

<p>RADIOPHONIE continued Question VI The page numbers in brackets refer to the page numbers at the bottom of the page in the Scilicet 2/3 volume.</p> <p>QUESTION VI : En quoi savoir et vérité sont-ils ncompatibles ?</p>	<p>Anthony Chadwick Translation</p> <p>QUESTION VI : In what are knowledge and truth incompatible ?</p>	<p>Jack W. Stone Translation</p> <p>QUESTION VI : How are savoir and truth incompatible?</p>
<p>REPONSE : Incompatibles. Mot joliment choisi qui pourrait nous permettre de répondre à la question par la nasarde qu'elle vaut : mais si, mais si, ils compatissent.</p>	<p>RESPONSE : Incompatible. A finely chosen word which might allow us to answer the question by the snort it deserves ; but yes, yes, they are compatible.</p>	<p>ANSWER : Incompatible. A nicely chosen word that might allow us to answer the question with the snideness it deserves: but yes, but yes, they sympathize <i>compatissent</i>).</p>
<p>Qu'ils souffrent ensemble, et l'un de l'autre : c'est la vérité.</p>	<p>That they suffer together, and one from the other, that's the truth.</p>	<p>They suffer together, both the one and the other: it's the truth.</p>
<p>Mais ce que vous voulez dire, si je vous le prête bien, c'est que vérité et savoir ne sont pas complémentaires, ne font pas un tout. [92]</p>	<p>But what you mean to say, if I understand you properly, is that truth and knowledge are not complementary, do not form a whole. [92]</p>	<p>But what you mean--I'll give you this one--is that truth and knowledge are not complementary, they do not make a whole. [92]</p>
<p>Excusez-moi : c'est une question que je ne me pose pas. Puisqu'il n'y a pas de tout.</p>	<p>Excuse me . It's a question I do not ask myself. Since there is no whole.</p>	<p>Excuse me: this is a question I do not ask myself. Since there is no whole (<i>il n'y a pas de tout</i>).</p>

Puisqu'il n'y a pas de tout, rien n'est tout.	Since there is no whole, nothing is whole.	Since there is no whole, nothing is whole.
Le tout, c'est l'index de la connaissance. J'ai assez dit, me semble-t-il, qu'à ce titre, il est impossible de le pointer.	The whole is the index of (non-scientific) knowledge. I have said enough, it seems to me, that on this subject it is impossible to give it a score.	The whole is the index of connaissance. I have said often enough, it seems to me, that on this basis, it is impossible to point to it.
Ça ne m'empêchera pas d'enchaîner du primesaut que la vérité souffre tout : on pisse, on tousse, on crache dedans. « Ma parole s'écrie-t-elle du style que j'ai esquissé ailleurs. Qu'est-ce que vous faites ? Vous croyez-vous chez vous ? ». Ça veut dire qu'elle a bien une notion, une notion clef de ce que vous faites. (Mais pas vous de ce qu'elle est, et c'est en cela, enfin voyez-vous, que l'inconscient consiste). Pour revenir à elle, qui nous occupe pour l'instant, dire qu'elle souffre tout, rosée du discours !, peut vouloir dire que ça ne lui fait ni chaud ni froid. C'est ce	That won't stop me from following on, at first blush, that truth suffers all : people piss, cough and spit in it. « My word, truth cries out in the style I have sketched elsewhere. What are you doing ? Do you think you are at home ? » That means that (truth) indeed has a notion, a key notion of what you are doing. (But you do not know what (truth) is, and it is in that, don't you see, that the unconscious consists.) To come back to truth, which occupies us for the moment, to say that it suffers all, sweetness of discourse !, might mean that it is not bothered one way or the other. It's what allows us to think that manifestly	This will not prevent me from impulsively adding that the truth suffers all: one pisses, one coughs, one spits therein. "My word!" it cries in a style I have sketched out elsewhere, "what are you doing? Do you believe you are at home?" This means that it indeed has a notion, a key notion of what you do. (But not you because it is, and it is in this, finally you see, that the unconscious consists.) To return to the truth (<i>elle</i>), which occupies us for the instant, saying that it suffers all, pink from discourse!, can mean that this makes it neither hot nor cold. This is what lets you think that it is

