

## PROPOSITION DE OCTOBRE 9, 1967—PROPOSITION/PROPOSAL OF OCTOBER 9, 1967

1967	Oct	09	Première version de la « Proposition du 9 octobre 1967 sur le psychanalyste de l'École »
1967	Oct	22	Discours du clôturé des Journées sur les psychoses chez l'enfant
1967	Nov	15	Séminaire XV: <i>L'acte psychanalytique</i> : Leçon 1
1967	Dec	12	La Psychanalyse. Raison d'un échec
<b>1968</b>	<b>Jan-Mar</b>		<b>Seconde version de la « proposition du 9 octobre 1967 sur le psychanalyste de l'école » published in <i>Scilicet</i> n° 1.</b>

	<b>Proposition of 9 October 1967 on the Psychoanalyst of the School</b>	<b>Proposal of 9 October 1967 on the psychoanalyst of the School</b>
Seconde version de la proposition du 9 octobre 1967 sur le psychanalyste de l'école, d'après Scilicet n° 1, 1er trimestre 1968, Champ Freudien, Seuil, Paris, pp. 14-30.	Jacques Lacan *[Second version] Originally appeared as "Proposition du 9 octobre 1967 sur le psychanalyste de l'École", <i>Scilicet</i> 1 [1 <sup>st</sup> quarter] (1968): [Champ Freudien, Seuil, Paris, pp.] 14-30	
The French text is from Pas-tout Lacan And <i>Autres écrits</i> , <i>Éditions du Seuil</i> , Paris, 2001.	The English translation is from the journal, <i>Analysis</i> , no. 6, Deakin University, 1995; pages 1-13.	The English translation is from Cormac Gallagher's website, Jacques Lacan in Ireland, <a href="http://www.lacanireland.com/web/translations/ecrits/">http://www.lacanireland.com/web/translations/ecrits/</a>
Jacques Lacan	Translation by Russell Grigg	Translation by Cormac Gallagher
(14) Avant de la lire, je souligne qu'il faut l'entendre sur le fonds de la lecture, à faire ou à refaire, de mon article : « Situation de la psychanalyse et formation du psychanalyste en 1956 ». (Pages 459-	<i>Before reading this proposition I emphasise that it has to be understood against the background of a reading, or a rereading, of my article, "Situation de la psychanalyse et formation du psychanalyste en 1956", <i>Ecrits</i> (Paris: Seuil,</i>	Before reading it, I underline that it has to be heard against the background of a reading, to be done or re-done, of my article: 'Situation de la psychanalyse et formation du psychanalyste en 1956'. (Pages 459-486 of my <i>Ecrits</i> .)

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486 de mes <i>Écrits</i> ).	1966), 459-86.	
Il va s’agir de structures assurées dans la psychanalyse et de garantir leur effectuation chez le psychanalyste	We shall be concerned with structures maintained [assuré] in psychoanalysis and with guaranteeing their effectiveness for the psychoanalyst.	It is going to be a matter of secure structures in psychoanalysis and guaranteeing their implementation by the psychoanalyst.
Ceci s’offre à notre École, après durée suffisante d’organes ébauchés sur des principes limitatifs. Nous n’instituons du nouveau que dans le fonctionnement. Il est vrai que de là apparaît la solution du problème de la Société psychanalytique.	This is offered to our School, after a sufficiently lengthy duration of organs fashioned according to limiting principles. The only novelty we introduce is in their functioning. It is true that thereby the solution to the problem of the psychoanalytic Society appears.	This is offered to our School, after organs drafted on restrictive principles have lasted long enough. The only novelty I am introducing is in their functioning. It is true that from there the solution to the problem of the psychoanalytic Society appears.
Laquelle se trouve dans la distinction de la hiérarchie et du <i>gradus</i> .	This solution is located in the distinction between hierarchy and <i>gradus</i> .	Which is to be found in the distinction between hierarchy and <i>gradus</i> .
Je vais produire au début de cette année ce pas constructif :	I shall at the beginning of this [academic] year produce this constructive step:	At the beginning of this year I am going to bring forward this constructive step:
1) le produire – vous le montrer ;	1 produce it—i.e., show it to you;	1) produce it - show it to you;
2) vous mettre en fait à en produire l’appareil, lequel doit reproduire ce pas en ces deux sens	2 put you in a position to produce its framework, which must reproduce this step in these two senses.	2) put you in a position to produce the machinery for it, which must reproduce this step in these two senses.
Rappelons chez nous l’existant	Let us recall our existing [framework].	Let us recall what exists among us.
D’abord un principe : le psychanalyste ne s’autorise que de lui-même, ce principe est inscrit aux textes originels de l’École et décide de sa position	First, a principle: the psychoanalyst derives his authorisation only from himself. This principle is inscribed in the original texts of the School and is decisive for its position.	First a principle: the psychoanalyst is authorised only by himself. This principle is inscribed in the original texts of the School and decides its position.
Ceci n’exclut pas que l’École garantisse qu’un analyste relève de sa formation.	This does not exclude the possibility that the School provide a guarantee that an analyst has come out of its training.	This does not rule out the School guaranteeing that an analyst has been formed by it.
Elle le peut de son chef.	The School may do this on its own initiative	It can do so on its own initiative.
Et l’analyste peut vouloir cette garantie, ce qui dès lors ne peut qu’aller au-delà : devenir responsable du progrès de l’École, devenir psychanalyste de son expérience meme.	And the analyst may want this guarantee, which henceforth can only go further: to become responsible for the progress of the School, to become a psychoanalyst through its own experience	And the analyst may want this guarantee, which from then on can only go beyond: to become responsible for the progress of the School, become a psychoanalyst of its very experience.

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(15)À y regarder de cette vue, on reconnaît que dès maintenant c'est à ces deux formes que répondent :	Looking at it from this point of view, we can recognise that as from now these two forms are responded to by:	(15) Looked at from this point of view, we recognise that from now on it is to these two forms that there respond:
I. l'A.M.E., ou analyste membre de l'École, constitué simplement par le fait que l'École le reconnaît comme psychanalyste ayant fait ses preuves.	1 The A.M.S., or Analyst Member of the School, constituted simply by the fact the School recognises him as a psychoanalyst who has proved himself.	I. The A.M.E., or analyst member of the School ( <i>École</i> ), incorporated simply by the fact that the School recognises him as a psychoanalyst who has proved himself.
C'est là ce qui constitue la garantie venant de l'École, distinguée d'abord. L'initiative en revient à l'École, où l'on est admis à la base que dans le projet d'un travail et sans égard de provenance ni de qualifications. Un analyste-praticien n'y est enregistré au départ qu'au même titre où on l'y inscrit médecin, ethnologue, et <i>tutti quanti</i> .	This is what constitutes the guarantee emanating from the School, the first to be distinguished. The initiative for this falls upon the School, where one is admitted at the base only with a work project and without any consideration being given to provenance or to qualifications. A practising analyst is initially registered there in just the same way as one lists a doctor, an ethnologist, or anyone else.	This is what the first distinguished guarantee coming from the School, constitutes. The initiative for it falls on the School, where one is only admitted at the base in a work-project and without any regard for provenance or qualifications. An analyst-practitioner is only registered there at the start in the same way as a doctor, an ethnologist and <i>tutti quanti</i> are inscribed there.
II. l'A.E, ou analyste de l'École, auquel on impute d'être de ceux qui peuvent témoigner des problèmes cruciaux aux points vifs où ils en sont pour l'analyse, spécialement en tant qu'eux-mêmes sont à la tâche ou du moins sur la brèche de les résoudre.	2 The A.S., or Analyst of the School, who is characterised as being among those who are able to testify to crucial problems, at the vital point they have come to, for analysis, especially in so far as they themselves are working on them or at least working towards resolving them	II. The A.E., or the Analyst of the School, who is charged with being among those who can bear witness to crucial problems at the vital points they are at for analysis, especially inasmuch as they themselves are tackling them or at least striving to resolve them.
Cette place implique qu'on veuille l'occuper : on ne peut y être qu'à l'avoir demandé de fait, sinon de forme.	This place implies that one wants to occupy it: one can be in it only if one has requested it <i>de facto</i> if not formally.	This place implies that one wants to occupy it: one can be in it only by having asked for it <i>de facto</i> , if not formally ( <i>de forme</i> ).
Que l'École puisse garantir le rapport de l'analyste à la formation qu'elle dispense, est donc établi.	That the School can guarantee the analyst's relationship to the training that it provides is thus established.	That the School can guarantee the analyst's relationship to the formation that it dispenses, is therefore established.
Elle le peut, et le doit dès lors.	It can and hence must.	It can, and henceforth it must.
C'est ici qu'apparaît le défaut, le manque d'inventivité, pour remplir un office (soit celui dont se targuent les sociétés existantes) en y trouvant des voies	It is here that appears the failure, the lack of inventiveness, to fulfil a function (namely, the function that existing societies boast of) by finding different paths to it, ones that avoid the	It is here that there appears the short-coming, the lack of inventiveness, to fill an office (namely the one that existing societies boast of) by finding different ways to it, that avoid the disadvantages

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différentes, qui évitent les inconvénients (et les méfaits) du régime de ces sociétés.	disadvantages (and the misdeeds) of the organisation of these societies.	(and the misdeeds) of the regime in these societies.
L'idée que le maintien d'un régime semblable est nécessaire à régler le <i>gradus</i> , est à relever dans ses effets de malaise. Ce malaise ne suffit pas à justifier la maintenance de l'idée. Encore moins son retour pratique.	The idea that maintaining a similar organisation is necessary for regulating the <i>gradus</i> can be picked out from amongst its effects of malaise. This malaise is not sufficient justification for maintaining the idea. Even less for returning to it in practice.	The idea that the maintenance of a similar regime is necessary to regulate the <i>gradus</i> , should be highlighted in terms of the discontent it brings about. This discontent is not sufficient to justify the maintenance of the idea. Still less its return in practice.
Qu'il y ait une règle du <i>gradus</i> est impliqué dans une École, encore plus certainement que dans une société. Car après tout dans une société, nul besoin de cela, quand une société n'a d'intérêts que scientifiques.	That there should be a rule for the <i>gradus</i> is implied in a School, even more certainly than in a society. For, after all, in a society there is no need for it, when the only interests a society has are scientific ones.	That there should be an order of <i>gradus</i> is implied in a School, even more certainly than in a society. For after all in a society, there is no need for that, when a society has only scientific interests.
Mais il y a un réel en jeu dans la formation même du psychanalyste. Nous tenons que les sociétés existantes se fondent sur ce réel.	But there is a real at stake in the very training of psychoanalysts. We hold that existing societies be founded on the real.	But there is a real at stake in the very formation of the psychoanalyst. We hold that the existing societies are founded on this real.
Nous partons aussi du fait qui a pour lui toute apparence, que Freud les a voulues telles qu'elles sont.	We also start from the fact, which is quite apparent, that Freud wanted them to be as they are.	We also start from the fact which all appearances confirm, that Freud wanted them as they are.
Le fait est pas moins patent – et pour nous concevable – (16) que ce réel provoque sa propre méconnaissance, voire produise sa négation systématique.	The fact is no less obvious—and for us conceivable—that this real provokes its own miscognition, indeed produces its systematic negation.	(16) The fact is no less patent – and for us conceivable – that this real provokes its own miscognition, indeed produces its systematic negation.
Il est donc clair que Freud a pris le risque d'un certain arrêt. Peut-être plus : qu'il y a vu le seul abri possible pour éviter l'extinction de l'expérience.	It is therefore clear that Freud took the risk of a particular halt. Perhaps more: that he detected there the only possible shelter for avoiding the extinction of the experience.	It is clear therefore that Freud took the risk of a certain standstill. Perhaps more: that he saw in them the only possible shelter to avoid the extinction of the experience.
Que nous nous affrontions à la question ainsi posée, n'est pas mon privilège. C'est la suite même, disons-le au moins pour les analystes de l'École, du choix qu'ils	That we face this question thus raised is not my privilege. It is the very consequence, let us say this at least for the analysts of the School, of the choice of School they have made.	That we confront the question thus posed, is not my preference. It is the very consequence, let us say it at least for the analysts of the School, of the choice that they have made of the School.

