



POINTS

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ESSAIS

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英文版导言

这本书的法语版在 1975 年出版,其中包含了拉康在爱,欲望和原乐方面最复杂的思想,是拉康理论中极具开创性的一期研讨班。这本书的英译版本来应和同时代拉康派其他的作品在英文世界一起出现,如 1977 年出版的《拉康文集选读》(Écrits: A Selection) 和 1978 年出版的拉康第十一期研讨班《精神分析的四个基本概念》(The Four Fundamental Concepts of Psychoanalysis)。在英译本缺失期间,尽管拉康没有出现在英文读者的视野中,但拉康的思想已被他曾经的某些学生——比如茱莉亚·克里斯蒂娃和露西·伊利瑞格忠实地向我们展示,对于这些人我们早已耳熟能详。她们与拉康的一些观点有很大分歧,很多美国,澳大利亚和英国的评论家们亦是如此。在我看来,他们在很大程度上都误解了拉康。

社会公众和我一直都期待着这个译本的完成——我总想把译本拷贝分发给学生和同事们。我从来不觉得我有机会去翻译它,直到有一天雅克·阿兰·米勒和诺顿提议让我去翻译。在这之后,我对基于拉康原话的讨论的再度复兴满怀希望,并改变最近那些所谓严肃实则庸俗的学术话语。那些对拉康思想的众多庸见,使得拉康的观点被曲解为一种庸俗的思想。

在这个译本中,我不刻意去维护我先前出版的拉康对性

别差异的观点的阐述，相反，我试对拉康的性化公式保持惊奇（实际上，我确实被惊讶到了）。不过，拉康的话——正如每个人都认真地努力地尝试去理解一样——实在是有太多层的含义和太含混不清了。因此，无论如何我们不得不对拉康的原话强加一个框架，使其具有固定的意义。就像分析师倾听案主所揭示的那样，我们不可避免地要有一种理论上的框架，没有这个框架，人们就无法理解拉康，或者会简单地转而求助于既有的框架——也就是当代的流俗的大众心理学。要让这个框架灵活得让人快速接受新事物、让人能够灵活地调整这个框架的整体或部分，无论是对分析师还是译者都非常有挑战性。

我在这本书所依靠的框架是拉康大部分作品的情境，包括整本 *Écrits* (拉康文集) (这是我最近给诺顿重译的，有 925 页)，里面几乎所有拉康的研讨班，以及拉康的其他文章和讲座。通过联系语境，我尽力地让拉康在这说的话变得好理解。显而易见，拉康的思想适用于历史学的，哲学的，文学的，以及精神病学的情境，适用于所有那些人们永远不会触及的领域。拉塞尔·格里格（第三期研讨班《精神病》译者，最近在翻译第十七期）和赫莱德斯·芬克给这些参考书目提供了大量帮助。欢迎本译著读者致信，指出关于专有词汇的相关问题以及我遗漏的所引用作品和作者名称。对拉康作品的充分翻译是一项长期工作，各个领域的人们都可以为这项工作作

出贡献。

本书用词的翻译策略是：我尽量保持翻译的清晰流畅，因此，我把一些复杂的术语简化，并在脚注给出一些选读书目。由于我引入了太多切断文章连贯的符号，比如附加说明符号，以及一些没用的排版（拉康的排版已足够），导致文章看起来比较散乱。我尽力地把译文弄得让英语读者像法语读者一样有相同效力，要做到这一点有时只能把语词含义弄得更明确，而非寄希望于大量的注解。所以，我把一些脚注化繁为简了。

拉塞尔·格里格在读完了第一章之后，提醒我有哪些选读书目可以加到脚注上去。赫莱德斯·芬克夜以继日地逐行校对整个译本，并和我一起全身心投入到拉康的怪异语法和无尽的含混措辞之中。我对他们致以诚挚感激。本书的错译和漏译责任由我承担（Bruce Fink 删去了部分原文，更改了一些文本的顺序，译注）。

一些读者可能要注意，本书（无论法语还是英语）并不全是拉康原文，而是由大量的谈话记录中拼凑而来的。法语版编者雅克·阿兰·米勒从速记员的有缺陷的抄本中编辑此书的法语版。感谢他弄清楚了拉康的生造词、词语简缩，并给拉康的特别口语以全新方式加上了标点。英译本完全依照法语本进行分段，根据米勒改编并由拉康审核的标点方式进行标点。

鉴于拉康的大量文字游戏和他越来越多面的、令人回味的风格，拉康著作中很少有像这本书一样难以译成英文。正如我在别处所说的，我只能希望我的译文能够以另一种满足感来“补偿”读者在语句多义性方面不可避免的损失。

布鲁斯·芬克

第一章

On jouissance

论原乐

It so happened that I did not publish *The Ethics of Psychoanalysis*. At the time, it was a form of politeness on my part - after you, be my guest, be my worst. . . . With the passage of time, I learned that I could say a little more about it. And then I realized that what constituted my course was a sort of "I don't want to know anything about it."

恰巧我没有出版《精神分析伦理学》¹。那段时间，这是我的一种礼貌——至于你们，作为我最糟糕的客人（*après vous, j’vous en prie*）².....随着时间推移，我觉得可以在这上

¹ 拉康在 1959-1960 年的研讨班，名为“*L'éthique de la psychanalyse*”（《精神分析的伦理学》），雅克·阿兰·米勒编，塞伊出版社 1986 年于法国巴黎出版，英译版译为丹尼斯·波特，书名（*The Ethics of Psychoanalysis*），诺顿出版社 1992 年于纽约出版。（注意：第二十期研讨班译本的所有脚注来自英译者）。

² 拉康在这里用的是双关：法语 *je vous en prie* 的 *prie*（意为“请求”，*je vous en prie* 意为不客气或请）和 *pire*（更坏，更糟）是变位词（相同字母异序词，比如英文的 *eat* 和 *tea* 即为变位词）；*en pire* 的发言和 *empire*（使变坏，使恶化）一样；

面多谈一点。这之后，我意识到，构成我的课程的是一种“对这件事我不想知道任何东西。”

That is no doubt why, with the passage of time, I am still (encore) here, and you are too. I never cease to be amazed by it. . . ?

随着时间推移，我和你们再次 (encore) 相聚在此的原因毋庸置疑，我总是对此感到惊讶.....³

What has worked in my favor for a while is that there is also on your part, in the great mass of you who are here, an "I don't want to know anything about it." But - the all important question - is it the same one?

在座的各位，你们仍然坐在这里，带着一种“对这件事我不想知道任何东西”的态度，有一段时间（1968年5月）有一些人也持着这种态度，在你们当中，在那些人群之中，也有着同样的态度。但是重要的是这个问题——我和你们所说

拉康上一年的研讨班（第十九期，1971-1972年，未出版）名字是...ou pire (...或者更糟)。

³ 拉康打算在这个句子中的词语 encore 上下功夫。不是很习惯的说法，它可被译为“我再次 (encore) 总是对它感到震惊.....”。

的“不想知道任何东西”是同一件事吗？

Is your "I don't want to know anything about it" regarding a certain knowledge that is transmitted to you bit by bit what is at work in me? I don't think so, and it is precisely because you suppose that I begin from a different place than you in this "I don't want to know anything about it" that you find yourselves attached (lies) to me. Such that, while it is true that with respect to you I can only be here in the position of an analysand due to my "I don't want to know anything about it," it'll be quite some time before you reach the same point.

你说的“对这件事我不想知道任何东西”，它指涉了特定的知识，但这个知识一字一句地传达到我这儿之后，它还是原来所传达的意思吗？我认为不是。恰恰是你认为我从另一个不同于你的位置出发来理解这句话，只有这样你才能发现你自己和我联系起来。同样，对于你来说，只有当我说“对这件事我不想知道任何东西”，我以一个案主的身份呈现，我才能出现在你面前（和你联系起来）。这需要一些时间才能理解。

That is why it is only when yours seems adequate to you that

you can, if you are one of my analysands, normally detach yourself from your analysis. The conclusion I draw from this is that, contrary to what people have been saying, there is no contradiction between my position as an analyst and what I do here.