<p>qui laisse à penser que manifestement elle soit aveugle ou sourde, au moins quand elle vous regarde, ou bien que vous l'assignez.</p>	<p>it may be blind or deaf, at least when truth concerns you, or indeed when you assign it.</p>	<p>manifestly blind or deaf, at least when it looks at you, or else when you subpoena it (<i>l'assignez</i>).</p>
<p>À vrai dire, c'est-à-dire à se mesurer à elle, on fera toujours mieux pour l'approcher de se munir d'un savoir lourd. C'est donc plus que compatible, comme comp(a)tabilité, – soit ce qui vous intéresse d'abord puisque le savoir peut solder les frais d'une affaire avec la vérité, si l'envie vous en prend.</p>	<p>To tell the truth, that is to say to measure oneself by it, one will always do better in order to approach it by arming oneself with a heavy scientific knowledge. It is therefore more than compatible, as comp(a)tability – that is what interests you first of all since knowledge can pay off the expenses of an affair with truth, if the fancy takes you.</p>	<p>To tell the truth (<i>A vrai dire</i>), which is to say to measure oneself against it, one will always do better in approaching it to equip oneself with a heavy savoir. It is thus more than compatible, as an (a)ccountancy (<i>comp(a)tabilité</i>)--that is, what interests you from the start since savoir can reduce the expenses of doing business with the truth, if you so desire.</p>

<p>Solder jusqu'où ? Ça, « on ne sait pas », c'est même ce par quoi le savoir est bien forcé de ne s'en fier qu'à lui pour ce qui est de faire le poids.</p>	<p>Paying up to what point ? That, « one doesn't know », it is even that by which scientific knowledge is indeed forced to trust only it as far as making the weight is concerned.</p>	<p>Reduce them how far? This, "one does not know," it is even this by which savoir is indeed forced to trust in nothing but it for what gives it its weight.</p>
<p>Donc, le savoir fait dot. Ce qu'il y a d'admirable, c'est la prétention de qui voudrait se faire aimer sans ce matelas. Il s'offre la poitrine nue. Qu'adorable doit être son « non-savoir », comme on s'exprime assez volontiers dans ce cas !</p>	<p>Therefore, scientific knowledge pays the dowry. What is admirable in that is the claim of anyone who would want to make himself loved without this mattress. He offers himself bare-chested/without defence. How adorable his « non-knowledge » must be, as one expresses oneself so readily in this case !</p>	<p>Thus, savoir constitutes a dowry. What is admirable is the pretention of the one who would make himself loved without this mattress. He offers his bare breast. How adorable his "non-savoir" must be, as one expresses oneself quite willingly in this case!</p>
<p>Étonnez-vous qu'on ressorte de là, tenant, bon chien, entre les dents, sa propre charogne !</p>	<p>Are you surprised that one can get out of that, holding, like a good dog, between its teeth, its own rotting flesh !</p>	<p>Does it astonish you that one springs from there, holding, good dog, between one's teeth, one's own carcass?</p>
<p>Naturellement ça n'arrive plus, mais ça se sait encore. Et à cause de cela, il y en a qui jouent à le faire, mais de semblant. Vous voyez « tout » ce qui trafique à partir de ce que savoir et vérité soient incompatibles.</p>	<p>Naturally that no longer happens, but that is still known. And because of that, there are those who play at doing it, but as a pretence. You can see « all » that is trafficked starting from the fact that knowledge and truth are incompatible.</p>	<p>Naturally, this no longer happens, but it is still known. And because of this, there are those who still play at doing it, but only in seeming (<i>de semblant</i>). You see "all" that traffics beginning with savoir and truth being incompatible.</p>

<p>Je ne pense à ça que parce que c'est un leurre qu'on a, je crois, imaginé pour en justifier un <i>amok</i> fait à mon égard : posons qu'une personne qui se plaindrait d'être mordue par la vérité, s'avouerait comme f... ue psychanalyste. [93]</p>	<p>I am thinking of that only because it is a lure that people have, I think, imagined to justify a murderous attack on me : let us say that a person who would complain about being bitten by the truth would confess himself to be a f...cking psychoanalyst. [93]</p>	<p>I only think of this because it is a lure that one has, I believe, imagined to justify an amuck run in regard to me: let us pose that a person who would complain of being bitten by the truth, would admit himself a f . . . ked psychoanalyst. [93]</p>
<p>Très précisément je n'ai articulé la topologie qui met frontière entre vérité et savoir, qu'à montrer que cette frontière est partout et ne fixe de domaine qu'à ce qu'on se mette à aimer son au-delà.</p>	<p>Very precisely I have articulated the topology which puts a frontier between truth and knowledge only to show that this frontier is everywhere and sets a domain only when one begins to love one's beyond.</p>	<p>Very precisely, I have only articulated the topology that puts a frontier between truth and knowledge in showing that this frontier is everywhere and only fixes a domain in that one takes to loving its beyond.</p>
<p>Les voies des psychanalystes restent préservées assez pour que l'expérience propre à les éclairer n'en soit encore qu'au programme.</p>	<p>The pathways of psychoanalysts remain preserved enough for the experience appropriate to shed light on them is still only at the programme stage.</p>	<p>The paths of psychoanalysts remain well enough preserved that the experience proper for clarifying them is still only on the programme.</p>
<p>C'est pourquoi je prendrai le départ d'où chacun fait de son abord étranglement : exemplaire, d'être exempté de l'expérience.</p>	<p>That is why I will take the starting point where each one chokes at its approach : exemplary by being exempt from the experience.</p>	<p>This is why I will take my departure from where each makes a strangling of his approach: exemplary, from being exempted from the experience.</p>

