring of our experience of knowledge:
Il y a du savoir dans le réel. Quoique celui-là, ce ne soit pas l'analyste, mais le scientifique qui a à le loger.	There is knowledge in the real. Even though it is not the analyst, but the scientist who has to accommodate it (<i>le loger</i>).	There is a <i>savoir</i> in the real. Although it is not the analyst but the scientist that has to lodge it.	There is knowledge in the real. Although it might not be the analyst but the scientist who has put it there.
L'analyste loge un autre savoir, à une autre place, mais qui du savoir dans le réel doit tenir compte. Le scientifique produit le savoir, du semblant de s'en faire le sujet. Condition nécessaire mais pas suffisante. S'il ne séduit pas le maître en lui voilant que c'est là sa ruine, ce savoir restera enterré comme il le fut pendant vingt siècles où le scientifique se crut sujet, mais seulement de dissertation plus ou moins éloquente.	The analyst accommodates a different knowledge, at a different place but one which should take account of the knowledge in the real. The scientist produces knowledge, by making himself the subject of the semblance. A necessary but not sufficient condition. If he does not seduce the master by veiling from him that his ruin lies there, this knowledge will remain buried as it was for twenty centuries when the scientist believed himself subject, but only of more or less eloquent dissertations.	The analyst lodges another <i>savoir</i> , at another place, but which must take into account the <i>savoir</i> in the real. The scientist produces the <i>savoir</i> , seeming to make of it the subject (<i>du semblant de s'en faire le sujet</i>). A necessary but not sufficient condition. If it does not seduce the master in veiling that his ruin is there, this <i>savoir</i> will remain buried as it was for twenty centuries in which the scientist believed itself a subject, but only of a more or less eloquent report. (<i>dissertation</i>).	The analyst puts another knowledge in another place, but that must take into account the knowledge that there is in the real. The scientist produces knowledge and that is the semblant from which the subject is made. This is a necessary condition but it is not sufficient. If it does not seduce the master by veiling the path to his ruin, this knowledge will remain buried as it was for twenty centuries where the scientist believed himself to be a subject, but only of more or less eloquent dissertations.
Je ne reviens à ce trop connu que pour rappeler que l'analyse dépend de cela, mais que pour lui de même ça ne suffit pas.	I only come back to this too well-known fact to recall that analysis depends on it, but that for him likewise that is not sufficient.	I return to this too well known fact to remind you that analysis depends on this, but that for it, all the same, this does not suffice.	I come back to this well-known point in order to recall that the analyst does depend on that but that for him all the same it is not enough.
Il fallait que la clameur s'y ajoute d'une prétendue	It was necessary for there to be added to it the outcry of a so-	There must be added there the clamor of a so-called humanity	It was necessary that the roar of a so-called humanity was added

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humanité pour qui le savoir n'est pas fait puisqu'elle ne le désire pas.	called humanity for whom knowledge is not intended since it does not desire it.	for which <i>savoir</i> is not made since it does not desire it.	in order for knowledge not to be made because [humanity] does not desire it.
Il n'y a d'analyste qu'à ce que ce désir lui vienne, soit que déjà par là il soit le rebut de la dite (humanité).	There is only an analyst in that this desire comes to him, so that already by this he is the reject of the aforementioned (humanity).	There is only an analyst insofar this desire comes to him, that is, that already by this he be the reject ² of the said (humanity). ² TN <i>Rebut in French, which can also be translated as "dead letter"</i>	There is an analyst only in so far as this desire comes to him; if only because of this he is already the waste object of the aforementioned [humanity].