这也是为什么，如果你是我的一个案主，只有当你的表象看起来对你来说足够了，你就可以脱离分析了。我在这里下一个结论，我的职业——分析师和我在这做的没有什么区别。这和通常人的观点相悖。

1

Last year I entitled what I thought I could say to you, . . . *ou pire* (. . . or Worse), and then, *Ça s'oupire*. That has nothing to do with “je” and “vous” ~ *je ne t'oupire pas, ni tu ne m'oupires*. Our path, that of analytic discourse, progresses only due to this narrow limit, this cutting edge of the knife, which is such that elsewhere it can only get worse (*s'oupirer*).

去年我命名了一个我觉得我能告诉你们的，即《……或

者更糟» (.....ou pire), 然后 Ça s'oupire.⁴。这个词和“我”或者“你”无关——我不为你叹息，你也不为我叹息。我们的道路，分析性话语的道路，只有在这个如刀刃般狭窄的界限当中，才能行进，否则就会使自身变得更坏 (s'oupirer)。

That is the discourse that underpins (supporte) my work, and to begin it anew this year, I am first of all going to assume that you are in bed, a bed employed to its fullest, there being two of you in it.

该话语支撑⁵着我的工作，也在今年支撑着我重新开始工作。我首先假设有一张双人床，你们其中的两个人在床上。

To someone, a jurist, who had been kind enough to inquire

⁴ Soupirer 意思是“叹息”，但拉康在这加了一撇，造了一个新词，一个反身动词：“或者-叹息自身，” (or-sighs itself) “或者-是-叹息，” (or-is-sighed) “或者-变得更坏自身” (or-worsens itself)。拉康告诉我们他造的这个动词不能和“我”或者“你”一起使用，因为当 soupirer 中的“s”消失之后，再以拉康造词的方式重新结合起来，这个词的反身性就消失了：“我没有让你变得更坏，你也没有让我变得更坏”。

⁵ 拉康在这用的动词“supporter”，在这期研讨班反复出现（其他地方也是），所以它需要一个专门的解释。在日常法语中，这个词大多数表达忍受，忍耐，容忍的意思，常常带有消极意味（比如：我受不了他了）。在上下文语境中，这个词不能完全说没有消极的意味：拉康之后的精神分析话语，对拉康的话表示支持，延续，坚持，坚定等等，他们都可以被理解为对拉康的“忍受”。“supporter”经常译为“撑住”或者“支柱”，我倾向用动词“以.....为基础”或者名词“基础”来表达。

about my discourse, I felt I could respond - in order to give him a sense of its foundation, namely, that language is not the speaking being - that I did not feel out of place having to speak in a law school, since it is the school in which the existence of codes makes it clear that language consists therein and is separate, having been constituted over the ages, whereas speaking beings, known as men, are something else altogether. Thus, to begin by assuming that you are in bed requires that I apologize to him.

其中有一人，是个法学家，他很和善，经常向我咨询。我觉得我应当负起责任——为了让他对此之基础有所了解，即是说，对“语言⁶ (le langage) 不是一种言说的存在 (speaking being)”的基础有所了解——在法学院说这些话我没有感到格格不入，因为在法学院，法典的实存是非常清晰的，比如民法、刑法和其他律法。语言在那里是一一对应的，那里的语言经过长期建构，然而，言说的存在，众所周知，是完全不同的。因此，把他放进我的假设中，我先给他道个歉。

⁶ 在这整期研讨班中，我把 le langage 翻译成 language (语言)；当我把 la langue 翻译成 language 时我会把法文原文用括号括出 (le langage 是指萃取所有具体的语言而得出的普遍的语言体系，la langue 特指某种语言系统，如法语或英语，在拉康的理论中也指婴儿时期的牙牙语)。

I won't leave this bed today, and I will remind the jurist that law basically talks about what I am going to talk to you about - jouissance.

今天我会紧扣这张床，我要提醒这位法学家，今天我说的律令 (law)，基本上是我今天的主题——原乐。

Law does not ignore the bed. Take, for example, the fine common law on which the practice of concubinage, which means to sleep together, is based. What I am going to do is begin with what remains veiled in law, namely, what we do in that bed - squeeze each other tight (*s'étreindre*). I begin with the limit, a limit with which one must indeed begin if one is to be serious, in other words, to establish the series of that which approaches it.

律令和这张床联系紧密。举个例子，关于非法同居的五条常见的法条，比如姘居意味着睡在一起。我要从被律令一直掩盖的东西出发，也就是说，我们要在那张床上做的文章是——把各自都紧紧地 (*s'étreindre*) 挤在一起。我从界限 (limit) 出发，一个人要想严肃认真，就必须从这个界限出发，换句话说，要建立一条通向那里的路径就要从这个界限

出发。

A word here to shed light on the relationship between law (droit) and jouissance. "Usufruct" - that's a legal notion, isn't it? - brings together in one word what I already mentioned in my seminar on ethics, namely, the difference between utility and jouissance. What purpose does utility serve? That has never been well defined owing to the prodigious respect speaking beings have, due to language, for means. "Usufruct" means that you can enjoy (jouir de) your means, but must not waste them. When you have the usufruct of an inheritance, you can enjoy the inheritance (en jouir) as long as you don't use up too much of it. That is clearly the essence of law - to divide up, distribute, or reattribute everything that counts as jouissance.

在这里用一个词来阐明律令（或权利）（droit）和原乐之间的关系。“使用权”——这是一个法律概念——这个词在我在研讨班《（精神分析）的伦理学》上已经提到过，即效用⁷和原乐的区别，很好地概括了。效用的目的是什么？由于“效用”在言说中有太多面向，在语用中有太多意思，所以它没有得到明确定义。“使用权”意味着你可以享受（jouir de）你的

⁷ 拉康的术语，l'utile，字面意思是“有用的东西”。

财富⁸，但不能挥霍它们。当你对遗产有使用权时，只要你不要用太多，你就能从遗产中获得享乐。律令的本质时很清晰的——它划分了，区分了，或者重新区分了所有东西，那些被认为是原乐的东西。

What is jouissance? Here it amounts to no more than a negative instance (instance), Jouissance is what serves no purpose (ne sert à rien).

什么是原乐？在这里相当于一个否定的代理 (instance négative)⁹，原乐不服务于任何目的 (ne sert à rien)。

I am pointing here to the reservation implied by the field of the right-tojouissance. Right (droit) is not duty. Nothing forces anyone to enjoy (jouir) except the superego. The superego is the imperative of jouissance - Enjoy!

⁸ 应当牢记，jouir de 意思是“享受”，从……得到好处，用……受益，因…而兴奋等等。Jouir 在性层面也有射精的意思：“到达性高潮”。

⁹ 拉康的 instance 和弗洛伊德的 instanz 一样，通常译为“代理” (agency)。然而，instance 也有权力或者权威的意思（当我们说到初审法院时），insistent，意思是催促，活性，或者干预；这个词也传达瞬时性笔记的意思。“代理”在拉康术语中不那么重要，没有 insistance 的意思。

我在这里所指出的，暗含了其他意思，即原乐的权利。权利 (*droit*) 并非义务。除了超我，没有任何东西强迫一个人去享乐。超我是原乐的命令——去享乐！

Here we see the turning point investigated by analytic discourse. Along this pathway, during the "after you" period of time I let go by, I tried to show that analysis does not allow us to remain at the level of what I began with, respectfully of course - namely, Aristotle's ethics. A kind of slippage occurred in the course of time that did not constitute progress but rather a skirting of the problem, slipping from Aristotle's view of being to Bentham's utilitarianism, in other words, to the theory of fictions, demonstrating the use value - that is, the instrumental status - of language. It is from that standpoint that I return to question the status of being, from the sovereign good as an object of contemplation, on the basis of which people formerly believed they could edify an ethics.

通过分析性的话语，我们看到了转折点。沿着这条路，我忽视了“至于你们 (*après vous*)”时期 (见开头)，当然，我试图展现，分析结果不让我们停留在我开始的那个地方，——也就是说，亚里士多德的伦理学。一系列的滑动没有在建

构过程中发生，这反而绕开了问题，从亚里士多德的观点滑到边沁的功利主义，换句话说，滑到了虚构的理论¹⁰，去证明使用价值 (use value) ——即，语言的工具性地位。从那个立足点，我把从关于被当做沉思的客体 (objet de contemplation) 的至善 (Souverain Bien) 的问题，转回到关于存在的状态¹¹的问题，在这个基础上，人们认为可以依此建构一种伦理学。

Thus, I am leaving you to your own devices on this bed. I am going out, and once again I will write on the door so that, as you exit, you may perhaps recall the dreams you will have pursued on this bed. I will write the following sentence: "Jouissance of the Other," of the Other with a capital O, "of the body of the Other who symbolizes the Other, is not the sign of love."