<p>N'est-il pas étonnant que de la formule à quoi depuis plus d'une décade j'ai donné essor, celle dite du sujet-supposé-savoir, pour rendre raison du transfert, personne, et même au cours de cette année où la chose s'étalait au tableau, plus évidente que la case y fût inscrite séparément de la bille à la remplir, personne, dis-je, n'en a avancé la question : est-ce, supposé qu'il est ce sujet, savoir la vérité ?</p>	<p>Is it not surprising that concerning the formula which I have promoted for more than a decade, the one called subject-supposed-to-know, to explain transference, no-one, not even during this year where the thing has been laid out on the blackboard, more obvious since the hole was inscribed separately from the peg made to fill it, no-one, I say, has put forward the question : is it, supposed that he is this subject, to know the truth ?</p>	<p>Is it not astonishing that the formula to which I have given flight for more than a decade, that said to be of the subject-supposed-to-know, to explain the transference, no one, and even in the course of the thing being laid out on the blackboard, all the more obviously in that the box was inscribed separately from the marble that would fill it, no one, I say, put forth the question: is this, supposed as is this subject, to know the truth?</p>
<p>Vous apercevez-vous où ça va ? N'y pensez pas surtout, vous risqueriez de tuer le transfert.</p>	<p>Can you see where this is going ? Above all, don't think about it, you'd risk killing transference.</p>	<p>Do you grasp where this takes us? Above all do not think about it: you will risk killing the transference.</p>
<p>Car du savoir dont le transfert fait le sujet il s'avère à mesure que l'assujetti y travaille, qu'il n'était qu'un « savoir y faire » avec la vérité.</p>	<p>For concerning the knowledge of which transference makes the subject, it becomes true as the subjected one works at it, that it was nothing more than a « knowing how to go about it » with the truth.</p>	<p>For of the savoir of which the transference makes the subject it is established in the measure that the subjected labors there, that it was only a "know-what-to-do-there" (« <i>savoir y faire</i> ») with the truth.</p>

<p>Personne ne rêve que le psychanalyste est marié avec la vérité. C'est même pour ça que son épouse fait grelot, certes à ne pas trop remuer, mais qu'il faut là comme un barrage.</p>	<p>No-one dreams that the psychoanalyst is wedded to the truth. It is even for that reason that his wife shivers with cold, certainly by not moving too much, but because it is necessary there like a dam.</p>	<p>No one dreams that the psychoanalyst is married to the truth. This is even why his spouse constitutes a bell, certainly not to be too much shaken, but that has to be there as a barrage.</p>
<p>Barrage à quoi ? À la supposition qui serait le comble : de ce qui ferait le psychanalyste fiancé à la vérité.</p>	<p>Dam against what ? Against the supposition which would top it all that would make the psychoanalyst engaged to truth.</p>	<p>A barrage to what? To the supposition that would top them all: that which would make the psychoanalyst betrothed to the truth.</p>
<p>C'est qu'à la vérité avec il n'y a pas de rapports d'amour possibles, ni de mariage, ni d'union libre. Il n'y en a qu'un de sûr, si vous voulez qu'elle vous ait bien, la castration, la vôtre, bien entendu, et d'elle, pas de pitié.</p>	<p>It's that in truth no love relationships are possible, neither marriage, nor common-law. There is only one possible rapport, if you want her to really like you, castration, yours of course, and from her no pity.</p>	<p>It is that with the truth there are no possible relations of love, or of marriage, or of free union. There is only one sure one, if you indeed want it to have one with you: castration, yours, of course, and from the truth, no pity.</p>
<p>Savoir que c'est comme ça, n'empêche pas que ça arrive, et bien sûr, encore moins qu'on l'évite.</p>	<p>Knowing that it is like that doesn't stop it happening, and of course even less that one can avoid it.</p>	<p>Knowing that it is like this does not prevent it from happening, and to be sure, still less that one might avoid it.</p>
<p>Mais on l'oublie quand on l'évite, alors que quand c'est arrivé, on ne le sait pas moins.</p>	<p>But one forgets when one avoids it, whereas when it has happened, one does not know it less.</p>	<p>But one forgets it when one avoids it, while when this happens, one knows it no less.</p>