Je dis déjà: c'est là la condition dont par quelque côté de ses aventures, l'analyste doit la marque porter. A ses congénères de « savoir » la trouver. Il saute aux yeux que ceci suppose un autre 308	I say already: this is the condition of which from some aspect of his adventures, the analyst must bear the mark. Find it in his peers in 'knowledge'. It cannot fail to be seen that this presupposes another 308	I say already: this is the condition from which, from some side of his adventures, he must bear the mark. Finding it in his peers (congénères) in "savoir". It leaps into view that this supposes another 308	I have already said: that is the condition through which, whatever his direction, the analyst must carry the mark. In order for his fellow creatures of "knowledge" to find. It jumps out at you that this assumes another 308
savoir d'auparavant élaboré, dont le savoir scientifique a donné le modèle et porte la responsabilité. C'est celle même que je lui impute, d'avoir aux seuls rebus de la docte ignorance, transmis un désir inédit. Qu'il s'agit de vérifier: pour faire de l'analyste. Quoi qu'il en soit de ce que la science doit à la structure hystérique de la roman de Freud, ce sont ses amours avec la vérité.	previously elaborated knowledge of which scientific knowledge has given the model and bears the responsibility. This is the very thing that I impute to him, to have transmitted an unheard-of-desire only to the rejects of the <i>docta ignorantia</i> . Which is a matter of verifying: to make the analyst. Whatever about what science owes the hysterical structure, Freud's romance is his love-affairs with the truth.	<i>savoir</i> previously elaborated, for which scientific <i>savoir</i> has given the model and bears the responsibility. It is the same that I impute to it, from having, to the sole rejects of the <i>docte ignorans</i> , transmitted an unedited desire. Which it is a question of verifying to make an analyst. Although it be from which science owes to hysterical structure, the novel of Freud, these are its <i>amours</i> with the truth.	knowledge, one previously elaborated, of which scientific knowledge has given the model and bears the responsibility. It is the same that I impute to it, transmitting a desire that is completely new to lone waste objects of learned ignorance. It is a matter of verification: to make an analyst. Be that as it may, what science owes to the hysteric's structure, the romance of Freud, are love affairs with truth.
Soit le modèle dont l'analyste, s'il y en a un, représente la chute, le rebut ai-je dit, mais pas n'importe lequel.	In other words the model of which the analyst, if there is one, represents the downfall, the reject as I have said, but not just any one.	That is, for the model from which the analyst, if there is one, represents the fall, the reject have I said, but not just any.	This is the model from which the analyst, if he is one, represents the fall, the waste object I have called it, but it is not important which one.
Croire que la science est vraie sous le prétexte qu'elle est transmissible (mathématiquement) est une idée proprement délirante que chacun de ses pas refute en rejetant aux vieilles lunes une première formulation. Il n'y a de ce fait aucun progrès qui soit notable faute d'en savoir la suite. Il y a seulement la découverte d'un savoir dans le réel. Ordre qui n'a rien à faire avec celui imaginé d'avant la science, mais que nulle raison n'assure d'être un bonheur.	To believe that science is true on the pretext that it is (mathematically) transmissible is a properly delusional idea that each one of its steps disproves by casting a first formulation back to times long gone. Because of this there is no noticeable progress for want of knowing the consequences. There is simply the discovery of a knowledge in the real. An order that has nothing to do with that imagined before science but that no reason assures of being a good luck (<i>bonheur</i>).	Believing that science is true under the pretext that it is transmissible (mathematically) is a properly delusional idea that each of its steps refute in rejecting to the old moons a first formulation. Based on this fact, there is no progress that might be notable for want of knowing its consequences (<i>la suite</i>). There is only the discovery of a knowledge in the real. An order having nothing to do with that imagined before science, but that no reason assumes of being a good fortune (un bonheur ³) ³ TN Apparently a play on <i>bonheur</i> (happiness, good	To believe that science is true under the pretext that it is transmissible (mathematically) is a really delusional idea that each of [science's] steps refute in discarding a first formulation as an outdated notion [<i>en rejetant aux vieilles lunes une première formulation</i>] ³ . There is no notable progress because of this for want of knowing the following. There is only the discovery of a knowledge in the real. This is an order that has nothing to do with what was imagined before science but

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		fortune, luck) and <i>bon heur</i> (right hour).	nothing assures that it will be a good encounter [<i>bon heur</i>]. ⁴ ³ TN The French expression suggests the temporality of the future anterior tense: situated long ago in an indeterminate future. ⁴ TN In French " <i>bonheur</i> ", meaning "happiness", is written as one word; here, Lacan separates it into two in order to make a play on words. " <i>Bon heur</i> " can be translated by "good fortune" and also by "good encounter" in the sense a chance encounter which has a positive effect: <i>eutuchia</i> .