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ont fait de l'École.		
Ils s'y trouvent groupés de n'avoir pas voulu par un vote accepter ce qu'il emportait : la pure et simple survivance d'un enseignement, celui de Lacan.	They find themselves here as a group because they did not want to put to a vote what it was taking away: the pure and simple survival of a teaching—that of Lacan's.	They find themselves concentrated in it for not having wanted to accept by a vote what it was taking away: the pure and simple survival of a teaching, that of Lacan.
Quiconque ailleurs reste à dire qu'il s'agissait de la formation des analystes, en a menti. Car il a suffi qu'on vote dans le sens souhaité par l'I.P.A., pour y obtenir son entrée toutes voiles dehors, à l'ablution reçue près pour un court temps d'un sigle <i>made in English</i> (on n'oubliera le <i>french group</i> ). Mes analysés, comme on dit, y furent même particulièrement bien venus, et le seraient encore si le résultat pouvait être de me faire taire	Whoever, elsewhere, remains to say that it was a question of the training of analysts has lied. For all one had to do was vote along the lines the IPA wanted for one to gain entry to it at full tilt, on the single condition of receiving for a short time an ablution from the initials <i>made in English</i> <sup>1</sup> (we won't forget the <i>French group</i> ) <sup>2</sup> . My analysands [ <i>analysés</i> ], as they say, were even particularly welcome, and still would be if it could result in silencing me. TN.1: In English in the original. TN.2: In English in the original.	Anyone elsewhere who still says that it was a question of the formation of analysts, has lied about it. For it was enough to vote along the lines the IPA wanted, to gain one's entry into it under full sail, with simply a purifying ablution received for a short time from the siglum <i>made in English</i> (we shall not forget the <i>French group</i> ). Those analysed by me ( <i>mes analysés</i> ), as they say, were even particularly welcome in it, and still would be so if the result could be to shut me up.
On le rappelle tous les jours à qui veut bien l'entendre.	Anyone who is prepared to listen is constantly being reminded of this.	It is recalled every day to anyone who is prepared to hear it.
C'est donc à un groupe à qui mon enseignement était assez précieux, voire assez essentiel, pour que chacun délibérant ait marqué préférer son maintien à l'avantage offert, – ceci sans voir plus loin, de même que sans voir plus loin, j'interrompais mon séminaire à la suite dudit vote –, c'est à ce groupe en mal d'issue que j'ai offert la fondation de l'École	It is therefore to a group to whom my teaching was valuable enough, even essential enough, for everyone deliberating to have marked their preference for maintaining it over the advantages offered them—and this without being able to foresee events, just as without my being able to foresee events I interrupted my seminar following the said vote—it was for this group stuck for a way out that I offered to found the School.	It is therefore to a group to whom my teaching was precious enough, indeed essential enough, for each one deliberating to have indicated his preference for its maintenance over the advantage offered, – and this without seeing any further, just as without seeing any further, I interrupted my seminar following the said vote –, it was for this group searching for a way out that I offered the founding of the School.
À ce choix décisif pour ceux qui sont ici, se marque la valeur de l'enjeu. Il peut y avoir un enjeu, qui pour certains vaille au point de leur être essentiel, et c'est mon enseignement.	The value of what is at stake is indicated by the decisive choice made by those who are here. There can be a stake that for some is of such value as to be essential for them, and it is my teaching.	By this choice, decisive for those who are here, the value of what is at stake is marked. There can be a stake, that for some is valued to the point of being essential for them, and it is my teaching.

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Si ledit enseignement est sans rival pour eux, il l'est pour tous, comme le prouvent ceux qui s'y pressent sans en avoir payé le prix, la question étant suspendue pour eux du profit qui leur en reste permis.	If the said teaching is unrivalled for them, so it is for everybody, as is proved by those who crowd in without having paid the price, the question for them hinging on the profit from it that remains allowed them.	If the said teaching is without rival for them, it is so for all, as is proved by those who rush to it without having paid its price, the question of the profit that remains permitted to them being suspended.
Sans rival ici ne veut pas dire une estimation, mais un fait : nul enseignement ne parle de ce qu'est la psychanalyse. Ailleurs, et de façon avouée, on ne se soucie que de ce qu'elle soit conforme.	"Unrivalled" is not meant here as an evaluation but as a fact: no teaching speaks about what psychoanalysis is. Elsewhere, and in an explicit manner, the only concern is with whether it conforms.	Without rival does not here mean a valuation, but a fact: no teaching speaks about what psychoanalysis is. Elsewhere, and in an acknowledged way, the only concern is that it should conform.
Il y a solidarité entre la panne, voire les déviations que montre la psychanalyse et la hiérarchie qui y règne, – et que nous désignons, (17) bienveillamment on nous l'accordera, comme celui d'une cooptation de sages.	There is an interdependence between the standstill, even the deviations, that psychoanalysis displays and the hierarchy that reigns therein—and which we describe, benevolently it will be granted, as that of coopting the wise.	There is solidarity between the breakdown, indeed the deviations that psychoanalysis shows and the hierarchy that reigns in it, – and which I (17) designate, benevolently you will grant, as that of cooptation of the wise.
La raison en est que cette cooptation promet un retour à un statut de la prestance, conjoignant la prégnance narcissique à la ruse compétitive. Retour qui restaure des renforcements du relaps ce que la psychanalyse didactique a pour fin de liquider.	The reason for this is that this coopting encourages a return to the status of prestige, combining narcissistic potency with competitive cunning—a return that re-establishes, with the reinforcements of the backslider, what training analysis aims to dissolve.	The reason for this is that this cooptation promotes a return to a status of prestige, combining narcissistic pregnancy with competitive cunning. A return that restores with the reinforcements of the recidivist what didactic analysis aims to liquidate.
C'est l'effet qui porte son ombre sur la pratique de la psychanalyse, – dont la terminaison, l'objet, le but même s'avèrent inarticulables après un demi-siècle au moins d'expérience suivie	It is this effect that casts its shadow on the practice of psychoanalysis—whose termination, object and very aim prove to be inarticulable after at least half a century of continuous experience.	This is the effect that casts its shadow over the practice of psychoanalysis – whose termination, object and very goal prove to be inarticulatable after at least half a century of continuous experience.
Y porter remède chez nous doit se faire de la constatation du défaut dont j'ai fait état, loin de songer à le voiler.	To remedy this, for us, we must recognise the failure (défaut) I have indicated, and not conceal it.	Remedying this among ourselves must be done by acknowledging the shortcoming I have indicated, far from dreaming of veiling it.
Mais c'est pour prendre en ce défaut, l'articulation qui manqué.	But this is so as to draw the missing articulation from this failure.	But this is in order to grasp in this shortcoming, the articulation that is missing.

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<p>Elle ne fait que recouper ce qu'on trouvera partout, et qui est su depuis toujours, c'est qu'il ne suffit pas de l'évidence d'un devoir pour le remplir. C'est par le biais de sa béance, qu'il peut être mis en action, et il l'est chaque fois qu'on trouve le moyen d'en user.</p>	<p>It [the articulation] only confirms what is found everywhere, and which has always been known, which is that for a duty to be fulfilled it is not enough that it be obvious. It is by way of its gap that it can be put into action, and this happens whenever one finds the means to make use of it.</p>	<p>It only cross-checks with what will be found everywhere, and which has always been known, which is that the obviousness of a duty is not enough for it to be fulfilled. It is from the angle of its yawning gap, that it can be activated, and this happens whenever one finds the means to deal with it.</p>
<p>Pour vous y introduire, je m'appuierai sur les deux moments du raccord de ce que j'appellerai respectivement dans ce déduit la psychanalyse en extension, soit tout ce que résume la fonction de notre École en tant qu'elle présente la psychanalyse au monde, et la psychanalyse en intension, soit la didactique, en tant qu'elle ne fait pas que d'y préparer des opérateurs.</p>	<p>In order to introduce it I shall appeal to the two moments in linking-up what I shall call respectively, in this deduction, psychoanalysis in extension, i.e. everything that is summed up by the function of our School in so far as it presents psychoanalysis to the world, and psychoanalysis in intension, i.e. training in so far as it does not only prepare operators.</p>	<p>To introduce you to it, I will base myself on the two phases in the linkage between what I shall call respectively in this entertainment psychoanalysis in extension, i.e. everything that summarises the function of our School in as far as it makes psychoanalysis present to the world, and psychoanalysis in intension, i.e. didactic analysis, in as far as it does not only prepare operatives for it.</p>
<p>On oublie en effet sa raison d'être prégnante, qui est de constituer la psychanalyse comme expérience originale, de la pousser au point qui en figure la finitude pour en permettre l'après-coup, effet de temps, on le sait, qui lui est radical. [2]</p>	<p>We forget in effect the reason it is portentous, which is that it constitutes psychoanalysis as an original experience, that it pushes it to the point of representing its finitude so as to enable its retroactivity, an effect of time, as is known, that is fundamental to it.</p>	<p>We forget in effect the reason for it being pregnant, which is to constitute psychoanalysis as an original experience, to push it to the point that images its finitude so as to allow its after affect, an effect of time, as is known, that is radical for it.</p>
<p>Cette expérience est essentielle à l'isoler de la thérapeutique, qui ne distord pas la psychanalyse seulement de relâcher sa rigueur.</p>	<p>This experience is essential if it is to be distinguished from therapeutics, which is not only a distortion of psychoanalysis through relaxing its rigour.</p>	<p>This experience is essential to isolate it from therapeutics, which does not distort psychoanalysis only by relaxing its rigor.</p>
<p>Observerai-je en effet qu'il n'y a aucune définition possible de la thérapeutique si ce n'est la restitution d'un état premier. Définition justement impossible à poser dans la psychanalyse</p>	<p>I shall observe in effect that there is no possible definition of the therapeutic other than that it is the restitution of an initial state—a definition that it is precisely impossible to give in psychoanalysis.</p>	<p>I will note in effect that there is no possible definition of the therapeutic other than the reinstating of the first condition. A definition that is precisely impossible to pose in psychoanalysis.</p>
<p>Pour le <i>primum non nocere</i>, n'en parlons</p>	<p>For the <i>primum non nocere</i>,<sup>3</sup> don't even</p>	<p>As for the <i>primum non nocere</i>, let us not mention</p>

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<p>pas, car il est mouvant de ne pouvoir être déterminé <i>primum</i> au départ : à quoi choisir de ne pas nuire ! Essayez. Il est trop facile dans cette condition de mettre à l’actif d’une cure quelconque le fait de n’avoir pas nui à quelque chose. Ce trait forcé n’a d’intérêt que de tenir sans doute d’un indécidable logique</p>	<p>mention it, for it is destabilising not to be able to be determined as <i>primum</i> at the outset: what is one to choose not to harm! Just try. It is too easy in this condition to credit any treatment whatsoever with not having harmed anything. This strained characteristic is only of interest through stemming from an undecidable logic TN.3: Above all, do no harm.</p>	<p>it, for it is changeable in not being able to be determined as <i>primum</i> at the start: what are we to choose not to harm! Just try. It is too easy in this condition to set to the credit of any treatment whatsoever the fact that it has not harmed something. This compulsory feature is of interest only because it depends on an undecidable logic.</p>
<p>On peut trouver le temps révolu où ce à quoi il s’agissait de ne (18)pas nuire, c’était à l’entité morbide. Mais le temps du médecin est plus intéressé qu’on ne croit dans cette révolution, – en tout cas l’exigence devenue plus précaire de ce qui rend ou non médical un enseignement. Digression.</p>	<p>One can find a time in the past when it was a question of not harming the morbid entity. But the time of the doctor is more interested than is thought in this revolution—in any case the requirement that has become more precarious of what makes a teaching medical or not. Digression.</p>	<p>We can find the time, now over (<i>révolu</i>), when what it was a matter (18) of not harming was the morbid entity. But the date of the doctor is more involved than is believed in this revolution, – in any case the exactingness become more delicate of what makes a teaching medical or not. I digress.</p>
<p>Nos points de raccord, où ont à fonctionner nos organes de garantie, sont connus : c’est le début et la fin de la psychanalyse, comme aux échecs. Par chance, ce sont les plus exemplaires pour sa structure. Cette chance doit tenir de ce que nous appelons la rencontre.</p>	<p>Our points of linking-up, in which our organs of the guarantee are to function, are known: it is the beginning and the end of psychoanalysis, as in chess. As luck would have it, these are the most exemplary for its structure. This luck must partake of what we call the encounter.</p>	<p>Our linking points, at which our organs of guarantee have to function, are known: they are the beginning and the end of psychoanalysis, as in chess. As luck will have it, these are the most exemplary for its structure. This luck must depend on what we call the encounter.</p>
<p>Au commencement de la psychanalyse est le transfert. Il l’est par la grâce de celui que nous appellerons à l’orée de ce propos : le psychanalysant<sup>1</sup>. Nous n’avons pas à rendre compte de ce qui le conditionne. Au moins ici. Il est au départ, Mais qu’est-ce que c’est ?</p> <p>1. Ce qu’on appelle d’ordinaire : le psychanalysé, par anticipation</p>	<p>In the beginning of psychoanalysis is the transference. The transference is there by the grace of him who, at the outset of this proposal, we shall call the psychoanalysand.<sup>4</sup> We do not have to account for what conditions it. At least not here. It exists at the outset; but what is it?</p> <p>4 What is ordinarily called the psychoanalysed, in anticipation.</p>	<p>In the beginning of psychoanalysis is the transference. It is so by the grace of the one whom we will call, on the border of this proposal: the psychoanalysand<sup>1</sup>. We do not have to account for what conditions it. At least here. It is at the start. But what is it?</p> <p>1 Translation of footnote missing.</p>