因此，我将离开你，到这张床上去。我将出去，同时，我会在门上写一些东西，当你走之后，你可能会回想你做的梦，你将又想回到床上。我写下这个句子：“大他者的原乐，

¹⁰ 见边沁的边沁论虚构 (帕特森, 利特菲尔德出版社 1959 年出版); 拉康在第七期研讨班讨论的第 12, 187 和 228-229 页中讨论了边沁。

¹¹ 这里的法语 ce qu'il en est de l'être, 意思很模糊, 可译为“存在的本性”, “存在的状态”, 或者“存在如何站住脚”, 拉康在这期研讨班中反复使用这个表达。

——大他者的身体象征化了大他者——这不是爱的标志 (sign) ”¹²。

2

I write that, but I don't write after it "the end," "amen," or "so be it."

我写作，但我不在结尾处写“结束”、“阿门”或“如此便好”。

Love, of course, constitutes a sign (fait signe) and is always mutual.

毋庸置疑，爱情构成了一种标志 (fait signe) ¹³，而且爱情也总是相互的。

¹² 这里的法语可以有許多不同的解读：“他者的原乐 [...], 象征着它的“他者”的身体，这不是爱的标志。”在句子的第一部分，他者的原乐可以指大他者的原乐或一个人对大他者的原乐；在句子的第二部分，乍一看，似乎有一个排版错误，因为拉康有时会谈到他者 (autre)，他为某人象征或化身成大他者。另一种解读是：“大他者的原乐”，即带有大写字母 O 的大他者的“原乐”，象征大他者的身体的[原乐]不是爱的标志。

¹³ Fait signe 的意思也是给出一个信号，向某人发出信号 (某物)，以及扮演一个信号的角色。

I put forward that idea a long time ago, very gently, by saying that feelings are always mutual. I did so in order to be asked, "Then what, then what, of love, of love - is it always mutual?" "But of course, but of course!" That is why the unconscious was invented - so that we would realize that man's desire is the Other's desire, and that love, while it is a passion that involves ignorance of desire, nevertheless leaves desire its whole import. When we look a bit more closely, we see the ravages wreaked by this.

很久以前，我就温和地提出了这个想法：“感情总是相互的”。我这样说，是希望被别人问到：“那么，爱呢？—爱也总是相互的吗？”“那是当然，那是当然！”这就是无意识被发掘的原因——这样我们就会意识到，人的欲望就是大他者的欲望，而爱虽然是一种涉及到欲望的无知的激情，¹⁴但还是为欲望留下了它的意义。当我们再深入观察时，我们就会发现这一点所造成的破坏。

Jouissance - jouissance of the Other's body - remains a

¹⁴ 拉康（以及包括柏拉图在内的其他人）认为，无知是三种激情中最强烈的一种：无知、爱和恨。关于这三种激情，见“治疗的方向”，*Ecrits*, 627。句子前面的 *le désir de l'homme, c'est le désir de l'Autre* 的另一种解读是“人的欲望是对他人的欲望”。

question, because the answer it may constitute is not necessary. We can take this further still: it is not a sufficient answer either, because love demands love. It never stops (*ne cesse pas*) demanding it. It demands it. . . encore. "Encore" is the proper name of the gap (*faille*) in the Other from which the demand for love stems.

原乐——对大他者身体的原乐——还是一个问题，因为其可能构成的答案是不必要的。我们还可以进一步说：这个答案也不可能是一个充分的答案，因为爱需求爱。爱从未停止 (*ne cesse pas*) 需求爱。爱要求爱...“再来一次”(encore)。“再来一次”是“大他者”中的缺失（失败）的专有称呼，对爱的要求正是来自于这个缺失。

Where then does what is able, in a way that is neither necessary nor sufficient, to answer with *jouissance* of the Other's body stem from?

那么，那个能够回答大他者身体的原乐的答案（这个答案既不必要也不充分）来自哪里呢？

It's not love. It is what last year, inspired in a sense by the

chapel at Sainte-Anne Hospital that got on my nerves, I let myself go so far as to call *l'amur*.

它并不是爱。去年，某种程度上，受圣安妮疗养院的小教堂的启发，随性地将其称为 *L'amur*¹⁵。

L'amur is what appears in the form of bizarre signs on the body. They are the sexual characteristics that come from beyond, from that place we believed we could eye under the microscope in the form of the germ cell - regarding which I would point out that we can't say that it's life since it also bears death, the death of the body, by repeating it. That is where the *encorps* comes from. It is thus false to say that there is a separation of the soma from the germ because, since it harbors this germ, the body bears its traces. There are traces on *l'amur*.

L'amur 是以奇异迹象的形式体现在身体上的。它们是从超越而来的性征，来自于显微镜下，我们看到的所谓“生殖细胞”¹⁶。关于这一点，我想指出，我们不能叫它是生命，因为

¹⁵ *mur*("墙")和 *amour*("爱")的组合。这个术语是拉康在 1972 年 1 月 6 日推出的。*Amure* (发音类似于拉康的 *amur*) 是一个老水手的术语，指的是航向。

¹⁶ 法语 *germen* ("胚胎"或"生殖细胞", 即性生殖细胞) 与 *soma* (有机体的身体) 形成对比。

它通过它自身的重复，同时也承担死亡——身体的死亡。这就是“体内”(en-corps)¹⁷的来源。因此，肉体与生殖细胞分离的说法是错误的，因为：既然肉体包含这种细胞，那么身体就负担了它的痕迹。L'amur 是有痕迹的。

But they are only traces. The body's being (l'être du corps) is of course sexed (sexué), but it is secondary, as they say. And as experience shows, the body's jouissance, insofar as that body symbolizes the Other, does not depend on those traces.

但说到底，也就只是痕迹。身体的存在(l'être du corps)显然是有性的（性化的）(sexué)，¹⁸但这只是次要的。而经验表明，在身体象征化大他者时，身体的原乐并无对这些痕迹的依赖。

That can be gathered from the simplest consideration of

¹⁷ En-corps 的发音与 encore 相似，但字面意思是“身体内” (in-body)。

¹⁸ L'être du corps 也可以翻译为身体的存在，存在即身体，身体即存在，等等。Sexué 的意思是有性，有性器官，或被区分为男性和女性，即有性的区分。这里用来翻译 sexué(e)的英语单词"sexed"，目前的缺点是与"over-sexed"和"under-sexed"的表达也相联系，从而暗示了关于性欲的一些定量的东西，这其实在法语中是无意的。请注意 sexué 和 sexuation（在本研讨班中译为“性爱”）之间的密切关系。在某些情况下，Sexué 和 axué 也被译为“有性”和“无性”（例如，有性或无性繁殖）。在下句中，“身体的原乐”也可译为“原乐来源于身体”。

things.

这可以从对事物的最简单的思考中得到。

Then what is involved in love? Is love - as psychoanalysis claims with an audacity that is all the more incredible as all of its experience runs counter to that very notion, and as it demonstrates the contrary - is love about making one (*faire un*)? Is Eros a tension toward the One?

那么爱到底与何相关呢？就像精神分析师所声称的那样大胆又令人难以置信，因为它的所有经验都与它的概念背道而驰，而且正如它截然相反的描述—爱是关于生出那个一 (*faire un*) 吗？爱欲是走向那个一的张力吗？

People have been talking about nothing but the One for a long time. "There's such a thing as One" (*Y a d'l'Un*). I based my discourse last year on that statement, certainly not in order to contribute to this earliest of confusions, for desire merely leads us to aim at the gap (*faille*) where it can be demonstrated that the One is based only on (*tenir de*) the essence of the signifier. I investigated Frege at the beginning [of last year's seminar] in the

attempt to demonstrate the gap (béance) there is between this One and something that is related to (tenir à) being and, behind being, to jouissance.