L'analyste s'il se vanne du rebut que j'ai dit, c'est bien d'avoir un aperçu de ce que l'humanité se situe du bon heur (c'est où elle baigne: pour elle n'y a que bon heur), et c'est en quoi il doit avoir cerné la cause de son horreur, de sa propre à lui, détachée de celle de tous, horreur de savoir.	If the analyst is exhausted ⁱⁱⁱ by the rejection that I have spoken about, it is indeed from having a glimpse of the fact that humanity is situated from <i>bon heur</i> (this is what it is steeped in: for it there is nothing but <i>bon heur</i>) and this is why he should have circled the cause of his horror, of his very own, detached from that of all, the horror of knowledge. ⁱⁱⁱ AC se vanner may mean exhausted, but I think Lacan intends the notion of separation, Le vanneur separates the wheat from the chaff.	The analyst, if he wearies of the reject I have said, it is from having an apperception of the humanity situating itself from the <i>bon heur</i> (this is where it bathes: for it there is only the <i>bon heur</i>), and it is this in which he should have specified (<i>cerné</i>) the cause of his horror of what is proper to him, himself detached from that of everyone (<i>tous</i>), a horror of <i>savoir</i> .	If the analyst exhausts himself with being the waste object of which I have spoken, it is well to have a glimpse of the way humanity is situated with regard to good fortune (it is where [humanity] bathes: for [humanity] there is only the good encounter), and it is in this that [the analyst] must have discerned the cause of his horror, of his own, his, detached from that of all the others, the horror of knowledge.
Dès lors, il sait être un rebut. C'est ce que l'analyste a dû lui faire au moins sentir. S'il n'en est pas porté à l'enthousiasme, il peut bien y avoir eu analyse, mais d'analyste aucune chance. C'est ce que ma « passe », de fraîche date, illustre souvent : assez pour que les passeurs s'y déshonorent à laisser la chose incertaine, faute de quoi le cas tombe sous le coup d'une déclinaison polie de sa candidature.	From then on, he knows that he is a reject. This is what the analyst must at least have made him sense. If he is not fired with enthusiasm for it, there may well have been an analysis, but no chance of an analyst. This is what my newly minted <i>passe</i> often illustrates: enough for the <i>passeurs</i> to disgrace themselves by leaving things undecided, for want of which the case falls foul of a polite refusal of his candidature.	Thenceforth he knows to be a reject. This is what the analyst must make him at least feel. If he is not carried in it to enthusiasm, he can have had an analysis there, but of an analyst there is no chance. This is what my " <i>passe</i> " of recent date often illustrates: enough for the <i>passeurs</i> to bring disgrace upon themselves in it if they leave the thing uncertain, otherwise (<i>faute de quoi</i>) the case falls under the blow of a polite declining of his candidature.	From that moment he knows that he is a waste object. Analysis must make him aware of that, at the least. If he is not carried to enthusiasm by it, he may well have had an analysis, but as to being an analyst, no chance. It is this which my recently established "pass" often illustrates: it is enough that the passers dishonour themselves in leaving the thing uncertain, failing which the case falls under the blow of a polite declining of the candidacy.