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<p>Je suis étonné que personne n’ait jamais songé à m’opposer, vu certains termes de ma doctrine, que le transfert fait à lui seul objection à l’intersubjectivité. Je le regrette même, vu que rien n’est plus vrai : il la réfute, il est sa pierre d’achoppement. Aussi bien est-ce pour établir le fond où l’on puisse en apercevoir le contraste, que j’ai promu d’abord ce que d’intersubjectivité implique l’usage de la parole. Ce terme fut donc une façon, façon comme une autre, dirais-je, si elle ne s’était pas imposée à moi, de circonscrire la portée du transfert.</p>	<p>I am astounded that no-one has ever thought of objecting to me, given certain of the terms in my doctrine, that the transference alone is an objection to intersubjectivity. I even regret it, seeing that nothing is more true: it refutes it, it is its stumbling block. Moreover it is to establish the background against which one can see it contrasted that I initially promoted what about intersubjectivity the use of speech implies. This term was therefore one way—one way like any other, I would say, if it had not been imposed on me—of circumscribing the scope of the transference.</p>	<p>I am astonished that no one has ever dreamt of putting to me, given certain terms of my doctrine, that transference just by itself raises an objection to intersubjectivity. I even regret it, seeing as nothing is more true: it refutes it, it is its stumbling block. Moreover it is to establish the background against which we can see its contrast, that I first promoted what the use of speech involves in terms of intersubjectivity. The term was therefore one way, a way like any other, I would say, if it had not been imposed on me, to circumscribe the import of the transference.</p>
<p>Là-dessus, là où il faut bien qu’on justifie son lot universitaire, on s’empare dudit terme, supposé, sans doute parce que j’en ai usé, être lévitatif. Mais qui me lit, peut remarquer l’« en réserve » dont je fais jouer cette référence pour la conception de la psychanalyse. Cela fait partie des concessions éducatives à quoi j’ai dû me livrer pour le contexte d’ignorantisme fabuleux où j’ai dû proférer mes premiers séminaires.</p>	<p>Thereupon, there where one is required to justify one’s academic lot, one seizes possession of the said term which is supposed, no doubt because I used it, to be levitatory (<i>lévitatif</i>). But anyone who reads me can see the “with reservations” with which I worked with this reference for the conception of psychoanalysis. This forms part of the educative concessions I had to yield to for the context of fabulous ignorantism in which I had to deliver my first seminars.</p>	<p>Thereupon, where people are required to justify their academic lot, they made off with the said term, supposed, no doubt because I used it, to be levitatory. But whoever reads me can see ‘in reserve’ with which I bring this reference into play for the conception of psychoanalysis. It forms part of the educative concessions I had to yield to given the context of fabulous ignorance in which I had to deliver my first seminars.</p>
<p>Peut-on maintenant douter qu’à rapporter au sujet du <i>cogito</i> ce que l’inconscient nous découvre, qu’à en avoir défini la distinction de l’autre imaginaire, dit familièrement, petit autre, du lieu d’opération du langage, posé comme étant le grand Autre, j’indique assez qu’aucun sujet n’est supposable</p>	<p>Is it now possible to doubt that in referring what the unconscious uncovers for us to the subject of the <i>cogito</i>, that in having thereby defined the distinction between the imaginary other, familiarly known as little other, and the locus of the operation of language, proposed as the big Other, I am indicating that no subject can be supposed by another subject—if it is</p>	<p>Is it now possible to doubt that in referring what the unconscious uncovers for us to the subject of the <i>cogito</i>, that in having defined the distinction between the imaginary other, familiarly called, small other, and the locus of the operation of language, posed as the big Other, I sufficiently indicate that no subject is supposable by another subject, – if this term must indeed be taken from</p>

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<p>par un autre sujet, – si ce terme doit bien être pris du côté de Descartes. Qu’il lui faille Dieu (19)ou plutôt la vérité dont il le crédite, pour que le sujet vienne se loger sous cette même cape qui habille de trompeuses ombres humaines, – que Hegel à le reprendre pose l’impossibilité de la coexistence des consciences, en tant qu’il s’agit du sujet promis au savoir, – n’est-ce pas assez pour pointer la difficulté, dont précisément notre impasse, celle du sujet de l’inconscient, offre la solution –, à qui sait la former.</p>	<p>indeed true that this term has to be taken from Descartes? The fact that it required God or rather the truth with which he credits him for the subject to come and lodge himself under this same garb that cloaks the deceptive human shadows and the fact that Hegel in taking it up again raises the impossibility of the coexistence of consciousnesses, in so far as it concerns the subject promised to knowledge—isn’t this enough to indicate the difficulty to which precisely our impasse, that of the subject of the unconscious, offers the solution—to whoever knows how to formulate it?</p>	<p>Descartes’ angle. That he required God or rather the (19) truth with which he credits him, for the subject to come and lodge itself under the same cloak that clothes deceptive human shadows - that Hegel in taking it up again poses the impossibility of the coexistence of consciousnesses, in as far as it concerns the subject destined for knowledge – is this not enough to sharpen the difficulty to which precisely our impasse, that of the subject of the unconscious, offers the solution –, to whoever knows how to form it.</p>
<p>Il est vrai qu’ici Jean-Paul Sartre, fort capable de s’apercevoir que la lutte à mort n’est pas cette solution, puisqu’on ne saurait détruire un sujet, et qu’aussi bien elle est dans Hegel à sa naissance préposée, en prononce à huis clos la sentence phénoménologique : c’est l’enfer. Mais comme c’est faux, et de façon justiciable de la structure, le phénomène montrant bien que le lâche, s’il n’est pas fou, peut fort bien s’arranger du regard qui le fixe, cette sentence prouve aussi que l’obscurantisme a son couvert mis pas seulement aux agapes de droite. [3]</p>	<p>It is true that here Jean-Paul Sartre, well able to recognize that the struggle to death is not this solution, since one cannot destroy a subject, and also since it is, in Hegel, appointed at birth, declares in camera<sup>5</sup> its phenomenological maxim: it’s hell. But since this is false, and in a way that is attributable to the structure, the phenomenon clearly indicating that the coward, if he is not mad, is well able to accommodate himself to the look that gazes at him, this maxim also proves that obscurantism has the table laid not only for right-wing reunions.</p> <p>TN.5: <i>Huis clos</i>, a play by Sartre translated as “No Exit”</p>	<p>It is true that here Jean-Paul Sartre, well able to perceive that the fight to the death is not this solution, since one could not destroy a subject, and since moreover in Hegel it is appointed at its birth, declares of it in camera (<i>huis-clos</i>) the phenomenological maxim; it is hell. But since this is false, and in a way that is justiciable from the structure, the phenomenon clearly showing that the coward, if he is not mad, is well able to accommodate himself to the look that fixes him, this maxim also proves that it is not only for love-feasts of the right that obscurantism has its place set.</p>
<p>Le sujet supposé savoir est pour nous le pivot d’où s’articule tout ce qu’il en est du transfert. Dont les effets échappent, à faire pincer pour les saisir du <i>pun</i> assez maladroit à s’établir du besoin de la répétition à la répétition du besoin</p>	<p>The subject supposed to know is for us the pivot on which everything to do with the transference is hinged. The effects of the transference escape if one makes a pinch in order to grasp them with a fairly awkward <i>pun</i> in establishing itself from the need for repetition to the</p>	<p>The subject supposed to know is for us the pivot on which everything to do with the transference is articulated. Its effects escape, by making a pincers to grasp with them of the rather clumsy <i>pun</i> set up between the need for repetition to the repetition of need.</p>

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	repetition of need.	
Ici le lévitant de l’intersubjectivité montrera sa finesse à interroger : sujet supposé par qui ? sinon par un autre sujet.	Here the levitator of intersubjectivity will display his finesse in asking: subject supposed by whom, if not by another subject?	Here the levitator of intersubjectivity will show his finesse by asking: subject supposed by whom, if not by another subject?
Un souvenir d’Aristote, une goutte des catégories, prions-nous, pour décrotter ce sujet du subjectif. Un sujet ne suppose rien, il est supposé.	A recollection of Aristotle, a drop of the categories, we pray, in order to wipe away the subjective from this subject. A subject supposes nothing, he is supposed.	A memory of Aristotle, a drop of the categories, we pray, to scrape the subjective from this subject. A subject supposes nothing, it is supposed.
Supposé, enseignons-nous, par le signifiant qui le représente pour un autre signifiant.	Supposed, I teach, by the signifier that represents him for another signifier.	Supposed, I teach, by the signifier that represents it for another signifier.
Écrivons comme il convient le supposé de ce sujet en mettant le savoir à sa place d’attente de la supposition :	Let us write the supposed of this subject as it should be written, by placing knowledge in its place adjacent to the supposition:	Let us write in the proper way the supposed of this subject by putting knowledge in its place adjoining the supposition:
	I have used the original diagram from <i>Scilicet 1</i> , page 19 for the two English translations. The only difference is that: <b>S<sup>q</sup> is translated as S<sup>a</sup>.</b> It has always bothered me that the English translations of Lacan and Freud often change the diagrams or formulae, not just in order to translate certain parts of the diagrams but also in other details.-- rgk	
$\frac{S}{s(S^1, S^2, \dots S^n)} \longrightarrow S^q$	$\frac{S}{s(S^1, S^2, \dots S^n)} \longrightarrow S^q$	$\frac{S}{s(S^1, S^2, \dots S^n)} \longrightarrow S^q$

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<p>On reconnaît à la première ligne le signifiant S du transfert, c'est-à-dire d'un sujet, avec son implication d'un signifiant que nous dirons quelconque*, c'est-à-dire qui ne suppose que la particularité au sens d'Aristote (toujours bien venu), qui de ce fait suppose encore d'autres choses. S'il est nommable d'un nom propre, (20)ce n'est pas qu'il se distingue par le savoir, comme nous allons le voir.</p> <p><b>*[S<sup>o</sup>] signifiant quelconque</b></p>	<p>On the top line one can recognise the signifier S of the transference, that is, of a subject, with its implication of a signifier that we shall call any signifier*, that is, which supposes only particularity, in Aristotle's sense (always timely), which thereby supposes yet other things. If it is nameable with a proper name, it is not because it is distinguished by knowledge, as we shall see.</p> <p><b>*[S<sup>a</sup>] any signifier</b></p>	<p>We recognize on the first line the signifier S of the transference, namely of a subject, with its implication of a signifier that we will call any one whatever*, namely, which supposes only particularity, in Aristotle's sense (always welcome), and thereby supposes yet other things. If it is (20) nameable by a proper noun, it is not because it is distinguished by knowledge, as we shall see.</p> <p><b>*[S<sup>a</sup>] signifier any one whatever</b></p>
<p>Sous la barre, mais réduite à l'empan supposant du premier signifiant : le s représente le sujet qui en résulte impliquant dans la parenthèse le savoir, supposé présent, des signifiants dans l'inconscient, signification qui tient la place du référent encore latent dans ce rapport tiers qui l'adjoint au couple signifiant-signifié.</p>	<p>Under the bar, but limited to the supposing span of the first signifier, the s represents the subject who results from this, implying, in the brackets, knowledge, assumed to be present, of signifiers in the unconscious, a meaning that holds the place of the still latent referent in this three-way relationship that unites it with the signifier-signified couple.</p>	<p>Under the bar, but reduced to the span supposing the first signifier: the s represents the subject that results from it, implicating in the brackets the knowledge, supposed present, of the signifiers in the unconscious, a signification that takes the place of the still latent referent in this tertiary relationship which joins it to the signifier-signified couple.</p>
<p>On voit que si la psychanalyse consiste dans le maintien d'une situation convenue entre deux partenaires, qui s'y posent comme le psychanalysant et le psychanalyste, elle ne saurait se développer qu'au prix du constituant ternaire qu'est le signifiant introduit dans le discours qui s'en instaure, celui qui a nom : le sujet supposé savoir, formation, elle, non d'artifice mais de veine, comme détachée du psychanalysant</p>	<p>One can see that if psychoanalysis consists in maintaining an agreed-upon situation between two partners, who place themselves there as psychoanalysand and psychoanalyst, it can only unfold by the third constituent which is the signifier introduced into the discourse that thereby establishes itself, and which has a name: the supposed subject of knowledge—a formation that is not a contrivance but a lucky find, as detached from the psychoanalysand.</p>	<p>We see that if psychoanalysis consists in maintaining an agreed upon situation between two partners, who pose themselves there as psychoanalysand and psychoanalyst, it can only be developed at the price of the ternary constituent which is the signifier introduced into the discourse set up by it, the one that has a name: the subject supposed to know, a formation, for its part, not of artifice but of inspiration, as detached from the psychoanalysand.</p>
<p>Nous avons à voir ce qui qualifie le psychanalyste à répondre à cette situation dont on voit qu'elle</p>	<p>We shall have to see what qualifies the psychoanalyst to respond to this situation which one can see does not envelop his person. Not</p>	<p>We have to see what qualifies the psychoanalyst to respond to this situation which we can see does not envelope his person. Not only is the</p>