很长一段时间以来,人们一直在谈论太一。“有这么一个‘一’”(Y a d' l'Un).¹⁹此结论基于我去年的演讲,当然不是为了制造一种尚处于早期的混乱,因为欲望只会引导我们瞄向一个间隙 (faïlle),这个间隙展示了:太一 (tenir de) 是仅基于能指的本质的。我在一开始探讨了 Frege[于去年的研讨班]²⁰我试图描述一个缺失(béance) (在他者中的缺失 S(A)): “一”和某个关于(tenir à)存在的,隐藏在存在背后,到达原乐的东西之间的缺失。

I can tell you a little tale, that of a parakeet that was in love

¹⁹ Y a d' l'Un 绝不是一个很好理解的表达方式,即使对法国人来说也是如此,这句话的意义似乎是“有这么一个‘一’”(或太一 (the One)) 或“有一个像一的东西”(或太一 (the One));在这两种情况下,都没有强调“事物”或数量。我们甚至可以说,“‘太一’发生了,”。要证明我在这里提供的翻译是正确的,需要对第十九期研讨班进行详细的讨论,但至少有两点应该简要地指出来。Y a d' l'Un 必须与 Il n'y a pas de rapport sexuel (无性) 并列,没有所谓的性关系(见 1972 年 5 月 17 日的第十九次研讨会);拉康不是在说“有一些‘太一’”(对于‘太一’的数量意义上),因为他说的是“纯粹差异”的‘太一’(见 1972 年 6 月 1 日的第十九次研讨会)。

²⁰ 见 1971 年 12 月 8 日的第十九次研讨会。拉康在早期的一些研讨会上也讨论过 Frege,例如在 1968 年 3 月 13 日的第十五次研讨会上。

with Picasso. How could one tell? From the way the parakeet nibbled the collar of his shirt and the flaps of his jacket. Indeed, the parakeet was in love with what is essential to man, namely, his attire (accoutrement). The parakeet was like Descartes, to whom men were merely clothes (habits) . . . walking about (en . . . pro-ménade). Clothes promise debauchery (ça promet la ménade), when one takes them off. But this is only a myth, a myth that converges with the bed I mentioned earlier. To enjoy a body (jouir d y un corps) when there are no more clothes leaves intact the question of what makes the One, that is, the question of identification. The parakeet identified with Picasso clothed (habillé).

和你们讲个小故事：有只个鹦鹉爱上了毕加索。你怎么知道呢？因为鹦鹉会咬毕加索的衣领和外套襟翼。没错，鹦鹉爱上了人的“本质”——他的穿着。鹦鹉就像笛卡尔一样，人对它来说，只是在来回走动(en . . . pro-ménade)的衣服 (habits)。当人脱去衣物的时候，衣服许诺了放荡(ça promet la ménade)。但这也只是一个与我之前提到的床相合的传说。“在无衣物的时候，享受一个身体”，这个故事留下了一个问题：“什么生成了‘一’？”这也是一个关于鉴别身份的问题。鹦鹉能鉴别出着装(habillé)了的毕加索。

The same goes for everything involving love. The habit loves the monk, as they are but one thereby. In other words, what lies under the habit, what we call the body, is perhaps but the remainder (*reste*) I call object a.

这同样适用于所有涉及爱的事物。习性爱着僧侣²¹，而他们既分又合一。换句话说，藏于习性之下的所谓“躯体”，可能就是所谓的“客体小 a 之剩余”²²。

What holds the image together is a remainder. Analysis demonstrates that love, in its essence, is narcissistic, and reveals that the substance of what is supposedly object-like (*objectal*) - what a bunch of bull - is in fact that which constitutes a remainder in desire, namely, its cause, and sustains desire through its lack of satisfaction (*insatisfaction*), and even its impossibility.

把图景汇聚一堂的是一种剩余。分析表明，爱在其本质

²¹ 法式的表达，有时归因于拉伯雷，*l'habit ne fait pas le moine*（字面意义是，“并非习性创造了僧侣”）象征意义是，“不要通过封面评价一本书”或“表象可以是欺骗”），被拉康安插在此：*l'habit aime le moine*，“习性爱着僧侣。”

²² *Reste* 在法语中可以有多重含义：在一个分割问题中的“一种剩余”，“一种未用完的”，“残余”，“残渣”，等。

上是自恋的，并揭露了某种类对象 *object-like* (客观 *objectal*)²³的实体——(真是一派胡言)——实际应该是构成了欲望的剩余 (欲望的成因)，并维持了欲望在满足上的缺失 (不满足)，甚至不可能性。

Love is impotent, though mutual, because it is not aware that it is but the desire to be One, which leads us to the impossibility of establishing the relationship between "them-two" (*la relation d'eux*). The relationship between them-two what? - them-two sexes.

尽管爱是相互的，爱也是无力的，因为它不知道，他就是渴望变成‘一’的欲望，这个欲望把我们引致一个建构在“他们两者之间关系”(la relation d'eux)²⁴的不可能性上。关于“他们两者”的什么？——“他们两者”之性。

3

Assuredly, what appears on bodies in the enigmatic form of sexual characteristics - which are merely secondary - makes sexed

²³ 这是一个来自法国客体关系理论的术语。

²⁴ *Deux*, "二,"和 *d'eux*, "属于或处在它们之中,"是法语中的同音异义词。

beings (êtres sexués). No doubt. But being is the jouissance of the body as such, that is, as asexual (asexué), because what is known as sexual jouissance is marked and dominated by the impossibility of establishing as such, anywhere in the enunciable, the sole One that interests us, the One of the relation "sexual relationship" (rapport sexuel).

诚然，展现在身体上的，次要的，神秘的性征形式生成了性别化的存在。确实如此。²⁵但存在同样也是身体的原乐，即，作为非性的(asexué)，因为，所谓性原乐是被相同的“建构之不可能性”所标记和宰制的，在任意可阐述的地方，唯一吸引着我们的，是那个单独的‘一’，即属于“性关系” (rapport sexuel) 的‘太一’。²⁶

That is what analytic discourse demonstrates in that, to one of these] beings qua sexed, to man insofar as he is endowed with the organ said to be phallic - I said, "said to be" - the corporal sex (sexe corporel) or sexual organ (sexe) of woman - I said, "of woman," whereas in fact woman does not exist, woman is not

²⁵ Sans doute 在法语中不像英语中的"毫无疑问"那么强烈，它通常是"无疑"的同义词。

²⁶ Rapport (关系) 也意味着"比率"、"比例"、"公式"、"关系"、"联系"等等。

whole (pas toute) - woman's sexual organ is of no interest (ne lui dit rien) except via the body's jouissance.

分析性话语表明, 这些有性的生命之一, 对于男人来说, 只要他被赋予了据说是菲勒斯 (*le phallus* 阴茎) 的器官——我说“据说” (said to be) ——也就是身体的性 (*sexe corporel*)²⁷; 或女性的性器官 (*sexe*) ——我说的是“女性” (*la femme*), 而事实上 (普遍的) 女性并不存在 (*il n'y a pas «La femme»*), ²⁸ 女性不是整全的 (不是非全的) (*la femme n'est «pas toute»*)²⁹ ——女性的性器官除了通过身体中介的原乐之外别无兴致 (*ne lui dit rien*)。

Analytic discourse demonstrates - allow me to put it this way

²⁷ 法语中的 *Sexe* 可以指男性或女性意义上的“性别”, 也可以指“性器官”。

²⁸ 拉康在第六章和第七章中详细讨论了这一点; 在此只需注意, 虽然在法语中, 重点放在单数的女性冠词上, 即“*la femme n'existe pas*”, 拉康在这里断言, 大写的“Woman” (即 *La femme*, 普遍的女性 (性)), 即本质上是单数的“Woman”, 并不存在 (普遍的女性不存在); “Woman” (*La femme*) 作为一个包罗万象的概念 (一种柏拉图式的形式) 是一种幻觉。有多种多样的女性, 但没有“女性”或“女人味”的本质 (见第六章, “女性不存在”)。Pas toute 和 pas-tout 在某些情况下可以被称为“非全” (toute 为阴性, tout 为阳性), 但拉康在这里不是--我认为--主要关注数量上的全部或部分。事实上, 对于第六章和第七章中提出的运算符, 他更倾向于使用法语的 *quanteurs* 而不是 *quantificateurs* (对于这两者, 英语中的对应只有“量词”)。

²⁹ 这里似乎有两种意思, 第一种意思是女性不是整全的 (并非所有都服从), 第二种意思是女性不是非全 (不存在例外)。(译注)

- that the phallus is the conscientious objection made by one of the two sexed beings to the service to be rendered to the other.