Ç'aura une autre portée dans le group italien, s'il me suit en cette affaire. Car à l'École de Paris, il n'y a pas de casse pour autant. L'analyste ne s'autorisant que de lui-même, sa faute passe aux passeurs, et la séance continue pour le bon heur général, teinté pourtant de dépression.	This will have a different import in the Italian group, if it follows me in this affair. For in <i>the École de Paris</i> , there is no trouble despite all that. The analyst only being authorized by himself, his mistake is passed on to the <i>passeurs</i> and the performance continues to general <i>bon heur</i> , touched however by depression.	This will have another scope (<i>portée</i>) in the Italian group, if it follows me in the business. For at the School of Paris, there is no breakage (<i>pas de casse</i>) for all that. The analyst is only authorized by himself, his fault passes to the <i>passeurs</i> and the session continues for the general <i>bon heur</i> , tainted however with depression.	That will have another implication for the Italian group, if you follow me in this business. Because in the School of Paris, there have been no breakages for all that. The analyst is only authorised by himself, his failing passes to the passers, and the session continues for the general good fortune, tinted however by depression.

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Ce que le groupe italien gagnerait à me suivre, c'est un peu plus de sérieux que ce à quoi je parviens à ma prudence. Il faut pour cela qu'il prenne un risque.	What the Italian group will gain by following me, is a little more seriousness than I achieve with my prudence. For that it must take a risk.	What the Italian group will gain in following me is a little more serious than what I achieve with my prudence. For this, it has to take a risk.	What the Italian group would gain by following me is a bit more serious than that which I achieve cautiously. It is necessary that [the group] takes a risk.
J'articule maintenant les choses pour des gens qui m'entendent.	I now articulate things for the people who hear me.	I now articulate things for people who understand me.	I articulate now things for people who hear me.
Il y a l'objet (a). Il ex-siste maintenant, de ce que je l'aie construit. Je le suppose qu'on en connaît les quatre substances épisodiques, qu'on 309	There is the o-object. It ex-sists now, in that I have constructed it. I presuppose that people are acquainted with the four episodic substances that 309	There is the object (a). It ex-sists now, in that I have constructed it. I suppose that one knows the four episodic substances, that 309	There is an object (a). It ex-sists now, because I have constructed it. I suppose that you know about the four episodic substances, 309
sait à quoi il sert, de s'envelopper de la pulsion par quoi chacun se vise au cœur et n'y atteint que d'un tir qui le rate.	it is known what it is used for, to be enveloped by the drive by which each one is directed in his heart and only reaches by a shot that misses it.	one knows for what it serves, from being enveloped by the drive by which each is aimed for at heart and is only attained to by a shot that misses it.	you know what they are for: to be enveloped by the drive through which each aims at the heart but only reaches it with a shot that misses it.
Ça fait support aux réalisations les plus effectives, et aussi bien aux réalités les plus attachantes.	This fact supports the most effective productions, -and moreover the most clinging realities.	This makes a support for the most effective realizations—and to the most attaching realities as well.	That gives support to the most real fulfilments, and also the most charming realities.
Si c'est le fruit de l'analyse, renvoyez ledit sujet à ses chères études. Il ornera de quelques potiches supplémentaires le patrimoine censé faire la bonne humeur de Dieu. Qu'on aime à la croire, ou que ça révolte, c'est le même prix pour l'arbre généalogique d'où subsiste l'inconscient.	If it is the fruit of analysis, send the aforesaid subject back to his beloved studies. He will decorate with some supplementary vases the patrimony supposed to put God in a good mood. Whether one likes to believe it, or whether one is revolted it is the same price for the genealogical tree on which the unconscious subsists.	If this is the fruit of analysis, return said subject to his precious studies. He will decorate with some supplementary figureheads (<i>potiches</i> ⁴) the patrimony counted on to make for the good humor of God. That one likes to believe it, or that it revolt, is the price itself for the family tree whence subsists the unconscious. ⁴ TN Also translatable as "rounded vases" or puppets".	If that is the fruit of analysis, send the aforesaid subject to his precious studies once more. He will decorate with great Oriental vases [<i>potiches</i>] ⁵ that are indicative of the patrimony supposed to produce the good humour of God. Whether one loves to believe it or whether one revolts, it is the same price for the family tree from which the unconscious subsists. ⁵ TN A <i>potiche</i> is also used to describe a person whose position is more decorative than functional.