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<p>n'enveloppe pas sa personne. Non seulement le sujet supposé savoir n'est pas réel en effet, mais il n'est nullement nécessaire que le sujet en activité dans la conjoncture, le psychanalysant (seul à parler d'abord), lui en fasse l'imposition.</p>	<p>only is the subject supposed to know not real in effect, but it is in no way necessary that the subject who is active in the conjuncture, the psychoanalysand (the only one who speaks initially), impose it upon him.</p>	<p>subject supposed to know not real in effect, but it is in no way necessary that the subject in action in the conjuncture, the psychoanalysand (at first the only one to speak), should impose it on him.</p>
<p>C'est même si peu nécessaire que ce n'est pas vrai d'ordinaire : ce que démontre dans les premiers temps du discours, une façon de s'assurer que le costume ne va pas au psychanalyste, – assurance contre la crainte qu'il n'y mette, si je puis dire, trop tôt ses plis.</p>	<p>Not only is it not necessary, it is not usually true: which is demonstrated in the initial stages of the discourse by a way of assuring oneself that the suit does not fit the psychoanalyst—an assurance against the fear that he will put, if I may say so, his creases in it too soon.</p>	<p>So little necessary is it that ordinarily it is not true: which is demonstrated in the first phases of the discourse, a way of assuring oneself that the suit does not fit the psychoanalyst – an assurance against the fear that he will, as I might say, put his own creases in it too soon.</p>
<p>Ce qui nous importe ici c'est le psychanalyste, dans sa relation au savoir du sujet supposé, non pas seconde mais directe.</p>	<p>What matters for us here is the psychoanalyst in a relationship that is not secondary but direct to the subject supposed to know.</p>	<p>What matters for us here is the psychoanalyst, in his relation to the knowledge of the supposed subject, not second but direct.</p>
<p>Il est clair que du savoir supposé, il ne sait rien. Le S<sup>a</sup> de la première ligne n'a rien à faire avec les S en chaîne de la seconde et ne peut s'y trouver que par rencontre. Pointons ce fait pour y réduire l'étrangeté de l'insistance que met Freud à nous recommander d'aborder chaque cas nouveau comme si nous n'avions rien acquis de ses premiers déchiffrements.</p>	<p>It is clear that of the supposed knowledge he knows nothing. The S<sup>a</sup> of the top line has nothing to do with the chain of Ss in the bottom line and can only be found there through an encounter. Let us note this fact so as to reduce the strangeness of the insistence with which Freud advises us to begin each new case as if we had acquired nothing from his initial decipherings. *I have used the original French diagram for the translation. So the S<sup>a</sup> on the diagram in French = the S<sup>a</sup> referred to above.</p>	<p>It is clear that of the supposed knowledge, he knows nothing. The S<sup>a</sup> of the first line has nothing to do with the enchainned S's of the second and can only be found there by chance. Let us sharpen this fact to reduce by it the strangeness of the insistence that Freud puts in recommending us to tackle each new case as if we had acquired nothing from its first decipherings. *I have used the original French diagram for the translation. So the S<sup>a</sup> on the diagram in French = the S<sup>a</sup> referred to above.</p>
<p>Ceci n'autorise nullement le psychanalyste à se suffire de savoir qu'il ne sait rien, car ce dont il s'agit, c'est de ce qu'il a à savoir.</p>	<p>This in no way authorises the psychoanalyst to be satisfied in the knowledge that he knows nothing, for what is at issue is what he has to come to know.</p>	<p>This in no way authorizes the psychoanalyst to have enough with knowing that he knows nothing, for what is at stake, is what he has to get to know about.</p>
<p>Ce qu'il a à savoir, peut être tracé du</p>	<p>What he has to come to know can be traced out</p>	<p>What he has to know about, can be traced out</p>

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<p>même rapport « en réserve » selon lequel opère toute logique digne de ce nom. Ça ne veut rien dire de « particulier », mais ça s’articule en chaîne de lettres si (21)rigoureuses qu’à la condition de n’en pas rater une, le non-su s’ordonne comme le cadre du savoir.</p>	<p>upon the same relationship “in reserve” according to which all logic worthy of the name operates. This does not mean anything in “particular”, but it is articulated in chains of letters that are so rigorous that provided not one of them is left out, the un-known is arranged as the framework of knowledge</p>	<p>from the same relationship ‘in reserve’ according to which all logic worthy of the name operates. This does not mean anything in ‘particular’, but is articulated in (21) chains of letters so rigorous that provided not one of them is missed, the not-known is arranged as the framework of knowledge.</p>
<p>L’étonnant est qu’avec ça on trouve quelque chose, les nombres transfinis par exemple. Qu’était-il d’eux, <i>avant</i> ? J’indique ici leur rapport au désir qui leur a donné consistance. Il est utile de penser à l’aventure d’un Cantor, aventure qui ne fut pas précisément gratuite, pour suggérer l’ordre, ne fut-il pas, lui, transfini, où le désir du psychanalyste se situe. [4]</p>	<p>What is astonishing is that with this one finds something—the transfinite numbers, for example. What were they, <i>before</i>? I indicate here their relationship to the desire that gave them their consistency. It is worth thinking about the experience of a Cantor, an experience that was not entirely cost-free, in order to suggest the order, even if it is not transfinite, in which the desire of the psychoanalyst is situated.</p>	<p>What is astonishing is that with this we find something – the transfinite numbers for example. What about them, <i>before</i>? I indicate here their relationship to the desire that gave them consistency. It is worth thinking about the adventure of a Cantor, an adventure that was not precisely cost free, to suggest the order, even if it, for its part, is not transfinite, in which the desire of the psychoanalyst is situated.</p>
<p>Cette situation rend compte à l’inverse, de l’aise apparente dont s’installent aux positions de direction dans les sociétés existantes ce qu’il faut bien appeler des néants. Entendezmoi : l’important n’est pas la façon dont ces néants se meublent (discours sur la bonté ?) pour le dehors, ni la discipline que suppose le vide soutenu à l’intérieur (il ne s’agit pas de sottise), c’est que ce néant (du savoir) est reconnu de tous, objet usuel si l’on peut dire, pour les subordonnés et monnaie courante de leur appréciation des Supérieurs.</p>	<p>This situation accounts, inversely, for the apparent ease with which what have to be called nullities get established in leading positions in existing societies. Understand me: what is important is not the manner in which these nullities adorn themselves (discourse on kindness?) for the outside, nor the discipline that the emptiness sustained within presupposes (it is a matter of stupidities), it is that this nullity (of knowledge) is recognised by everybody, everyday object, if I can put it like that, for the subordinates and common currency of their appreciation of their Superiors.</p>	<p>This situation accounts, inversely, for the apparent ease with which with which what must be called nonentities are installed in leading positions in existing societies. Understand me: what is important is not the way these nonentities adorn themselves (discourse on goodness?) for the outside, nor the discipline presupposed by the emptiness sustained within (it is not a matter of stupidity), it is that this nothingness (of knowledge) is recognized by everybody, an everyday object as one might say, for the subordinates and the common currency of their appreciation of Superiors.</p>
<p>La raison s’en trouve dans la confusion sur le zéro, où l’on reste en un champ où elle est pas de mise. Personne qui se</p>	<p>The reason for it can be found in the confusion over zero, in which one remains in a field in which this confusion is not acceptable. Nobody</p>	<p>The reason for it can be found in the confusion about zero, where people remain in a field where it is out of place Nobody in the <i>gradus</i> who is</p>

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<p>soucie dans le <i>gradus</i> d’enseigner ce qui distingue le vide du rien, ce qui pourtant n’est pas pareil, – ni le trait repère pour la mesure, de l’élément neutre impliqué dans le groupe logique, non plus que la nullité de l’incompétence, du non-marqué de la naïveté, d’où tant de choses prendraient leur place.</p>	<p>in the <i>gradus</i> who is concerned about teaching what distinguishes the void from the nothing, which are nevertheless not the same, nor the reference point trait for measurement from the neutral element implied in a logical group, nor the vacuity of incompetence from the non-marked of naivety—from which many things would fall into place.</p>	<p>concerned about teaching what distinguishes the void from the nothing, which nevertheless is not the same, – neither the reference trait for measurement, of the neutral element involved in the logical group, nor indeed that the nullity of incompetence, of the unheard naivety, from which things would fall into place.</p>
<p>C’est pour parer à ce défaut, que j’ai produit le huit intérieur et généralement la topologie dont le sujet se soutient.</p>	<p>It is so as to defend against this fault that I have produced the internal eight and generally the topology by which the subject is supported.</p>	<p>It is to defend against this defect that I produced the internal eight and generally speaking the topology by which the subject is supported.</p>
<p>Ce qui doit disposer un membre de l’École à pareilles études est la prévalence que vous pouvez saisir dans l’algorithme plus haut produit, mais qui n’en demeure pas moins pour ce qu’on l’ignore, la prévalence manifeste où que ce soit : dans la psychanalyse en extension comme dans celle en intension, de ce que j’appellerai savoir textuel pour l’opposer à la notion référentielle qui la masque.</p>	<p>What must dispose a member of the School to similar studies is the prevalence that you can grasp in the algorithm produced above, but which still remains even if one is ignorant of it, the prevalence that is manifest everywhere: in psychoanalysis in extension as in psychoanalysis in intension—the prevalence of what I will call textual knowledge so as to contrast it with the referential notion that masks it.</p>	<p>What must make a member of the School ready for such studies is the prevalence that you can grasp in the algorithm produced above, but which still remains even if it is ignored, the prevalence manifest everywhere: in psychoanalysis in extension as in that in intension, the prevalence of what I will call textual knowledge so as to oppose it to the referential notion that masks it.</p>
<p>De tous les objets que le langage ne propose pas seulement au savoir, mais qu’il a d’abord mis au monde de la réalité, de la réalité de l’exploitation interhumaine, on ne peut dire que le psychanalyste soit expert. Ça vaudrait mieux, mais c’est de fait plutôt court.</p>	<p>It cannot be said that the psychoanalyst is an expert on all the objects that language not only proposes to knowledge but has first placed in the world of reality, the reality of interhuman exploitation. That would be better, but it is in fact rather short.</p>	<p>It cannot be said that the psychoanalyst is an expert on all the objects that language not only proposes to knowledge, but has first given birth to in reality, the reality of interhuman exploitation. It would be worth more, but it is in fact rather limited.</p>
<p>Le savoir textuel n’était pas parasite à avoir animé une logique dont la nôtre trouve leçon à sa surprise (je parle de celle du Moyen (22)Âge), et ce n’est pas à ses dépens qu’elle a su faire face au</p>	<p>Textual knowledge was not superfluous in having enlivened a logic from which ours can learn a lesson to its surprise (I am speaking of Mediaeval logic), and it is not to its detriment that it was able to confront the relationship of</p>	<p>Textual knowledge was not parasitical in having animated a logic from which to its surprise ours could learn a lesson (I am speaking of that of the Middle Ages) and it is not to its detriment that it was able to face up to (22) the relationship of the</p>