分析性话语表明——请允许我这样说——菲勒斯是两个性别生命中，一个人对要提供给他者的服务所做的有意识的反对。

Don't talk to me about women's secondary sexual characteristics because, barring some sort of radical change, it is those of the mother that take precedence in her. Nothing distinguishes woman as a sexed being other than her sexual organ (sexe).

不要和我谈女性的第二性征，因为除非发生某种根本的变化，否则，在她身上具有优先性的性征的，是属于母亲的那些性征。除了女性性器官 (sexe) 之外，没有任何东西可以将女性识别为有性的存在。

Analytic experience attests precisely to the fact that everything revolves around phallic jouissance, in that woman is denuded by a position that I have indicated as "not whole" (pas-tout) with respect to phallic jouissance.

分析经验恰恰证明了这样一个事实：一切都围绕着性欲而展开，因为女性被一种我称之为“非-全”（*pas-tout*）的位置所支配，这与菲勒斯原乐有关³⁰。

I will go a little further. Phallic jouissance is the obstacle owing to which man does not come (*n'arrive pas*), I would say, to enjoy woman's body, precisely because what he enjoys is the jouissance of the organ.

我再进一步说，菲勒斯原乐，就是男性没有抵达（女性性器官）的障碍（*n'arrive pas*），³¹我想说，男性享受女性的身体，正是因为他所享受的是器官（菲勒斯）的原乐。

That is why the superego, which I qualified earlier as based on the (imperative) "Enjoy!", is a correlate of castration, the latter being the sign with which an avowal dresses itself up (*se pare*),

³⁰ 注意这里 *pas-tout* 和上文 *pas toute* 的区别，*tout*（阳性的整全）和 *toute*（阴性的泛指形容词）的差异，*tout* 用作名词的整全时没有阴性形式（没有 *la toute*，没有阴性的整全秩序）。女性的非-全（*pas-tout*）是和菲勒斯（阳性）秩序（原乐）联系在一起的，而上文的 *pas toute*（非全的）则对应的拉康所说的“（整全普遍的）女性不存在”。（译注）

³¹ 虽然这里的表面意思是“男人没有办法享受女性的身体”，但 *arriver* 是一个俚语，指性方面的“到来”，可以对应英语中的俚语 *cuming*（*coming*）。

the avowal that jouissance of the Other, of the body of the Other, is promoted only on the basis of infinity (de infinitude), I will say which infinity - that, no more and no less, based on Zeno's paradox.

这就是为什么超我（我在前面把超我定性为基于（命令式的）”享受！”）是阉割的一个相关因素，这种阉割是承认享受大他者原乐的标志（*la sign se pare l'aveu que la jouissance de l'Autre*）超我正是基于某种无限而促成的。³²我要说的是芝诺悖论的那个无限——不多也不少。

Achilles and the tortoise, such is the schema of coming (le scheme du jouir) for one pole (côté) of sexed beings. When Achilles has taken his step, gotten it on with Briseis, the latter, like the tortoise, has advanced a bit, because she is "not whole," not wholly his. Some remains. And Achilles must take a second step, and so on and so forth. It is thus that, in our time, but only in our time, we have managed to define numbers - true or, better still, real numbers. Because what Zeno hadn't seen is that the tortoise does not escape the destiny that weighs upon Achilles -

³² 这里的法语也可以理解为“从无限或‘从（优势的）无限中被促成（或促成了自己）”。

its step too gets shorter and shorter and it never arrives at the limit either. It is on that basis that a number, any number whatsoever, can be defined, if it is real. A number has a limit and it is to that extent that it is infinite. It is quite clear that Achilles can only pass the tortoise - he cannot catch up with it. He only catches up with it at infinity (*infinitude*).

阿基里斯和乌龟，这就是两性生命的一极 (*côté*) 的“抵达”计划 (*le schème du jour*)。³³当阿基里斯开始迈出一步，与布里塞伊斯交好时，后者就像乌龟一样，³⁴也要前进了一步，因为她“非-全” (*pas toute*)，不完全地属于他，有一些剩余。而阿基里斯必须迈出第二步，如此反复。正是这样，在我们的时代，但也只是在我们的时代，我们成功地定义了数字 - 真实的，或者更甚，实在的数字——实数。因为芝诺没有看到的是，乌龟无法逃脱压在阿基里斯身上的命运——它的步子也越来越短，也从没到达极限。正是在这个基础上，如果一个数字——不管什么数字——只要他是真实的（实数），都可以被定义。一个数字有一个极限，正是在这个极限的范

³³ 正如上下文所示，这里所质疑的是有性生命的男性“极”。在翻译 *côté* 时，我倾向于用“极”而不是“侧”，以强调拉康指的是性分化的两极 (*poles*)：男性和女性。

³⁴ 这里应该记住，在法语中，名词 *tortue* (“龟”或“乌龟”) 是阴性的，拉康在这里是拿阿基里斯和乌龟的例子来解释男性性和女性性。关于阿基里斯被俘的情妇布里塞伊斯，见《荷马史诗》第一卷第 184 节和第十九卷第 282-300 节。

围内，它才是无限的。很明显，阿基里斯只能超过乌龟——他不能恰好与乌龟重合。他只有在无限中才能与他重合。

Here then is the statement (*le dit*) of the status of jouissance insofar as it is sexual. For one pole, jouissance is marked by the hole that leaves it no other path than that of phallic jouissance. For the other pole, can something be attained that would tell us how that which up until now has only been a fault (*faillie*) or gap in jouissance could be realized?

这里是关于原乐作为性原乐的地位的陈述 (*le dit*)³⁵。单极地看，³⁶原乐被一个空洞所标记着，这个空洞除了提供菲勒斯原乐之外，没有任何其他用途。从另一极来发问，我们能不能明悉某种直至目前只以断层（失败）或缺失作为原乐的存在？

Oddly enough, that is what can only be suggested by very

³⁵ *Le dit* 在这次研讨会上是一个非常重要的术语，我在它出现的各种语境中采用了几种不同的翻译方式。“所说的”、“所说的”、“陈述”、“所说的”等等。它与 *le dire* 并列，后者是这里的另一个关键术语，强调说，讲，或发音。法文在括号内提供，除了我翻译为“所说的”。

³⁶ *D'un côté* 通常被翻译为“一方面”；然而在这里，拉康指的是有性别的生命的两个“极”。

strange glimpses. "Strange" is a word that can be broken down in French - *étrange, être-ange* - and that is something that the alternative of being as dumb as the parakeet I mentioned earlier should keep us from falling into. Nevertheless, let us examine more closely what inspires in us the idea that, in the *jouissance* of bodies, sexual *jouissance* has the privilege of being specified by an *impasse*.

奇怪的是，这个东西只能通过非常奇怪的概观 (*aperçus*)，才能想到。“奇怪”是一个可以用法语分解的词--*étrange, être- ange*³⁷，“成为天使”—而这是我前面提及的，不应该陷入到鸚鵡的愚蠢选择中。尽管如此，还是让我们更仔细地研究一下是什么激发了我们的想法，在肉体的原乐中，性原乐拥有被僵局所指定的特权。

In this space of *jouissance*, to take something that is limited or closed constitutes a locus, and to speak of it constitutes a topology. In a text soon to be published that is at the cutting edge of my discourse last year, I believe I demonstrate the strict equivalence between topology and structure. If we take that as our guide, what distinguishes anonymity from what we talk about as

³⁷ *Être-ange*：“天使一样的存在”或“成为天使”。

jouissance - namely, what is regulated by law - is a geometry. A geometry implies the heterogeneity of locus, namely that there is a locus of the Other. Regarding this locus of the Other, of one sex as Other, as absolute Other, what does the most recent development in topology allow us to posit?

在原乐空间中，取一个有限或封闭的东西，会构成一个轨迹，值得一提的是，这个轨迹会构成一个拓扑。在即将被公布的文本，也就是我去年演讲的内容中，我相信我叙述了拓扑和结构之间的严密的对等关系。³⁸如果我们以此为指导，那么是什么区别了不知其名之物 (anonymity) 与我们口中的原乐呢？— 即，什么是有法可依的东西呢？— 答案是几何学。几何意味着轨迹的异质性，即存在着大他者的轨迹。根据大他者的这个轨迹（作为一个性别，作为绝对他者的大他者），拓扑学的最新发展允许我们假设什么？

I will posit here the term "compactness." Nothing is more compact than a fault, assuming that the intersection of everything that is enclosed therein is accepted as existing over an infinite number of sets, the result being that the intersection implies this infinite number. That is the very definition of compactness.