Le ga(r)s ou la garce en question y font relais congru.	The <i>ga(r)s</i> or the <i>garce</i> (the chap or the bitch) in question act as a congruent relay there.	The <i>ga(r)s</i> ⁵ or <i>garce</i> ⁶ in question makes a congruent relay there. ⁵ TN Apparently a conflation of <i>gars</i> (boy, lad) and "gas". ⁶ TN Pejorative term for a woman or girl, roughly equivalent to "bitch".	The guy or the slut [<i>Le ga(r)s ou la garce</i>] ⁶ in question coincide there exactly [<i>faire relais congru</i>]. ⁷ ⁶ TN Lacan makes a play on "gars", meaning "guy" and "garce" a vulgar term for a girl of easy virtue. Lacan plays with the couple: <i>gars-garce</i> . ⁷ TN This expression means that the <i>gars</i> and the <i>garce</i> assure the continuity in an exact manner; they are in accord.

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Qu'il ne s'autorise pas d'être analyste, car il n'aura jamais le temps de contribuer au savoir, sans quoi il n'y a pas de chance que l'analyse continue à faire prime sur le marché, soit: que le groupe italien ne soit pas voué à l'extinction.	Let him not authorize himself to be an analyst, for he will never have the time to contribute to knowledge, without which there is no chance that analysis will continue to be at a premium on the market, in other words, that the Italian group is not destined for extinction.	If he does not authorize himself to be an analyst, for he will never have time to contribute to <i>savoir</i> , without which there is no chance that analysis continue to be a premium in the marketplace, that is: that the Italian group not be headed for extinction.	If he does not authorize his being as analyst, he will never have the time to contribute to knowledge, without which there is no chance that analysis will continue to rise in the market: this is important if the Italian group is not to be doomed to extinction.
Le savoir en jeu, j'en ai émis le principe comme du point idéal que tout permet de supposer quand on a le sens de l'épure : c'est qu'il n'y a pas de rapport sexuel, de rapport j'entends, qui puisse se mettre en écriture.	I have put forward the principle of the knowledge at stake as the ideal point for everything allows to be supposed when one has the sense of the blueprint: it is that there is no sexual relationship, I mean relationship that can be put into writing.	The <i>savoir</i> in play, I have emitted its principle as the ideal point that everything permits supposing when one has the sense of the blueprint: it is that there is no sexual rapport, a rapport, I mean, that might be put in writing.	As for the knowledge at stake, I have put forward the principle as the ideal point that one is permitted to assume when one is engaged on a working drawing: namely, there is no sexual relation, and by relation, I mean that it can be put into writing.
Inutile à partir de là d'essayer, me dira-t-on, certes pas vous, mais si vos candidats, c'est un de plus à rétorquer, pour n'avoir nulle chance de contribuer au savoir sans lequel vous vous éteindrez.	It is useless from then on to try, I will be told to be sure not [by] you, but if your candidates, it is one more to reject (<i>rétorquer</i>), because of having no chance of contributing to the knowledge without which you will die out.	Useless beginning from there to try, one will say to me, certainly not you, but if your candidates, this is one more to retort, for having no chance to contribute to the <i>savoir</i> without which you will extinguish yourselves.	It is useless on this basis to try—someone will say to me, certainly not you—if your candidates—are ones to argue [<i>c'est un de plus à rétorquer</i> —they will not have a chance of contributing to knowledge, without which you [analysts] will be extinguished.