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rapport du sujet à la Révélation	the subject to Revelation.	subject to Revelation.
Ce n'est pas de ce que la valeur religieuse de celle-ci nous est devenue indifférente, que son effet dans la structure doit être négligé. La psychanalyse a consistance des textes de Freud, c'est là un fait irréfutable. On sait ce que, de Shakespeare à Lewis Carroll, les textes apportent à son génie et à ses praticiens.	It is not the case that since the religious value of the latter has become indifferent to us its effect within the structure has to be neglected. Psychoanalysis derives its consistency from Freud's texts—this is an irrefutable fact. We know what texts from Shakespeare to Lewis Carroll contribute to its genius and to its practitioners.	It is not because the religious value of the latter has become indifferent to us, that its effect within the structure should be neglected. Psychoanalysis derives its consistency from Freud's texts – this is an irrefutable fact. We know what texts, from Shakespeare to Lewis Carroll, contribute to its genius and to its practitioners.
Voilà le champ où se discerne qui admettre à son étude. C'est celui dont le sophiste et le talmudiste, le colporteur de contes et l'aède ont pris la force, qu'à chaque instant nous récupérons plus ou moins maladroitement pour notre usage.	That is the field where who is to be admitted to its study can be discerned. It is the field from which the sophist, the Talmudist, the salesman of fables and <i>l'aède</i> have derived their force, which at every moment we are more or less awkwardly retrieving for our own use.	Here is the field in which it can be discerned who to admit to its study. It is the one from which the sophist and the Talmudist, the seller of tales and the <i>aède</i> * have drawn the power, that at every instant we are more or less awkwardly salvaging for our use. <i>*rgk-An epic poet.</i>
Qu'un Lévi-Strauss en ses mythologiques, lui donne son statut scientifique, est bien pour nous faciliter d'en faire seuil à notre sélection.	The fact that a Lévi-Strauss in his mythologies gives this field its scientific status helps us to turn it into a threshold for our selection.	That a Levi-Strauss in his mythologies, gives it its scientific status, is something that facilitates us in making it a threshold for our selection.
Rappelons le guide que donne mon graphe à l'analyse et l'articulation qui s'en isole du désir dans les instances du sujet.	Let us recall the guide that my graph gives for the analysis, and the articulation that can be extracted from it, of desire in the agencies of the subject.	Let us recall the guidance that my graph gives for analysis, and the articulation of desire in the agencies of the subject that can be extracted from it.
C'est pour noter l'identité de l'algorithme ici précisé, avec ce qui est connoté dans <i>le Banquet</i> comme ἀγάλμα	This is so as to note the identity of the algorithm that is here spelt out, with what is designated in <i>The Symposium</i> as ἀγάλμα, (agalma).	This to note the identity of the algorithm here specified, to what is connoted in the <i>Symposium</i> as <i>agalma</i> .
Où est mieux dit que ne l'y fait Alcibiade, que les embûches d'amour du transfert n'ont de fin que d'obtenir ce dont il pense que Socrate est le contenant ingrat ?	Where is it better said than it is here by Alcibiades that the traps of transference love have no end but that of obtaining what he thinks Socrates is the ungrateful container of?	Where is it better said than Alcibiades does here, that the traps of transference love have no end but that of obtaining what he thinks Socrates is the ungrateful container of?
Mais qui sait mieux que Socrate qu'il ne	But who knows better than Socrates that he	But who knows better than Socrates that he only

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détient que la signification qu'il engendre à retenir ce rien, ce qui lui permet de renvoyer Alcibiade au destinataire présent de son discours, Agathon (comme par hasard) : ceci pour vous apprendre qu'à vous obséder de ce qui dans le discours du psychanalysant vous concerne, vous n'y êtes pas encore	holds only the meaning he engenders in retaining this nothing, which enables him to refer Alcibiades to the actual addressee of his discourse, Agathon (as if by chance): this is to teach you that if you are obsessed with what in the discourse of the psychoanalysand concerns you, you do not understand yet.	holds the signification he engenders by retaining this nothing, which allows him to refer Alcibiades to the present addressee of his discourse, Agathon (as it happens): this to teach you that by being obsessed with what concerns you in the discourse of the psychoanalysand, you still have not got it.
Mais est-ce là tout ? quand ici le psychanalysant est identique à l'ἄγαλμα la merveille à nous éblouir, nous tiers, en Alcibiade.	But is that everything, when here the psychoanalysand is identical with the ἀγαλμα, the marvel that dazzles us, the third party, in Alcibiades?	But is that all, when here the psychoanalysand is identical to the <i>agalma</i> , the marvel that dazzles us, as third party in Alcibiades?
N'est-ce pas pour nous occasion d'y voir s'isoler le pur biais du sujet comme rapport libre au signifiant, celui dont s'isole le désir du savoir comme désir de l'Autre.	Isn't this the occasion for us to see isolated therein the pure aspect of the subject as free relation to the signifier, the one from which the desire for knowledge as desire of the Other can be isolated?	Is this not the opportunity for us to see being isolated therein the pure aspect of the subject as free relationship to the signifier, the one from which the desire for knowledge as desire of the Other is be isolated?
Comme tous ces cas particuliers qui font le miracle grec, celui-ci ne nous présente que fermée la boîte de Pandore.	As in all these particular cases that make up the miracle of the Greeks, this one presents us with only a closed Pandora's box.	Like all these particular cases that make the Greek miracle, this one only presents us with the Pandora's box closed.
Ouverte, c'est la psychanalyse, dont Alcibiade n'avait pas besoin. [5]	Open, it is psychoanalysis, which Alcibiades had no need of.	Opened it is psychoanalysis, of which Alcibiades had no need of.
Avec ce que j'ai appelé la fin de partie, nous sommes – enfin – (23) à l'os de notre propos de ce soir. La terminaison de la psychanalyse dite superfétatoirement didactique, c'est le passage en effet du psychanalysant au psychanalyste	With what I have called the end of the part, we have—finally—come to the core of our proposition for this evening. The end of a psychoanalysis, superfluously said to be training ( <i>didactique</i> ) is the effective passage from psychoanalysand to psychoanalyst.	With what I have called here the endgame, we have – finally – come (23) to the core of our proposal this evening. The termination of psychoanalysis, superfluously called didactic, is in effect passage from psychoanalysand to psychoanalyst.
Notre propos est d'en poser une équation dont la constante est l'ἄγαλμα.	Our proposition is to give an equation for this whose constant is the ἀγαλμα.	Our purpose is to pose an equation whose constant is the <i>agalma</i> .
Le désir du psychanalyste, c'est son énonciation, laquelle ne saurait s'opérer	The psychoanalyst's desire is his enunciation, which is able to be operative only if this desire	The psychoanalyst's desire is its enunciating which can operate only from the fact that it

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qu'à ce qu'il y vienne en position de l'x :	comes into the position of the x:	comes there in the position of the x:
de cet x même, dont la solution au psychanalysant livre son être et dont la valeur se note ( $-\phi$ ), la béance que l'on désigne comme la fonction du phallus à l'isoler dans le complexe de castration, ou (a) pour ce qui l'obture de l'objet qu'on reconnaît sous la fonction approchée de la relation prégénitale. (C'est elle que le cas Alcibiade se trouve annuler : ce que connote la mutilation des Hermès.)	of this very x whose solution delivers the psychoanalysand his being and whose value is written [either] ( $-\phi$ ), the gap that, if one isolates it in the castration complex, is designated as the function of the phallus, or (a) for what obturates it with the object that can be recognised in the function approximated by the pregenital relation. (It is this relation that the case of Alcibiades happens to annul: which the mutilation of the Hermes connotes.)	of this very x whose solution delivers to the psychoanalysand his being and whose value is written ( $-\phi$ ), the gap that one designates as the function of the phallus to be separated out in the castration complex, or (o) for what obturates it with the object that is recognized in the approximated function of the pregenital relation. (It is this that the case of Alcibiades is found to have cancelled out which it connoted by the mutilation of the Hermes.)
La structure ainsi abrégée vous permet de vous faire idée de ce qui se passe au terme de la relation du transfert, soit : quand le désir s'étant résolu qui a soutenu dans son opération le psychanalysant, il n'a plus envie à la fin d'en lever l'option, c'est-à-dire le reste qui comme déterminant sa division, le fait déchoir de son fantasme et le destitue comme sujet	The structure thus abridged enables you to form the idea of what happens at the end of the transference relation—that is, once desire has resolved who it was that sustained the psychoanalysand in his operation, at the end he no longer wants to take up the option, that is, the remainder that as determining his division brings about his fall from his fantasy and makes him destitute as subject.	The structure thus abridged allows you to form an idea of what happens at the end of the transference relation, that is: when the desire that sustained the psychoanalysand in his operation is resolved, he no longer wants at the end to take up its option, that is the remainder which as the determinant of his division, makes it fall from his phantasy and destitutes him as subject.
Voilà-t-il pas le grand <i>motus</i> qu'il nous faut garder entre nous, qui en prenons, psychanalystes, notre suffisance, alors que la béatitude s'offre au-delà de l'oublier nous-même ?	Isn't this the great secret that we have to keep to ourselves who, psychoanalysts, derive our sufficiency from it, whereas beatitude is being offered beyond through our forgetting it ourselves?	Is this not the great secret that we psychoanalysts have to keep mum about, since we derive our self-sufficiency from it, when beatitude is being offered beyond by our forgetting it ourselves?
N'irions-nous à l'annoncer, décourager les amateurs ? La destitution subjective inscrite sur le ticket d'entrée..., n'est-ce point provoquer l'horreur, l'indignation, la panique, voire l'attentat, en tout cas donner le prétexte à objection de principe ?	Wouldn't we be going to announce it, discourage the amateurs? Subjective destitution is written on the entry ticket . . . , isn't this to provoke horror, indignation, panic, or even outrage, in any case give pretext for an objection in principle?	Would we not by announcing it, discourage those who might take it up? Subjective destitution is written on the entry ticket...? Is this not enough to provoke horror, indignation, panic, or even outrage, in any case to give a pretext for an objection in principle?

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<p>Seulement faire interdiction de ce qui s'impose de notre être, c'est nous offrir à un retour de destinée qui est malédiction. Ce qui est refusé dans le symbolique, rappelons-en le verdict lacanien, reparaît dans le réel.</p>	<p>Merely making a prohibition of what in our being is indispensable is to offer ourselves to a return of destiny that is a malediction. What is refused in the symbolic, recall the Lacanian finding, reappears in the real.</p>	<p>Simply to prohibit what is indispensable to our being, is to expose ourselves to a turn of fate that is a curse. What is refused in the symbolic, let us recall the Lacanian verdict on it, reappears in the real.</p>
<p>Dans le réel de la science qui destitue le sujet bien autrement dans notre époque, quand seuls ses tenants les plus éminents, un Oppenheimer, s'en affolent.</p>	<p>—in the real of science which destitutes the subject very differently in our epoch, when alone its most eminent supporters, an Oppenheimer, are infatuated by it.</p>	<p>In the real of science which destitutes the subject very differently in our epoch, where only its most eminent supporters, Oppenheimer for example, are terrified by it.</p>
<p>Voilà où nous démissionnons de ce qui nous fait responsables, à savoir : la position où j'ai fixé la psychanalyse dans sa relation à la science, celle d'extraire la vérité qui lui répond en des termes dont le reste de voix nous est alloué.</p>	<p>This is where we renounce what it is that makes us responsible, namely: the position in which I have fixed psychoanalysis in relation to science, that of extracting the truth that answers it in terms in which the remainder of the votes are distributed.</p>	<p>This is where we give up on what makes us responsible, namely: the position in which I have fixed psychoanalysis in relation to science, that of extracting the truth that responds to it in terms whose quiet voice is allocated to us.</p>
<p>De quel prétexte abritons-nous ce refus, quand on sait bien (24)quelle insouciance protège vérité et sujets tout ensemble, et qu'à promettre aux seconds la première, cela ne fait ni chaud ni froid qu'à ceux qui déjà en sont proches.</p>	<p>Under what pretext do we shelter this refusal, when it is well known what carelessness protects both truth and subjects together and that in promising the former to the latter, this is neither here nor there except for those who are already close to it.</p>	<p>Under what pretext do we shelter this refusal, when it is well known (24) what insouciance protects both truth and subjects, and that promising the first to the second, is neither here nor there except for those who are already close to it.</p>
<p>Parler de destitution subjective n'arrêtera jamais l'innocent, qui n'a de loi que son désir. Nous n'avons de choix qu'entre affronter la vérité ou ridiculiser notre savoir.</p>	<p>Speaking of subjective destitution will never stop the innocent whose only law is his desire. The only choice we have is to confront the truth or ridicule our knowledge.</p>	<p>To speak of subjective destitution will never stop the innocent, whose only law is his desire. We have no choice between confronting the truth or ridiculing our knowledge.</p>
<p>Cette ombre épaisse à recouvrir ce raccord dont ici je m'occupe, celui où le psychanalysant passe au psychanalyste, voilà ce que notre École peut s'employer à dissiper. Je n'en suis pas plus loin que</p>	<p>This dark cloud that covers this juncture I am concerned with here, the one at which the psychoanalysand passes to becoming a psychoanalyst—that is what our School can work at dissipating. I am no further advanced</p>	<p>The dense shadow covering the linkage I am concerned with here, the one at which the psychoanalysand becomes a psychoanalyst, this is what our School can work at dissipating. I am no further advanced than you in this work that</p>