³⁸ 拉康此处意指他的文章，发布于 Scilicet 4(1973) 的“*L'Étourdit*”，pp 5-52。

我将在这里提出术语：“紧凑性” (compactness)。没有什么比断层更紧凑的了，假设一切独立封闭的交集被理解为有无限的数集存在，就造成这么一个结论：交集本身就意味着无限。这就是紧凑性的定义。

The intersection I am talking about is the same one I put forward earlier as being that which covers or poses an obstacle to the supposed sexual relationship.

我正在谈论的交叉点，与我之前提出的交叉点相同。我之前提到的交叉点，是那个覆盖或构成了“假设的性关系”的障碍的存在。

Only "supposed," since I state that analytic discourse is premised solely on the statement that there is no such thing, that it is impossible to found (poser) a. sexual relationship. Therein lies analytic discourse's step forward and it is thereby that it determines the real status of all the other discourses.

之所以是“假设的”，因为我声明，分析性话语仅以这样的陈述为前提，即没有性关系这回事儿——不可能建立(poser)

一种性关系。分析话语向前迈进了一步，由此决定了所有其他话语的实在地位。

Named here is the point that covers the impossibility of the sexual relationship as such. Jouissance, qua sexual, is phallic - in other words, it is not related to the Other as such.

这里提到的点，涵盖了性关系本身的不可能性。性的原乐，是菲勒斯的——换句话说，它与大他者本身没有联系。

Let us follow here the complement of the hypothesis of compactness.

我们回到“紧致性假设”的补充。

A formulation is given to us by the topology I qualified as the most recent that takes as its point of departure a logic constructed on the investigation of numbers and that leads to the institution of a locus, which is not that of a homogeneous space. Let us take the same limited, closed, supposedly instituted space - the equivalent of what I earlier posited as an intersection extending to infinity. If we assume it to be covered with open sets,

in other words, sets that exclude their own limits - the limit is that which is defined as greater than one point and less than another, but in no case equal either to the point of departure or the point of arrival, to sketch it for you quickly - it can be shown that it is equivalent to say that the set of these open spaces always allows of a subcovering of open spaces, constituting a finity (finitude), namely, that the series of elements constitutes a finite series.

我认定为的“最新的拓扑学”，它给了我们一个公式，它以一个建立在对数字的研究的逻辑作为出发点，并产生了轨迹的场所，而不是一个同质空间的设立。我们拿之前所说的，那个有限的、封闭的、（大概是）被建立的空间——相当于我之前的假设，来作为一个延展到无限的焦点。如果我们假设它被开集所覆盖，换句话说，就是排除了它们自己的极限的集合——和你们快速过一下，极限的定义是：大于一个点且小于另一个点，但在任何情况下，都不等于出发点或到达点——可以说，这些开放空间的集合，总允许作为子集的开放空间存在，其构建了一种有限，即，元素的序列构成了有限的序列。

You may note that I did not say that they are countable. And yet that is what the term "finite" implies. In the end, we count

them one by one. But before we can count them, we must find an order in them and we cannot immediately assume that that order is findable.

你可能注意到我没有说它们是可数的。然而那却是“有限”一词的意味。到最后，有限是数的过来的。但是在我们去数它之前，我们必须在它里面找到一个顺序，我们不能立即假设该顺序是可以找到的。

What is implied, in any case, by the demonstrable finity of the open spaces that can cover the space that is limited and closed in the case of sexual jouissance? What is implied is that the said spaces can be taken one by one (*un par un*) - and since I am talking about the other pole, let us put this in the feminine - *une par une*.

在任意情况下，通过展示：有限个开放空间，可以覆盖住性原乐对应的限制、封闭的空间，这意味着什么？这意味着，上述提及的空间都可以被一个个数清 (*un par un*) ——既然我在谈论另一个极点，让我们把它放在女性中——*une par une*³⁹。

³⁹ *un* 是阳性的“一”，*une* 是阴性的“一”。（译注）

That is the case in the space of sexual jouissance, which thereby proves to be compact. The sexed being of these not-whole women does not involve the body but what results from a logical exigency in speech. Indeed, logic, the coherence inscribed in the fact that language exists and that it is outside the bodies that are moved by it - in short, the Other who is incarnated, so to speak, as sexed being - requires this one by one (*une par une*).

这就是性原乐领域的情况，这个情况被证明是紧凑的。这些不完整的女性的性化存在不涉及身体，而是由言语中的逻辑紧迫性产生的结果。确实，逻辑，作为内嵌于语言存在的连贯性，同时也超出了被它所挪移的躯体——简而言之，那个所谓的成“有性的存在”的大他者⁴⁰，——也需要逐个被具象化 (*incarnated*) (*une par une*)。

And that is what is strange and, indeed, fascinating, that's the word for it: this requirement of the One, as the Parmenides strangely already allowed us to predict, stems from the Other. Where there is being, infinity is required.

⁴⁰ 值得注意的是法国人会用同一个词，*qui*，来指代人或事物（或抽象实体），而英语要求我们使用“*who*”或者“*what*”。

而那就是令人诧异，确实又是，令人着迷的，那就是描述它的词汇：太一（the One）。正如巴门尼德告诉我们的，太一的这种要求，源于大他者。哪里有存在，哪里就需要无限。

I will come back to the status of the Other's locus. But right now I'm going to illustrate it for you, to give you an image of it.

我会回到大他者的轨迹的地位这点。但现在我要给你说明它，让你大概有点数儿。

You know how much fun analysts have had with Don Juan, whom they have described in every possible way, including as a homosexual, which really takes the cake. But center him on what I just illustrated for you, this space of sexual jouissance covered by open sets that constitute a finity and that can, in the end, be counted. Don't you see that what is essential in the feminine myth of Don Juan is that he has them one by one (une par une)?

对于分析师来说，分析《唐璜》是一件很欢乐的事儿，他们以各种可能的方式来描述他，包括同性恋者视角，这真的很让人吃惊。但把他放在我刚刚为你说明的地方，这个由开集所覆盖的性原乐空间，构成了一种到头来数得清的有限

性。你还看不出来吗？在唐璜的女性神话中，最重要的，是：他一个接一个（une par une）地拥有她们？

That is what the other sex (l'autre sexe), the masculine sex, is for women. In that sense, the image of Don Juan is of capital importance.

这就是对女性来说的另一种性 (l'autre sexe)⁴¹：男性的性。在这个意义上，唐璜的形象具有重要的意义。

From the moment there are names, one can make a list of women and count them. If there are mille e tre of them, it's clear that one can take them one by one - that is what is essential. That is entirely different from the One of universal fusion. If woman were not not-whole - if, in her body, she were not not-whole as sexed being - none of that would hold true.

自命名那会儿起，人们就可以列出一份女性的名单，并对她们进行统计。如果有成千上万的女性，显然某人也可以一个一个的得到她们——这才是最重要的。这与普遍的融合

⁴¹ 在英语中我们一般会说对立的性，但结合拉康在他者和大他者上的重要工作，我通常倾向于使用去语言习惯的男性的“另一种性”或女性的“另一种性”。

体“太一”完全不同。如果女性不是非全的 (pas toute) --如果在她的身体里，她是非全的有性的存在——那这一切都不会成立。

4

The facts I am talking to you about are facts of discourse from which we solicit an exit in analysis - in the name of what? Of letting go of the other discourses.

我在向你们叙说的事实，是话语的事实，来自于我们想要从分析行为中脱离的想法—以什么名义脱离？以放弃其他话语的名义。

Through analytic discourse, the subject manifests himself in his gap, namely, in that which causes his desire. Were that not the case, I could not summarize it with a topology that does not involve the same mainspring, the same discourse, but rather a different one, one that is so much purer and that makes so much clearer the fact that there is no genesis except on the basis of discourse. Doesn't the fact that that topology converges with our own experience, to the extent that it allows us to articulate it,

justify what, in what I put forward, is lent support and or-worsened (se s'oupire) by the fact that it never resorts to any substance, never refers to any being, and breaks with everything smacking of philosophy?