Sans essayer ce rapport de l'écriture, pas moyen en effet d'arriver à ce que j'ai, du même coup que je posais son inex-sistence, proposé comme un but par où la psychanalyse s'égalerait à la science : à savoir démontrer que ce rapport est impossible à écrire, soit que c'est en cela qu'il n'est pas affirmable mais aussi bien non réfutable : au titre de la vérité.	Without attempting this relationship of writing, there is no means in effect of arriving at what I, at the same time as I posed its inex-sistence, proposed as a goal by which psychoanalysis might make itself the equal of science: namely to prove that this relationship is impossible to write, or that it is in this that it is not affirmable but moreover not refutable: under the heading of truth.	Without trying to write this rapport, no means of arriving at what I have, at the same time as I posed its non-ex-sistence, proposed as an aim by which psychoanalysis would equal science: to wit, to demonstrate that this rapport is impossible to write, that it is in this that it is not affirmable but also not refutable: on the basis of the truth.	Without testing this relation of writing, not a means, in effect, of arriving at what I have, with the same blow with which I was asserting its inex-sistence, proposed as a goal through which psychoanalysis would make itself equal to science: to know how to demonstrate that this relation is impossible to write, it might be that it is not affirmable but it is also not refutable: in the name of truth.
Avec pour conséquence qu'il n'y a pas de vérité qu'on puisse dire toute, même celle-ci, puisque celle-ci on ne la dit ni peu ni prou. La vérité ne sert à rien qu'à faire la place où se dénonce ce savoir.	With the consequence that there is no truth of which one can say all, even this one, because this one is not said of all. The truth is of no use except to create the place in which this knowledge is exposed.	With the consequence that there is no truth that one might say wholly (<i>toute</i>), even this one, since one has said this one neither more nor less (<i>ni peu ni prou</i>). The truth serves for nothing but to make the place where this savoir is exposed (<i>dénonce</i>).	This has, as a consequence, that there is no truth that one is able to speak wholly, even this, since one speaks it, neither more nor less. The truth serves for nothing other than to make the place where this knowledge is denounced.
Mais ce savoir n'est pas rien. Car ce dont il s'agit, c'est qu'accédant au réel, il le détermine tout aussi bien que le savoir de la science.	But his knowledge is not nothing. For what is at stake, is that reaching the real, it determines it just as much as the knowledge of science.	But this <i>savoir</i> is not nothing. For what is a question of is that, acceding to the real, it determines it just as much as the <i>savoir</i> of science.	But this knowledge is not nothing. Because this is what it concerns: in acceding to the real, [knowledge] determines it just as well as the truth of science does.

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Naturellement ce savoir n'est pas du tout cuit. Car il faut l'inventer.	Naturally this knowledge is not at all settled. For it has to be invented.	Naturally this <i>savoir</i> is not all cooked. For it has to be invented.	Naturally this knowledge is not cut and dried. Because it is necessary to invent it.
Ni plus ni moins, pas le découvrir puisque la vérité n'est là rien de plus que bois de chauffage, je dis bien : la vérité telle qu'elle procède de la f...trerie (orthographe à commenter, ce n'est pas la f...terrie). 310	Neither more, nor less, not to discover it since the truth is nothing more here than firewood, I say it clearly: the truth as it proceeds from f...trerie (the spelling should be commented on, it is not f...terrie). 310	Neither more nor less (<i>Ni plus ni moins</i>), not to discover it since the truth is nothing more than the firewood, I indeed say: the truth such as it proceeds from f...trerie (a spelling to be commented on, this is not the f...terrie ⁷). 310 ⁷ TN The distinction between these two spellings perhaps refers to that between screwing and screwing up, or bugging off.	Neither more nor less; not to discover it, since truth is nothing more than firewood, I say: truth in so far as it proceeds from "f...kery". (To comment on spelling, there is no "f...kery".) 310
Le savoir par Freud désigné de l'inconscient, c'est ce qu'invente l'humus humain pour sa pérennité d'une génération à l'autre, et maintenant qu'on l'a inventé, on sait que ça fait preuve d'un manque d'imagination éperdu.	The knowledge designated by Freud as the unconscious, is what the human humus invents for its perennality from one generation to the other, and now that an inventory has been made of it, we know that it proves to have a desperate lack of imagination.	The <i>savoir</i> designated by Freud as of the unconscious is what the human humus invents for its perennality from one generation to another, and now that one has invented it, one knows that it gives proof of a frantic lack of imagination.	It is the knowledge that Freud designates as the unconscious, that invents the human humus in its permanence from one generation to another, and now that we have made an inventory of it, we know that it shows a staggering lack of imagination.