<p>C'est me semble-t-il, le comble de la compatibilité. On grincerait des dents à n'en pas faire : la comblatibilité, pour qu'un bruit de vol vous en revienne qui fait batte et proprement patibulaire.</p>	<p>It is, it seems to me, the height of compatabilty. One would grind one's teeth by not doing it, comblatibility, so that a noise of flight may come back to you which makes a bat and properly gallows-like.</p>	<p>This seems to me the acme of compatibility. One would have to grit one's teeth to not do it: the comblatibility, in that a noise of flight returns to you making a beating (<i>batte</i>) and a properly sinister (<i>patibulaire</i>) one.</p>
<p>C'est que de la vérité, on n'a pas tout à apprendre. Un bout suffit : ce qui s'exprime, vu la structure, par : en savoir un bout.</p>	<p>It's that of truth one does not have to learn everything. A bit is enough, which is expressed, given the structure by : to know a bit about it.</p>	<p>It that one does not have to learn all the truth. A bit suffices: which expresses itself, seen its structure, by: to know a bit of it.</p>
<p>Là-dessus j'ai su conduire certains, et je m'étonne d'en dire[94] autant à la radio.</p>	<p>On this point I have been able to lead some, and I'm surprised to say [94] as many via the radio.</p>	<p>Over that I have known how to conduct certain people, and I astonish myself in saying [94] as much on the radio.</p>
<p>C'est qu'ici ceux qui m'écoutent n'ont pas, à entendre ce que je dis, l'obstacle de m'entendre. Où m'apparaît que cet obstacle tient à ce qu'ailleurs j'aie à le calculer.</p>	<p>It's because here those who are listening to me don't have, by hearing what I say, the obstacle of understanding me. Where it appears to me that this obstacle has to do with what elsewhere I have to calculate.</p>	<p>It is that here those who listen to me do not have, to understanding what I say, the obstacle of understanding me. Where it appears to me that this obstacle owes to my having to calculate it elsewhere.</p>

<p>Or je ne suis pas ici à former le psychanalyste, mais à répondre à vos questions ceci qui les remet à leur place.</p>	<p>Well I am not here to train the psychoanalyst, but to answer your questions with this that puts them back in their place.</p>	<p>Now I am not here to instruct the psychoanalyst, but to answer your questions, which puts them back in their place.</p>
<p>Sa discipline à ce qu'il me suive, lui, le pénètre de ceci : que le réel n'est pas d'abord pour être su.</p>	<p>His (psychoanalyst's) discipline in following me penetrates him with this, that the real is not first of all there to be known.</p>	<p>His discipline in that he follow me, he, penetrates him with this: that the real is not to begin with for being known.</p>
<p>Comme vérité, c'est bien la digue à dissuader le moindre essai d'idéalisme. Alors qu'à la méconnaître, il prend rang sous les couleurs les plus contraires.</p>	<p>As truth, it is indeed the dyke to dissuade the slightest attempt at idealism. Whereas by mis-recognizing truth, he takes his place under the most contrary flags.</p>	<p>Like truth, it is indeed the dyke to dissuade the least effort at idealism. While in being misrecognized, it takes rank under the most contrary colors.</p>
<p>Mais ce n'est pas une vérité, c'est la limite de la vérité.</p>	<p>But it is not a truth, but the limit of truth.</p>	<p>But this is not a truth, it is the limit of the truth.</p>
<p>Car la vérité se situe de supposer ce qui du réel fait fonction dans le savoir, qui s'y ajoute (au réel).</p>	<p>For truth is situated by supposing that which of the real functions in scientific knowledge, which is added (to the real).</p>	<p>For the truth is situated from supposing that which of the real makes a function in savoir, which is added there (to the real).</p>