通过分析性话语，主体在他的缺失中表现自己，在导致他的欲望的东西中表现自己。如果不是这样的话，我就没法用一种不涉及相同主体内容的拓扑学来概括这套话语，我要用另一个很不一样的，一种更纯粹的方法，就可以特别清晰的表明一个事实：除了话语的基础，不存在任何起源。这种拓扑学，难道不正和我们的经验达成一致，且达到了我们可以清楚表达，来证明我所提出的是有依据，或者是无实质，无存在可依的，以至于打破了所有哲学迸发的情形吗？⁴²

Everything that has been said about being assumes that one can refuse the predicate and say "man is," for example, without saying what. The status of being is closely related to this lopping off of the predicate. Thus, nothing can be said of it except through dead-end detours and demonstrations of logical impossibility, whereby no predicate suffices. As for being (*Ce qui est de l'être*),

⁴² 这里的法语, d'être en rupture avec quoi que se soit qui s'énonce comme philosophie, 字面意思是"作为哲学所叙说的一切都被一同破坏。"

a being that would be posited as absolute, it is never anything but the fracture, break, or interruption of the formulation "sexed being," insofar as sexed being is involved (*intéressé*) in jouissance.

所有关于存在的说法都假设，人可以拒绝断言并自发提出，举个例子，“人是……”，并且可以不说，人是什么。存在的地位紧密的与这种“切断谓词”相关联。其结果是，除非绕过一些死路，以及借谓词的无力，来表述出逻辑中的不可能性，否则无法得出结论。至于存在 (*Ce qui est de l'être*)，一种可以被置于绝对位置上的存在，它就是构想性“性存在”的碎裂，破坏和障碍。在此范围中，作为被性征化的存在，是涉及(*intéressé*)原乐的。

法语版额外注解：

[chaque discours, à soutenir l'Impossible, vient butter sur des apories logiques (impasses), sur l'impuissance à atteindre la Vérité, sur un « ce n'est pas ça », (ce n'est pas la jouissance attendue) et enclenche son dépassement par le passage à un autre discours:

- discours **Hystérique**: soutien de $\S \rightarrow S1 : (\text{impossible}) \rightarrow$
impuissance de S2 à rejoindre (a) \rightarrow inconsistance logique

- du discours (exclusion de a),
- discours Maître: soutien de $S_1 \rightarrow S_2$ (impossible) \rightarrow impuissance de (a) à rejoindre $\mathcal{S} \rightarrow$ incomplétude logique du discours (exclusion de \mathcal{S}),
 - discours Universitaire: soutien de $S_2 \rightarrow a$: (impossible) \rightarrow impuissance de \mathcal{S} à rejoindre $S_1 \rightarrow$ indémontrabilité logique du discours (exclusion de S_1), –
 - discours Analytique : soutien de $a \rightarrow \mathcal{S}$: (impossible) \rightarrow impuissance de S_1 à rejoindre $S_2 \rightarrow$ indécidabilité logique du discours (exclusion de S_2).]

[每一种话语 (discours) 都支撑 (soutien) 着不可能, 都将逻辑的顶端 (死胡同)、无法达到真理的无能, 和一种“不是这个” (« ce n'est pas ça », 即: 这不是所期望的原乐) 视作目标, 并在一个话语到另一个话语的过渡中完成超越:

癡症话语: 支撑着 $\mathcal{S} \rightarrow S_1$: (不可能) $\rightarrow S_2$ 无法与 (a) 相结合 \rightarrow 话语中逻辑的不一致 (对 a 的排斥)

主人话语: 支撑着 $S_1 \rightarrow S_2$: (不可能) $\rightarrow (a)$ 无法与 \mathcal{S} 相结合 \rightarrow 话语中逻辑的不完整 (对 \mathcal{S} 的排斥)

大学话语: 支撑着 $S_2 \rightarrow a$: (不可能) $\rightarrow \mathcal{S}$ 无法与 S_1 相结合 \rightarrow 话语中逻辑的不可证明性 (对 S_1 的排斥)

分析话语: 支撑着 $a \rightarrow \mathcal{S}$: (不可能) $\rightarrow S_1$ 无法与 S_2 相结

合→话语中逻辑的非决定性（对 S₂ 的排斥）]

1972 年 11 月 21 日

补充

Beginning of the next class: STUPIDITY (LA BÊTISE).

下一课题的序言：愚蠢(LA BÊTISE).⁴³

It seems that in his first "seminar," as it is called, of the year Lacan spoke - I won't beat around the bush - of nothing less than love.

看起来似乎在第一期“研讨班”里，如其所命名的那样，我不卖关子，那一年我就是讨论爱。

The news has traveled. It even came back to me from - not

⁴³ La bêtise 是拉康用来翻译弗洛伊德在给小汉斯的父亲采用的，对于汉斯对于马的恐惧的描述性术语 Dummheit (Gesammelte Werke VII, p. 263), 可以翻译成英语的“胡言”(基于西格蒙德·弗洛伊德心理学全集标准版 [New York: Norton, 1955], 以下缩写为 SE, 后跟卷号和页码), 尽管在汉斯的案例中此词可以同时意味着“愚蠢”和“有趣的事情”。(SE X, p. 28)

very far away, of course - a little town in Europe to which it had been sent as a message. As it was from my couch that it came back to me, I cannot believe that the person who told it to me truly believed it, given that she knows quite well that what I say of love is assuredly that one cannot speak about it. "Talk to me of love" - what a lark! I spoke of the love letter (la lettre d'amour), of the declaration of love - not the same thing as the word of love (la parole d'amour).

这个大新闻四处流转，最后兜兜转转，回到了我这里 – 倒也没有传播很远，当然 – 只是在欧洲的一个小镇中被像消息一样传播。当我坐在靠椅上，听到这个消息，我无法相信，那个亲口告诉我的家伙，他自己真的深信着这些话，基于她⁴⁴知道，我曾确信地说过，爱是无法被人言说的。”和我讨论爱”–真是开玩笑!⁴⁴ 对我来说，那封表达爱的信(la parole d'amour)⁴⁵，对爱的表达–与爱这个词(la parole d'amour)本身，并不是一个东西。

I think it is clear, even if you didn't formulate it to

⁴⁴ 此处的她亦可以是她，因为其并不针对任何人，是一个意指女性的代词。

⁴⁵ Parlez-moi d'amour 是一个有名的来自于上世纪八十年代或九十年代早期的法语歌的歌名。

yourselves, that in that first seminar I spoke of stupidity.

我觉得我讲的很清楚了，就算你自己没想明白，我第一堂研讨课讲的是愚蠢。

At stake is the stupidity that conditions what I named my seminar after this year and that is pronounced "encore." You see the risk involved. I am only telling you that to show you what constitutes the weight of my presence here - it's that you enjoy it. My sole presence - at least I dare believe it - my sole presence in my discourse, my sole presence is my stupidity. I should know that I have better things to do than to be here (*être là*). That is why I might prefer that my presence not be guaranteed to you in each and every case.

真正要命的，是我自己的愚蠢，我自己蠢到管今年之后的研讨会都叫做 **Encore**。现在你看到我承担的风险了吧。我想让你看明白，是什么构成了我在场的重要性？是你对于我的存在的享受。至少我敢信，我在我的话语中独立的在场，就是愚蠢。⁴⁶我至少应该知道的是，比起呆在这里，我有别的

⁴⁶ *Présence seule*, which I have translated here as "独立在场,"也可以被译为"单独在场"。

更好的事情去做(*être là*).⁴⁷这就是为什么我倾向于在每一个事例中，不对我的在场做出承诺。

Nevertheless, it is clear that I cannot withdraw, simply say "encore," and expect it to go on without me (*que ça dure*). It's stupidity because I myself obviously collaborate in it. I can only situate myself in the field of this "encore." Backing up from analytic discourse to what conditions it - namely, the truth, the only truth that can be indisputable because it is not, that there's no such thing as a sexual relationship - perhaps doesn't allow one in any way to judge what is and what is not stupidity. And yet it's impossible, given our experience, not to question something regarding analytic discourse: doesn't this discourse hang together (*se tient*) by basing itself on the dimension of stupidity?