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<p>vous dans cette œuvre qui ne peut être menée seul, puisque la psychanalyse en fait l'accès</p>	<p>than you in this work that one cannot carry out alone, since psychoanalysis creates the means of access to it.</p>	<p>cannot be carried out alone, since psychoanalysis is the access to it.</p>
<p>Je dois me contenter ici d'un flash ou deux à la précéder.</p>	<p>I must restrict myself to a news flash or two to precede it.</p>	<p>I must restrict myself to a headline or two to precede it.</p>
<p>À l'origine de la psychanalyse, comment ne pas rappeler ce que, d'entre nous, a fait enfin Mannoni, que le psychanalyste, c'est Fliess, c'est-à-dire le médicastre, le chatouilleur de nez, l'homme à qui se révèle le principe mâle et le femelle dans les nombres 21, 28, ne vous en déplaise, bref ce savoir que le psychanalysant, Freud le scientifique, comme s'exprime la petite bouche des âmes ouvertes à l'œcuménisme, rejette de toute la force du serment qui le lie au programme d'Helmholtz et de ses complices.</p>	<p>At the origins of psychoanalysis, how can we not recall—which, amongst us, Mannoni finally did—that the psychoanalyst is Fliess, that is, the quack, the nose tickler, the man to whom the male-female principle is revealed in the numbers 21, 28, if you don't mind, in short this knowledge that the psychoanalysand, Freud the scientist, as the little mouth of the souls open to oecumenicalism say, rejects with all the force of the oath that binds him to the program of Helmholtz and his accomplices.</p>	<p>At the origin of psychoanalysis how can we not recall what one of our number, Mannoni, finally did, that the psychoanalyst is Fliess, namely the quack, the nose tickler, the man to whom the male-female principle is revealed in the numbers 21, 28*, if you don't mind in short this knowledge, that the psychoanalysand, Freud the scientist, as the fastidious souls open to ecumenism put it, rejects with all the force of the oath that binds him to the programme of Helmholtz* and his accomplices. * Fliess's male period was actually 23 days. *Du Bois-Reymond reports that Helmholtz and Brücke had "pledged a solemn oath to put into effect this truth: "No other forces than the common physical-chemical ones are active within the organism".</p>
<p>Que cet article ait été donné à une revue qui ne permettait guère que le terme du : « sujet supposé savoir » y parût autrement que perdu au milieu d'une page, n'ôte rien au prix qu'il peut avoir pour nous.</p>	<p>The fact that this article was given to a review that barely allowed even the term, "supposed subject of knowledge", to appear in any other way than buried in the middle of a page detracts nothing from the value it can have for us.</p>	<p>The fact that this article was published in a review that barely allows the term: 'subject supposed to know' to appear otherwise than buried in the middle of a page, takes nothing from the price it can have for us.</p>
<p>En nous rappelant « l'analyse originelle », il nous remet au pied de la dimension de mirage où s'assoit la position du psychanalyste et nous suggère qu'il n'est pas sûr qu'elle soit réduite tant qu'une critique scientifique n'aura pas été</p>	<p>In drawing our attention to this "original analysis" he returns us to the base of the dimension of mirage in which the position of the analyst is installed and suggests to us that it is not certain that it will be eliminated so long as a scientific critique has not been established</p>	<p>In reminding us of the original analysis, he confronts us again with the dimension of mirage on which the position of the analyst is based and suggests to us that it is not certain that it will be reduced so long as a scientific critique has not been established in our discipline.</p>

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<p>établie dans notre discipline.[6]</p>	<p>in our discipline.</p>	
<p>Le titre prête à la remarque que la vraie originelle ne peut être que la seconde, de constituer la répétition qui de la première fait un acte, car c’est elle qui y introduit l’après-coup propre au temps logique, qui se marque de ce que le psychanalysant est passé au psychanalyste. (je veux dire Freud lui-même qui sanctionne là de n’avoir pas fait une autoanalyse.)</p>	<p>The title lends itself to the remark that the true original can only be the second one, through constituting the repetition that makes the first into an act, for it is that that introduces therein the deferred action (<i>après-coup</i>) appropriate to logical time, which is marked by the fact that the psychoanalysand has passed to becoming a psychoanalyst. (I mean Freud himself who ratifies there through not having done a self-analysis.)</p>	<p>The title lends itself to the remark that the true original can only be the second, by constituting the repetition that makes the first into an act, for this is what introduces into it the after effect proper to logical time, which is marked by the fact that the psychoanalysand has become a psychoanalyst. (I mean Freud himself confirms there that he did not do a self-analysis.)</p>
<p>Je me permets en outre de rappeler à Mannoni que la scansion du temps logique inclut ce que j’ai appelé le moment de comprendre, (25)justement de l’effet produit (qu’il reprenne mon sophisme) par la non-compréhension, et qu’à éluder en somme ce qui fait l’âme de son article il aide à ce qu’on comprenne à-côté.</p>	<p>I take the liberty moreover of reminding Mannoni that the scansion of logical time includes what I have called the moment for understanding, the moment, precisely, of the effect produced (I ask him to return to my sophism) by nonunderstanding, and that in avoiding, in sum, what constitutes the soul of his article he contributes to its being understood in a way that misses the point.</p>	<p>I take the liberty moreover of reminding Mannoni that the scansion of logical time includes what I have called the moment of comprehending, precisely, (25) from the effect produced (let him take up again my sophism) by incomprehension, and that by dodging, in short, what constitutes the soul of his article he helps it to be comprehended inaccurately.</p>
<p>Je rappelle ici que le tout-venant que nous recrutons sur la base de « comprendre ses malades », s’engage sur un malentendu qui n’est pas sain comme tel.</p>	<p>I remind you that the hoi polloi that we recruit on the basis of “understanding the ill” connect themselves to a misunderstanding that is not in itself healthy.</p>	<p>I remind you here that the run-of-the-mill people that we recruit on the basis of understanding their patients, are starting from a misunderstanding that in itself is not healthy.</p>
<p>Flash maintenant où nous en sommes. Avec la fin de l’analyse hypomaniaque, décrite par notre Balint comme le dernier cri, c’est le cas de le dire, de l’identification du psychanalysant à son guide, – nous touchons la conséquence du refus dénoncé plus haut (louche refus : <i>Verleugnung</i> ?), lequel ne laisse plus</p>	<p>A news flash to where we are now. With the end of hypomanic analysis, described by our Balint as being the last word, as it were, of the psychoanalysand’s identification with his guide, we touch upon the consequence of the refusal denounced above (a shady refusal: <i>Verleugnung</i>?), which no longer leaves anything but the refuge of what is the order of the day,</p>	<p>A quick word now about where we are. With the hypomanic end of analysis, described by our friend Balint as the last word, make no mistake, of the psychoanalysand’s identification to his guide, - we touch on the consequence of the refusal denounced above (a shady refusal: <i>Verleugnung</i>?), which no longer leaves anything but the refuge of the slogan, now adopted by the</p>

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que le refuge du mot d'ordre, maintenant adopté dans les sociétés existantes, de l'alliance avec la partie saine du moi, laquelle résout le passage à l'analyste, de la postulation chez lui de cette partie saine au départ. À quoi bon dès lors son passage par l'expérience.	now adopted by the existing societies, the alliance with the healthy part of the ego, which resolves the passage to becoming the psychoanalyst by postulating this healthy part in him at the outset. What point is there henceforth in his passing through the experience?	existing societies, of the alliance with the healthy part of the ego which resolves the passage to the analyst, by postulating in him at the outset this healthy part. What is the point then of his going through the experience?
Telle est la position des sociétés existantes. Elle rejette notre propos dans un au-delà de la psychanalyse.	That is the position of the existing societies. It rejects our proposal as being beyond psychoanalysis.	Such is the position of the existing societies. It rejects our proposal as being beyond psychoanalysis.
Le passage du psychanalysant au psychanalyste, a une porte dont ce reste qui fait leur division est le gond, car cette division n'est autre que celle du sujet, dont ce reste est la cause	The passage of the psychoanalysand to becoming a psychoanalyst has a door of which this remainder that brings about their division is the hinge, for this division is nothing but the division of the subject, of which this remainder is the cause.	The passage from psychoanalysand to psychoanalyst, has a door whose hinge is this remainder that constitutes their division, for this division is none other than that of the subject, of which this remainder is the cause.
Dans ce virage où le sujet voit chavirer l'assurance qu'il prenait de ce fantasme où se constitue pour chacun sa fenêtre sur le réel, ce qui s'aperçoit, c'est que la prise du désir n'est rien que celle d'un désêtre.	In this change of tack where the subject sees the assurance he gets from this fantasy, in which each person's window onto the real is constituted, capsize, what can be perceived is that the foothold of desire is nothing but that of a <i>désêtre</i> , disbeing.	In this change of tack where the subject sees capsizing the assurance he got from this phantasy in which each person's window onto the real is constituted, what is perceived, is that the grasp of desire is nothing but that of <i>désêtre</i> (lack of being).
En ce désêtre se dévoile l'inessentiel du sujet supposé savoir, d'où le psychanalyste à venir se voue à l'ἄγαλμα de l'essence du désir, prêt à le payer de se réduire, lui et son nom, au signifiant quelconque*.  * [S <sup>q</sup> ]	In this <i>désêtre</i> what is inessential in the supposed subject of knowledge is unveiled, from which the psychoanalyst to come dedicates him- or herself to the <i>agalma</i> of the essence of desire, ready to pay for it through reducing himself, himself and his name, to any given signifier*.  * [S <sup>a</sup> ], which is [S <sup>q</sup> ] on the diagram	In this <i>désêtre</i> the inessentiality of the subject supposed to know is unveiled, from which the psychoanalyst comes to dedicate himself to the <i>agalma</i> of the essence of desire, ready to pay for it by being reduced, himself and his name, to any signifier whatsoever*.  * [S <sup>a</sup> ] which is [S <sup>q</sup> ] on the diagram
Car il a rejeté l'être qui ne savait pas la cause de son fantasme, au moment même où enfin ce savoir supposé, il l'est	For he has rejected the being that did not know the cause of its fantasy, at the very moment at which he has finally become this supposed	For he has rejected the being that did not know the cause of his phantasy at the very moment at which he has finally become this supposed

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devenu.	subject of knowledge.	knowledge.
“ Qu’il sache de ce que je ne savais pas de l’être du savoir, et qu’il s’efface ». <i>Sicut palea</i> , comme Thomas dit de son œuvre à la fin de sa vie, – comme du fumier.	“Would that he know, about what I didn’t know about the being of desire, how things stand with it, having come into the being of knowledge, and that he disappear.” <i>Sicut palea</i> , as Thomas says of his work at the end of his life,—like dung.	‘Let him know from what I did not know about the being of desire, how things stand with him, having come to the being of knowledge, and let him efface himself.’ <i>Sicut palea</i> , as St. Thomas said of his work at the end of his life, like manure.
Ainsi l’être du désir rejoint l’être du savoir pour en renaître à ce (26)qu’ils se nouent en une bande faite du seul bord où s’inscrit un seul manque, celui que soutient l’ἀγαλμα.	Thus the being of desire reunites with the being of knowledge and is thereby reborn, in their being bound together in a one-sided strip on which a single lack is inscribed, the one that the <i>agalma</i> sustains.	In this way the being of desire rejoins the being of knowledge in (26) order to be reborn from it by their being knotted in a strip with a single edge on which a single lack is inscribed, the one that sustains the <i>agalma</i> .
La paix ne vient pas aussitôt sceller cette métamorphose où le partenaire s’évanouit de n’être plus que savoir vain d’un être qui se dérobe	Peace does not immediately seal this metamorphosis in which the partner vanishes through being no more than the vain knowledge of a being that conceals itself.	Peace does not forthwith seal this metamorphosis in which the partner vanishes for being no more than vain knowledge of a being that slips away.
Touchons là la futilité du terme de liquidation pour ce trou où seulement se résout le transfert. Je n’y vois, contre l’apparence, que dénégarion du désir de l’analyste.	Here we touch upon the futility of the term “liquidation” for this hole in which only the transference is resolved. I can only detect here, contrary to appearances, the denial of the analyst’s desire.	Here we touch upon the futility of the term liquidation for this hole in which alone the transference is resolved. Contrary to appearances, I see in it only the denegation of the analyst’s desire.
Car qui, à apercevoir les deux partenaires jouer comme les deux pales d’un écran tournant dans mes dernières lignes, ne peut saisir que le transfert n’a jamais été que le pivot de cette alternance même.	For who, in perceiving the two partners play like the two panels of a rotating screen in my previous lines, can not grasp that the transference has only ever been the pivot of this alternation itself.	For who, in perceiving the two partners operate like the two vanes of a rotating screen in my last lines, can fail to grasp that the transference has never been anything but the pivot of this alternation itself.
Ainsi de celui qui a reçu la clef du monde dans la fente de l’impubère, le psychanalyste n’a plus à attendre un regard, mais se voit devenir une voix.	Thus from him who received the key to the world in the split of the prepubescent, the psychoanalyst no longer has to expect a look, but sees himself become a voice.	Thus from him who received the key to the world in the slit of the prepubescent, the psychoanalyst should no longer expect a look but sees himself become a voice.
Et cet autre qui, enfant, a trouvé son représentant représentatif dans son irruption à travers le journal déployé dont s’abritait le champ d’épandage des	And this other who as a child found his representative representative <sup>6</sup> in its irruption across the unfolded newspaper behind which the sewage farm of his progenitor’s thoughts	And this other who, as a child, found his representative of representation in its irruption through the open newspaper behind which the dung heap of his progenitor’s thoughts sheltered,