<p>C'est bien en effet de là que le savoir porte le faux à être, et même à être là, soit <i>Dasein</i> à t'assainir jusqu'à ce qu'en perdent le souffle tous les participants de la cérémonie.</p>	<p>It is indeed from there that knowledge carries the false to being, and even to be there, that is <i>Dasein</i> by making you healthy to the point where all the participants in the ceremony lose their breath.</p>	<p>It is indeed in fact from there that savoir carries the false to being, and even to the being- there, the <i>Dasein</i>, scrubbing you to the point that all the participants in the ceremony lose their breath.</p>
<p>À vrai dire, ce n'est que du faux à être qu'on se préoccupe en tant que telle de la vérité. Le savoir qui n'est pas faux, s'en balance.</p>	<p>To tell the truth, it is only with the false to be that one is preoccupied as such with truth. The knowledge which is not false couldn't give a toss.</p>	<p>To tell the truth, it is only from the false at being that one is preoccupied as such with the truth. The truth that is not false teeters there (<i>s'en balance</i>).</p>
<p>Il n'y en a qu'un où elle s'avère en surprise. Et c'est pourquoi il est considéré comme d'un goût douteux, quand c'est bien de la grâce freudienne qu'il produit quelques pataqu'est-ce dans le discours.</p>	<p>There is only one where truth declares itself in a surprise. And that is why it is considered to be in dubious taste when it is indeed from Freudian grace that it produces some confusions in discourse.</p>	<p>There is only one where it is revealed in surprise. And this why it is considered a dubious taste, when it is indeed from Freudian grace that it produces some false liaisons (<i>pataqu'est-ce</i>) in discourse.</p>
<p>C'est à ce joint au réel, que se trouve l'incidence politique où le psychanalyste aurait place s'il en était capable.</p>	<p>It is at this joint in the real that is found the political incidence where the psychoanalyst would have a place if he was capable of it.</p>	<p>It is at this joint at the real that is found the political incidence where the psychoanalyst would have his place if he were capable of it.</p>

<p>Là serait l'acte qui met en jeu de quel savoir faire la loi. Révolution qui arrive de ce qu'un Savoir se réduise à faire symptôme, vu du regard même qu'il a produit.</p>	<p>There would be the act which puts into play with which knowledge to make the law. Revolution which happens because a Knowledge reduces itself to becoming a symptom, seen from the very gaze that it (knowledge) has produced.</p>	<p>There would be the act putting into play the savoir to make a law of. A Revolution that succeeds in that a Savoir is reduced to making a symptom, seen with the gaze itself that it produced.</p>
<p>Son recours alors est là vérité pour laquelle on se bat.</p>	<p>Its recourse then is the truth for which one does battle.</p>	<p>Its recourse then is the truth for which one battles.</p>
<p>Où s'articule que l'effet de vérité tient à ce qui choit du savoir, soit à ce qui s'en produit, d'impuissant pourtant à nourrir le dit effet. Circuit pas moins voué à ne pouvoir être perpétuel qu'aucun mouvement, – d'où se démontre ici aussi le réel d'une autre énergétique.</p>	<p>Where is articulated that the effect of truth holds on to what falls from knowledge, that is to when is produced from it, impotent however to nourish the said effect. Circuit not less dedicated to not being able to be perpetual than any movement – whence is demonstrated here the real of another energetics.</p>	<p>Where it is articulated that the effect of truth owes to what falls from savoir, that is, from what is produced there, impotent however to nourish said effect. A circuit no less devoted to not being able to be perpetual than any movement--whence is demonstrated here also the real of another energetics.</p>
<p>C'est lui, ce réel, l'heure de la vérité passée, qui va s'ébrouer jusqu'à la prochaine crise, ayant retrouvé du lustre. On dirait même que c'est là la fête de toute révolution : que le trouble de la vérité en soit rejeté aux ténèbres. Mais au réel, il n'est jamais vu que du feu,</p>	<p>It is this real, once the hour of truth has passed, that will shake itself until the next crisis, having found its shine again. One would say even that that is the celebration of every revolution : that the troubling aspect of truth is thrown back into the shadows. But in the real the only thing seen is fire,</p>	<p>It is it, this real, the hour of truth having passed, that is going to snort until the next crisis, having refound its luster. One would even say that this is where the holiday of every revolution is: that the trouble of the truth has been rejected into the shadows. But at the real, it is never</p>

même ainsi illustré. [95]

even illustrated as such. [95]

seen except from the fire, even
illustrated in this way. [95]