On ne peut l'entendre que sous bénéfice de cet inventaire : soit de laisser en suspens l'imagination qui y est courte, et de mettre à contribution le symbolique et le réel qu'ici l'imaginaire noue (c'est pourquoi on ne peut le laisser tomber) et de tenter, à partir d'eux, qui tout de même ont fait leurs preuves dans le savoir, d'agrandir les ressources grâce à quoi ce fâcheux rapport, on parviendrait à s'en passer pour faire l'amour plus digne que le foisonnement de bavardage, qu'il constitue à ce jour, - <i>sicut palea</i> , disait le saint Thomas en terminant sa vie de moine. Trouvez-moi un analyste de cette tuile, qui brancherait le truc sur autre chose que sur un <i>organon</i> ébauché.	One can only understand it with reservations: in other words to leave in suspense the imagination which falls short there, and to bring in the contribution of the symbolic and of the real that the imaginary binds together here (that is why one cannot let it drop) and to attempt starting from them, which all the same have proved themselves in knowledge, to augment the resources thanks to which one will manage to go beyond this troublesome relationship, to make love more worthy than the proliferation of chit-chat than it constitutes to this day, - <i>sicut palea</i> , said St. Thomas in ending his life as a monk. Find me an analyst of this stubbornness (<i>tuile</i>), who will plug the yoke into something other than a roughly sketched-out <i>organon</i> .	One can only understand it by benefit of this inventory (<i>sous bénéfice de cet inventaire</i> ⁸): that is, from leaving in suspension the imagination that falls short in it, and adding the contribution of the symbolic and the real that the imaginary knots here (this is why one cannot drop it) and trying, beginning with them, which all the same have proven themselves in the savoir, to enlarge the resources thanks to which one will succeed in dispensing with this regrettable rapport to make a love more worthy than the proliferation of chatter that it constitutes to, this day— <i>sicut palea</i> ⁹ , said St. Thomas in terminating his life as monk. Find me an analyst of this stature, who will connect the thing to something other than a sketched-out <i>organon</i> . ⁸ TN A more precise juridical translation of this phrase would be "without liability to debts beyond there inherited assets". ⁹ TN Like chaff.	One is able to understand it only through the benefit of this inventory; it might be to leave in suspense the imagination that is in short supply there and to call upon the services of the symbolic and the real that the imaginary knots (that is why it cannot be dropped) and to try, beginning with them, for they have proven themselves in knowledge, to enlarge the resources, and succeed in doing so without that detrimental relation, and make a love more worthy than the proliferation of chatter that it constitutes to day— <i>sicut palea</i> [as chaff] said St Thomas on finishing his life as a monk. Find me an analyst of this stature who would connect with something other than a rough sketch of an <i>organon</i> . ⁸ ⁸ TN Aristotle's six books of logic are referred to as the <i>organon</i> .
Je conclus : le role des passeurs, c'est le tripode lui-même qui l'assurera jusqu'à nouvel ordre puisque le	I conclude: it is the tripod itself that will take on the role of <i>passeurs</i> until further notice since	I conclude: it is the tripod itself that will insure the role of <i>passeurs</i> until a new order since	I conclude: it is the tripod itself that will assure the role of the passers until the new order is

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groupe n'a que ces trois pieds.	the group has only these three legs.	the group has only these three feet.	established since the group has only these three feet.
Tout doit tourner autour des écrits à paraître. 1973 311	Everything must turn around the writing that will appear. 1973 311	All must turn around some <i>écrits</i> to appear. 311	All must turn around the writings that will appear. 311