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<p>pensées de son géniteur, renvoie au psychanalyste l'effet d'angoisse où il bascule dans sa propre déjection.</p>	<p>shelter, refers the effect of anxiety where he see-saws in his own dejection to the psychoanalyst. TN.6:i.e., "ideational representative" in [the] S.E.</p>	<p>refers to the psychoanalyst the anxiety effect when he tips over into his own excrement.</p>
<p>Ainsi la fin de la psychanalyse garde en elle une naïveté, dont la question se pose si elle doit être tenue pour une garantie dans le passage au désir d'être psychanalyste. [7]</p>	<p>Thus the end of psychoanalysis harbours naivety, which raises the question whether it must be taken as a guarantee in the passage to the desire to be a psychoanalyst.</p>	<p>Thus the end of analysis contains in itself a naivety which raises the question of whether it should be taken as a guarantee in the passage to the desire to be a psychoanalyst.</p>
<p>D'où pourrait donc être attendu un témoignage juste sur celui qui franchit cette passe, sinon d'un autre qui, comme lui, l'est encore, cette passe, à savoir en qui est présent à ce moment le désêtre où son psychanalyste garde l'essence de ce qui lui est passé comme un deuil, sachant par là, comme tout autre en fonction de didacticien, qu'à eux aussi ça leur passera.</p>	<p>From where then could an accurate testimony on whoever crosses this pass be expected, if not from an other who, like him, is still this pass, namely in whom at this moment is present the <i>désêtre</i> where his psychoanalyst harbours the essence of what has been passed on to him like a bereavement, knowing thereby, like any other in the function of training analyst, that it will pass onto them, too.</p>	<p>From where then could a fair testimony on whoever goes through this <i>passe</i> to be expected, if not from another who, like him, still is in, this <i>passe</i>, namely in whom there is present at this moment the <i>désêtre</i> in which his psychoanalyst guards the essence of what has happened to him as a bereavement, knowing thereby, like any other in the function of didacticien, that for them too it will pass.</p>
<p>Qui pourrait mieux que ce psychanalysant dans la passe, y authentifier ce qu'elle a de la position dépressive ? Nous n'éversons là rien dont on se puisse donner les airs, si on n'y est pas.</p>	<p>Who would be better able than this psychoanalysand in the pass to authenticate therein what it contains of the depressive position? We air there nothing about which, if one is not in it, one can take on airs.</p>	<p>Who would be better able than this psychoanalysand in the <i>passe</i>, to authenticate therein what it has in terms of the depressive position? We are airing here nothing about which (if one is not in it) one can take on the air.</p>
<p>C'est ce que je vous proposerai tout à l'heure comme l'office à confier pour la demande du devenir analyste de l'École à certains que nous y dénommerons : passeurs.</p>	<p>This is what I will shortly propose to you as the function to be conferred, for the demand to become an analyst of the School, upon certain people whom we will therein call "passers".</p>	<p>This is what I will shortly propose to you as the office to be entrusted for the demand to become an analyst of the School to some whom we will therein name '<i>passeurs</i>'.</p>
<p>Ils auront chacun été choisi par un analyste de l'École, celui qui peut répondre de ce qu'ils sont en cette passe</p>	<p>Each of them will have been chosen by an analyst of the School, he who can answer for what they are in that pass or for what they have</p>	<p>Each one of them will have been chosen by an analyst of the School who can answer for the fact that they are in that <i>passe</i> or that they have come</p>

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ou de ce qu'ils y soient revenus, bref encore liés au dénouement de leur expérience personnelle.	become <sup>7</sup> there—in short, still bound to the outcome of their personal experience. TN.7: Reading devenu for revenu.	back to it, in short still tied to the solution of their own personal experience.
C'est à eux qu'un psychanalysant, pour se faire autoriser comme (27)analyste de l'École, parlera de son analyse, et le témoignage qu'ils sauront accueillir du vif même de leur propre passé sera de ceux que ne recueille jamais aucun jury d'agrément, La décision d'un tel jury en serait donc éclairée, ces témoins bien entendu n'étant pas juges.	It is to them that a psychoanalysand, in order to have himself authorised as an analyst of the School, will speak about his analysis, and the testimony that they will be able to receive from the very heart of their own pass will be of a kind that no jury of agreement will ever collect. The decision of such a jury would therefore be enlightened by this, these witnesses of course not being judges.	It is to them that a psychoanalysand, in order to have himself (27) authorized as an analyst of the School, will talk about his analysis, and the testimony that they will be able to receive from the quick of their own past will be of a kind that no committee ever picks up. The decision of such a committee will therefore be illuminated by this, these witnesses of course not being judges.
Inutile d'indiquer que cette proposition implique une cumulation de l'expérience, son recueil et son élaboration, une sériation de sa variété, une notation de ses degrés.	There is no need to point out that this proposition implies a cumulation of experience, its compilation and elaboration, an ordering of its varieties, a notation of its degrees.	No need to point out that this proposal implies an accumulation of experience, its compilation and elaboration, an organising of its varieties, a notation of its degrees.
Qu'il puisse sortir des libertés de la clôture d'une expérience, c'est ce qui tient à la nature de l'après-coup dans la signification.	That liberties can emerge from the closing of an experience is due to the nature of deferred action in significance.	That liberties can emerge from the closing of an experience, is due to the nature of after effect in significance [ <i>signification+ jouissance?</i> ]
De toute façon cette expérience ne peut pas être éludée. Ses résultats doivent être communiqués : à l'École d'abord pour critiques, et corrélativement mis à portée de ces sociétés qui, tout exclus qu'elles nous aient faits, n'en restent pas moins notre affaire.	In any case this experience cannot be evaded. Its results must be communicated: to the School initially for criticism, and correlatively placed within reach of those societies which, as excluded as we have been by them, remain our concern nonetheless.	In any case this experience cannot be eluded. Its results must be communicated: first to the School for a critique, and correlatively made available to those societies which however excluded they have made us, are of no less concern to us.
Le jury fonctionnant ne peut donc s'abstenir d'un travail de doctrine, au-delà de son fonctionnement de sélecteur.	Any functioning jury therefore cannot abstain from working on the doctrine, over and above its function of selection.	The committee as it functions cannot therefore stand aloof from working on doctrine, over and above its function of selecting.
Avant de vous en proposer une forme, je veux indiquer que conformément à la	Before proposing a form for it I want to indicate that, consistent with the topology of the	Before proposing to you a form for it, I want to indicate that in conformity with the topology of

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<p>topologie du plan projectif, c'est à l'horizon même de la psychanalyse en extension, que se noue le cercle intérieur que nous traçons comme béance de la psychanalyse en intension.</p>	<p>projective plane, it is on the very horizon of psychoanalysis in extension that the internal circle we outline as the gap of psychoanalysis in intension closes.</p>	<p>the projective plane, it is on the very horizon of psychoanalysis in extension, that there is knotted the internal circle that we trace out as the gap of psychoanalysis in intention.</p>
<p>Cet horizon, je voudrais le centrer de trois points de fuite perspectifs, remarquables d'appartenir chacun à l'un des registres dont la collusion dans l'hétérotopie constitue notre expérience.</p>	<p>I would like to centre this horizon with three vanishing points of perspective, each one remarkable for belonging to one of the registers whose collusion in heterotopy constitutes our experience.</p>	<p>I would like to centre this horizon, with three vanishing points of perspective, each one remarkable for belonging to one of the registers whose collusion in heterotopy constitutes our experience.</p>
<p>Dans le symbolique, nous avons le mythe œdipien.</p>	<p>In the symbolic we have the Oedipal myth.</p>	<p>In the symbolic we have the oedipal myth.</p>
<p>Observons par rapport au noyau de l'expérience sur lequel nous venons d'insister, ce que j'appellerai techniquement la facticité de ce point. Il relève en effet d'une mythogénie, dont on sait qu'un des constituants est sa redistribution. Or l'Œdipe, d'y être ectopique (caractère souligné par un Kroeber), pose un problème.</p>	<p>Observe, in relation to the nucleus of the experience on which we have just insisted, what I shall technically call the facticity of this point. It stems in fact from a mythogeny, one of whose constituents is as we know its redistribution. Now, the Oedipus complex, through being ectopic (a characteristic emphasised by a Kroeber), poses a problem.</p>	<p>Let us note in relation to the nucleus of the experience on which we have just insisted, what I shall technically call the facticity of this point. It stems in fact from a mythogeny, one of its constituents is as we know its redistribution. Now the Oedipus complex, because it is ectopic to it, (a characteristic emphasized by someone like Kroeber), poses a problem.</p>
<p>L'ouvrir permettrait de restaurer, à la relativiser même, sa radicalité dans l'expérience.</p>	<p>Opening it would enable us to restore, even to put into perspective, its radicality in experience.</p>	<p>Opening it up would enable us to restore, even to relativise, its radicality in the experience.</p>
<p>Je voudrais éclairer ma lanterne simplement de ceci que, retirez l'Œdipe, et la psychanalyse en extension, dirai-je, devient tout entière justiciable du délire du président Schreber.</p>	<p>I would like to light my lantern simply with the fact that if you withdraw the Oedipus complex psychoanalysis in extension, I would say, falls entirely into the jurisdiction of President Schreber's delusion.</p>	<p>I would like to illuminate the essential point simply by the fact that if you take away the Oedipus complex, psychoanalysis in extension, I might say, becomes entirely justiciable from president Schreber's delusion.</p>
<p>(28) Contrôlez-en la correspondance point par point, certainement pas atténuée depuis que Freud l'a notée en n'en déclinant pas l'imputation. Mais</p>	<p>Go over the correspondences between them point by point—correspondences which have certainly not been attenuated since Freud noted them in not declining the imputation. But</p>	<p>(28) Check out their correspondence point by point, which has certainly not been attenuated since Freud noted it in not rejecting the charge. But let us leave what my seminar on Schreber</p>

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laissons ce que mon séminaire sur Schreber a offert à ceux qui pouvaient l'entendre.	let us leave what my seminar on Schreber offered to those capable of hearing it.	offered to those capable of hearing it.
Il y a d'autres aspects de ce point relatifs à nos rapports à l'extérieur, ou plus exactement à notre extraterritorialité, – terme essentiel en l'Écrit, que je tiens pour préface à cette proposition.	There are other aspects of this point that are relative to our relations with the outside, or more precisely with our extraterritoriality—an essential term in the <i>écrit</i> that I take as a preface to this proposition.	There are other aspects of this point relative to our relationships to the outside, or more precisely with our extra-territoriality, an essential term in the <i>Écrit</i> , that I hold to be a preface to this proposal.
Observons la place que tient l'idéologie œdipienne pour dispenser en quelque sorte la sociologie depuis un siècle de prendre parti, comme elle dut le faire avant, sur la valeur de la famille, de la famille existante, de la famille petite-bourgeoise dans la civilisation, – soit [8] dans la société véhiculée par la science. Bénéficions-nous ou pas de ce que là nous couvrons à notre insu ?	Observe the place that the Oedipal ideology holds in dispensing in some way sociology for a century, as it should have done beforehand, from taking sides over the value of the family, of the existing family, of the petit-bourgeois family in civilisation—that is, in the society that science conveys. Do we benefit or not from what we unwittingly cover up there?	Let us note the place that oedipal ideology holds in dispensing sociology in some way for a century, from taking sides as it should have done, on the value of the family of the existing family of the petit-bourgeois family in civilization, – that is in the society brought about by science. Do we benefit or not from what we unwittingly cover up there?
Le second point est constitué par le type existant, dont la facticité cette fois est évidente, de l'unité : société de psychanalyse, en tant que coiffée par un exécutif à l'échelle internationale.	The second point is constituted by the existing type, whose facticity is this time obvious, of unit: society of psychoanalysis in so far as it is headed by an executive at the international level.	The second point is constituted by the existing type, whose facticity is this time obvious, of unit: a society of psychoanalysis, <i>qua</i> capped by an executive at the international level.
Nous l'avons dit, Freud l'a voulu ainsi, et le sourire gêné dont il rétracte le romantisme de la sorte de <i>Komintern</i> clandestin auquel il a d'abord donné son blanc-seing (cf. Jones, cité dans mon <i>Écrit</i> ), ne fait que mieux le souligner.	As we have said, this is how Freud wanted it, and the embarrassed smile with which he retracted the romanticism of the sort of clandestine <i>Komintern</i> to which he had initially given carte blanche (cf. Jones, quoted in my <i>écrit</i> ) only emphasises this all the more.	As we have said, this is how Freud wanted it, and the embarrassed smile by which he retracted the romanticism of the sort of clandestine <i>Komintern</i> to which he had initially given a free hand (cf. Jones, quoted in my <i>Écrit</i> ) only underlines this all the more.
La nature de ces sociétés et le mode sur lequel elles obtempèrent, s'éclaire de la promotion par Freud de l'Église et de l'Armée comme modèles de ce qu'il	The nature of these societies and the manner of their compliance are illuminated by Freud's promotion of the Church and the Army as models of what he conceives as being the	The nature of these societies and the methods to which they comply is illuminated by Freud's promotion of the Church and the Army as models of what he conceives as being the structure of the

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conçoit comme la structure du groupe. (C'est par ce terme en effet qu'il faudrait traduire aujourd'hui <i>Masse</i> de sa <i>Massenpsychologie</i> .)	structure of the group. (It is by this term in fact that the <i>Masse</i> of <i>Massenpsychologie</i> should be translated today.)	group. (It is by this term in fact that the <i>Masse</i> of <i>Massenpsychologie</i> should be translated today).
L'effet induit de la structure ainsi privilégiée s'éclaire encore d'y ajouter la fonction dans l'Église et dans l'Armée du sujet supposé savoir. Étude pour qui voudra l'entreprendre : elle irait loin.	The induced effect of structure privileged in this way is further illuminated if one adds to it the function of the supposed subject of knowledge in the Church and in the Army. A study for whoever would like to undertake it: it would go a long way.	The effect induced by the structure privileged in this way is further illuminated by adding to it the function in the Church and in the Army of the subject supposed to know. A study for whoever would like to undertake it: it would go far.
À s'en tenir au modèle freudien, apparaît de façon éclatante la faveur qu'en reçoivent les identifications imaginaires, et du même coup la raison qui enchaîne la psychanalyse en intension à y limiter sa considération, voire sa portée.	If we stay with the Freudian model the favour that imaginary identifications receive from them appears in a striking manner, as does the reason that binds psychoanalysis in intension to restricting its consideration, even its significance, to that.	Staying with the Freudian model, the favour that imaginary identifications receive from it appear in a striking manner, as does the reason that binds psychoanalysis in intension by limiting its consideration, even its import, to that.
Un de mes meilleurs élèves en a fort bien reporté le tracé sur l'Œdipe lui-même en définissant la fonction du Père idéal.	One of my better students has transposed its outline onto the Oedipus complex itself by defining the function of the ideal Father.	One of my best students has very clearly transposed its outline onto the Oedipus complex itself by defining the function of the ideal Father.
Cette tendance, comme on dit, est responsable de la relégation au point d'horizon précédemment défini de ce qui est qualifiable œdipien dans l'expérience.	This tendency, as they say, is responsible for relegating what can be qualified as Oedipal in [analytic] experience to the previously defined point on the horizon.	This tendency, as they say, is responsible for relegating to the previously defined point on the horizon what can be qualified as Oedipal in the experience.
(29) La troisième facticité, réelle, trop réelle, assez réelle pour que le réel soit plus bégueule à le promouvoir que la langue, c'est ce que rend parlable le terme du : camp de concentration, sur lequel il nous semble que nos penseurs, à vaguer de l'humanisme à la terreur, ne se sont pas assez concentrés.	The third facticity, real, all too real, sufficiently real for it to be the case that the real is more prudish than language about promoting it, is what the term "concentration camp" renders speakable, on which it seems that our thinkers, in drifting from humanism to the terror, have not sufficiently concentrated.	(29) The third facticity, real, all too real, real enough for the real to be more prudish than the tongue in promoting it, is what the term concentration camp renders speakable, about which it seems our thinkers, in wandering from humanism to terror, have not concentrated enough.
Abrégeons à dire que ce que nous en avons vu émerger, pour notre horreur,	Let me summarise by saying that what we have seen emerge from this, to our horror,	Let me abbreviate by saying that what we have seen emerge from this, to our horror, represents

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représente la réaction de précurseurs par rapport à ce qui ira en se développant comme conséquence du remaniement des groupements sociaux par la science, et nommément de l'universalisation qu'elle y introduit.	represents the reaction of precursors in relation to what will unfold as a consequence of the rearranging of social groupings by science and, notably, of the universalisation science introduces into them.	the reaction of precursors as compared with what will go on developing as the consequence of reshaping social groups by science, and especially of the universalisation it introduces into them.
Notre avenir de marchés communs trouvera sa balance d'une extension de plus en plus dure des procès de segregation.	Our future as common markets will be balanced by an increasingly hard-line extension of the process of segregation.	Our future as common markets will be balanced by an increasingly hardline extension of judicial acts of segregation.
Faut-il attribuer à Freud d'avoir voulu, vu son introduction de naissance au modèle séculaire de ce processus, assurer en son groupe le privilège de la flottabilité universelle dont bénéficient les deux institutions susnommées ? Ce n'est pas impensable.	Is it necessary to attribute to Freud the wish, given his introduction at birth to the secular model of this process, to guarantee his group the privilege of universal floatability ( <i>flottabilité</i> ) that the two above-named institutions benefit from? This is not unthinkable.	Is it necessary to attribute to Freud the wish, given his introduction from birth to the age-old model of this process, to secure in his group the privilege of universal buoyancy that the two above-named institutions benefit from? It is not unthinkable.
Quoi qu'il en soit, ce recours ne rend pas plus aisé au désir du psychanalyste de se situer dans cette conjuncture.	Be that as it may, this recourse does not make it any easier for the desire of the psychoanalyst to situate itself in this conjuncture.	Be that as it may, this recourse does not make it any easier for the desire of the psychoanalyst to situate itself in this conjuncture.
Rappelons que si l'I.P.A. de la Mitteleuropa a démontré sa préadaptation à cette épreuve en ne perdant dans les dits camps pas un seul de ses membres, elle a dû à ce tour de force de voir se produire après la guerre une ruée, qui n'était pas sans avoir sa doublure de rabattage (cent psychanalystes médiocres, souvenons-nous), de candidats dans l'esprit desquels le motif de trouver abri contre la marée rouge, fantasme d'alors, n'était pas absent.	Let us remember that if the I.P.A. of Mittel Europa has demonstrated its preadaptation to this trial in not losing one single member in the said camps, it was due to this feat that after the war it saw an exodus—which did not occur without a contrary movement (one hundred mediocre psychoanalysts, remember)—of candidates in whose minds the motive of seeking shelter against the red tide, a fantasy of the time, was not absent.	. Let us recall that if the I.P.A. of Mitteleuropa demonstrated its pre-adaptation to this ordeal in not losing a single one of its members in the said camps, it owed to this feat of strength seeing there being produced after the war a rush, which was not without its underpinning of forcing (one hundred mediocre psychoanalysts, let us remember), of candidates in whose mind the motive of seeking shelter against the red tide, a phantasy of the time, was not absent.
oublier un phénomène qui est une de	Let us hope that the "coexistence", which could	Let 'co-existence', which might well be

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nos coordonnées géographiques, c'est le cas de le dire, et dont les bafouillages sur le racisme masquent plutôt la portée.	also be illuminated by a transference, not make us forget a phenomenon that is one of our geographical coordinates, as it were, and the significance of which the drivel about racism rather masks.	illuminated by a transference, not make us forget a phenomenon which is one of our geographical co-ordinates, make no mistake and whose splutterings about racism rather mask its import.
◆	◆	◆
La fin de ce document précise le mode sous lequel pourrait être introduit ce qui ne tend, en ouvrant une expérience, qu'à rendre enfin, véritables les garanties recherchées. [9]	The end of this document specifies the manner in which that which tends, in opening an [analytic] experience, only to render the requisite guarantees ultimately genuine could be introduced.	The end of this document specifies the method in which there can be introduced what only tends in opening up an experiment, to finally make the assurances sought for genuine.
On les y laisse sans partage aux mains de ceux qui ont de l'acquis.	They are left here without being divided up in the hands of those who are experienced/have been through the mill.	They are left here undivided in the hands of those who have gone through the mill.
On n'oublie pas pourtant qu'ils sont ceux qui ont le plus pâti (30)des épreuves imposées par le débat avec l'organisation existante.	It should not be forgotten however that they are those who have suffered the most from the ordeals imposed by the debate with the existing organization.	Let us not forget however that they are the ones who have suffered the most from the ordeals undertaken in the debate with the existing organization.
Ce que doivent le style et les fins de cette organisation au <i>black-out</i> porté sur la fonction de la psychanalyse didactique, est évident dès qu'un regard y est permis : d'où l'isolement dont elle se protège elle-même.	What the style and the ends of this organisation owe to the blackout <sup>8</sup> thrown over the function of training analysis is evident as soon as it is allowed to take a look at them: hence the isolation by means of which it protects itself. <a href="#">TN.8: In English in the original.</a>	What the style and the ends of this organization owe to the blackout imposed on the function of the didactic analysis, is obvious as soon as a look at them is allowed: hence the isolation with which it protects itself.
Les objections qu'a rencontrées notre proposition, ne relèvent pas dans notre École d'une crainte aussi organique.	The objections that our proposition has encountered does not stem in our School from a fear that is as organic/structural.	The objections that our proposal has encountered, does not stem in our School from such an organic fear.
Le fait qu'elles se soient exprimées sur un thème motivé, mobilise déjà l'autocritique. Le contrôle des capacités n'est plus ineffable, de requérir de plus justes titres.	The fact that they are expressed in a motivated theme already activates selfcriticism. The supervision of capabilities is no longer ineffable through requiring more accurate titles.	The fact that they are expressed in a justifiable theme already mobilises self-criticism. The verification of ability, calling for fairer titles, is no longer ineffable.

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C'est à une telle épreuve que l'autorité se fait reconnaître.	It is on such a test that authority can be recognised.	It is by such a trial that authority makes itself recognized.
Que le public des techniciens sache qu'il ne s'agit pas de la contester, mais de l'extraire de la fiction.	That the public of technicians know that it is not a question of disputing authority, but of extracting it from fiction.	Let the assembly of technicians know that it is not a question of contesting authority, but of removing it from fiction.
L'École freudienne ne saurait tomber dans le <i>tough</i> sans humour d'un psychanalyste que rencontraï à mon dernier voyage aux U.S.A. « Ce pourquoi je n'attaquerai jamais les formes instituées, me dit-il, c'est qu'elles m'assurent sans problème d'une routine qui fait mon confort ».	The Ecole freudienne cannot fall into the humourless <i>tough-guy</i> attitude of a psychoanalyst whom I met on my most recent trip to the U.S.A. "The reason I will never attack the established forms", he told me, "is that they provide me with a routine with no problems, and this makes me comfortable."	The <i>Ecole Freudienne</i> cannot fall into the humourless toughness of a psychoanalyst whom I met on my last trip to the U.S.A.: 'the reason why I never attack the established forms, he told me, is that they assure me without any problem of a routine I am comfortable with'.
J.L.	J.L.	J. L.