尽管如此，我显然已经不能退出了，我不能单说一个“Encore, 再来一次”，然后期待, Encore 这个词没了我(*que ça dure*)也能继续，把你们都教会。这是一种愚蠢，显而易见，我本人不得不在其中参与协作。我只能将我自己放置于这个“再来一次”中，并从分析性话语中找寻什么促成了它- 即，那个唯一的因为其否定性所以才无可争辩的真相：并不存在真

⁴⁷ *Être-là* 是法语中的此在。

实存在的性关系 – 或许不足以让人从任何角度来评说，什么是愚蠢，什么不是。但是，根据我们的经验，不去质疑关于分析性话语的东西是不可能的：这种话语的促成本身，不就是靠把自己与愚蠢的位面绑定(*se tient*)来达成的吗？

Why not wonder about the status of this dimension, which is obviously quite present? After all, there was no need for analytic discourse - therein lies the subtlety - for the fact that there's no such thing as a sexual relationship to be announced as truth.

他都这么明显的在场了，为什么不对这个位面产生好奇呢？说到底，我们要说出“不存在性关系”这个真理，压根儿就用不着分析性话语。这里面蕴藏着微妙之处。

Don't think I hesitate to get my feet wet. Were I to speak of Saint Paul today, it would hardly be the first time. That's not what scares me, even if I compromise myself by discussing people whose status and lineage are not, strictly speaking, the kind I keep company with. Nevertheless, the fact that it was the consequence of the Message that men are at one pole (*côté*) and women at the other has had certain repercussions throughout the ages. That hasn't stopped the world from reproducing to the extent of your

present numbers. Stupidity is still going strong in any case.

你们别觉得我会犹豫要不要参与。今天我谈圣保罗，而且并非第一次了。即使我妥协了，只讨论那些地位和血缘都严格意义上和我无关的人，我也不觉得害怕。尽管如此，《启示录》里面的结果（男人处在一极（côté），而女性处在另一极）随着时代变更，还是产生了余波。但是，这并没有阻止世界繁衍出这么多的人口。愚蠢在任何情况下都还在继续。

That is not quite the way analytic discourse is established, which I formulated to you as a with S2 below it, and as what that questions on the side of the subject - in order to produce what, if not stupidity? But, after all, in the name of what would I say that, if it continues, it's stupidity? How is one to get away from stupidity?

这不完全是分析性话语建立的方式，我用 a/S_2 向你确切地阐述，⁴⁸并作为主体方面的问题的东西向你提出来——如果

⁴⁸ 拉康在这里指的是他在第十七次研讨会上首次阐述的分析师话语（或称分析性话语）的公式：

$$\frac{a}{S_2} \rightarrow \frac{\$}{S_1}$$

不是为了产生愚蠢，那是为了产生什么？但是，说到底，以什么样的名义继续下去时，会被我称之为愚蠢？一个人怎样才能摆脱愚蠢呢？

It is nevertheless true that there is a status to be granted to this new discourse and to its approach to stupidity. Surely it comes closer, since in other discourses stupidity is what one flees. Discourses always aim at the least stupidity, at sublime stupidity, for "sublime" means the highest point of what lies below.

我们需要给这个新话语（以及这个新话语对愚蠢的靠近）一个地位。确实，它更接近了愚蠢，因为在其他话语中，愚蠢是人们所逃避的。话语总是以最小的愚蠢为目标，以崇高的愚蠢为目标，因为“崇高”意味着某个在下面的最高点。

Where, in analytic discourse, is the sublimity of stupidity? That is what justifies both my giving a rest to my participation in stupidity insofar as it envelopes us here, and my calling on a person who can, on this point, provide me with a response

右下角是一个话语的产物出现的地方。拉康在这里暗示，分析性话语所产生的 S1 相当于愚蠢或胡言乱语 (la bêtise)。这句话中提到的"主体的一面"，就是公式的右边。这个公式将在本研讨会的下一讲中再次出现。

(réplique) based on that which, in other fields, intersects what I say. It is what I had the good fortune to hear, already at the end of last year, from the same person we shall hear from today. He is someone who comes to listen to me here and who is thus sufficiently informed regarding analytic discourse. Right from the beginning of this year, I intend to have him contribute, at his own risk, a response based on what, in a discourse - namely, philosophical discourse - goes its own way, paving it on the basis of a certain status with respect to the least stupidity. I give the floor to François Recanati, whom you already know.

在分析性话语中，愚蠢的崇高性在哪里？这个问题正当化了两点：其一，当愚蠢已经笼罩住了我们时，我暂停了我对于愚蠢的参与；其二，我呼吁大家，结合自己在其他领域关于愚蠢的体会心得，给我一个回应 (réplique)。我有幸在去年年底，听到了某位会在今天发言的人的消息。这个人会来听我讲课，他对分析性论述有足够的了解。从今年年初开始，我打算让他（自担风险的）贡献一个回应，这个回应基于一个独特的哲学话语，在最不愚蠢的基础上铺设他自己。有请弗朗索瓦·雷卡纳蒂发言，你们都认识他吧。

弗朗索瓦·雷卡纳蒂的论述可以在巴黎自由学院的杂志

《Scilicet》上找到（法语版 Encore 里也能找到）。⁴⁹

1972 年 12 月 12 日

⁴⁹ Scilicet 4 (1973), pp.55-73. 雷卡纳蒂已经在 1972 年 6 月 14 日拉康的研讨班（研讨班 XIX, ... ou pire）上发言。

第二章

To Jakobson

致雅各布森

LINGUISTRICKS.

THE SIGN THAT ONE IS CHANGING DISCOURSES.

SIGNIFIERNES BY THE BUCKETFUL.

THE STUPIDITY OF THE SIGNIFIER.

THE ENJOYING SUBSTANCE.

语言学家

一个人正在改变话语的标志

满桶（大量的）能指意义（signifierness）

能指的愚蠢

享乐的实体

It seems to me that it is difficult not to speak stupidly about language. That is nevertheless what you, Jakobson, manage to do.

在我看来，很难不愚蠢地谈论语言。然而，雅各布森，这正是你设法去做到的。

Once again, in the talks that Jakobson gave the past few days at the Collège de France, I had the chance to admire him enough to pay homage to him now.

在过去几天雅克布森在法兰西公学院⁵⁰的演讲中，我再次有机会对他表示钦佩，并向他致敬。

Stupidity nevertheless has to be nourished. Is everything we nourish thereby stupid? No. But it has been demonstrated that to nourish oneself is part and parcel of stupidity. Need I say more to the people present in this room where one is, ultimately, at a restaurant and where one imagines that one is being nourished because one is not at the university cafeteria? One is nourished by the imaginative dimension.

不过，愚蠢还是要被哺育的。难道我们哺育的一切都是愚蠢的吗？不。但它已经被证明，哺育自己是愚蠢的一部分。我还需要对在座各位说更多些吗？（我们现在这间屋子，实际上就好像是）一个餐馆，你们想象着在这被哺育，而不是在大学食堂里。一个人在想象的维度被哺育。

⁵⁰ 法国最著名的学术机构，位于巴黎。

I trust you remember what analytic discourse teaches us about the old bond with the wet nurse, a mother as well, as if by chance, and behind that the infernal business of her desire and everything that follows from it. That is what is at stake in nourishment - some sort of stupidity, but one that analytic discourse puts in its rightful place (*assoit dans son droit*).

我相信你们还记得分析话语对我们的教诲，即与乳母的古老联系，也是一位母亲，仿佛是偶然的，而在这背后是她的欲望的地狱般的所作所为和一切因此而生的东西。这就是哺育的关键所在——某种愚蠢，但分析话语将其置于它应有的位置（*assoit dans son droit*）。

1

One day, I realized that it was difficult not to look into linguistics once the unconscious was discovered.

有一天，我意识到，一旦发现无意识，就很难不去研究语言学了。

On the basis of that, I did something that seems to me to be

the only true objection I can formulate to what you may have heard the other day from Jakobson's mouth, namely, that all that is language (*tout ce qui est du langage*) falls within the ambit of linguistics - that is, in the final analysis, within the ambit of the linguist.

在此基础上，我做了一件事，在我看来，这是你们前几天从雅各布森所说的东西中我唯一反对地方，即所有的语言 (*tout ce qui est du langage*) 都属于语言学的范畴，也就是说，归根结底，属于语言学家的范畴。

Not that I don't agree with him about it quite fully when it comes to poetry, regarding which he put forward this argument. But if one considers everything that, given the definition of language, follows regarding the foundation of the subject - so thoroughly renewed and subverted by Freud that it is on that basis that everything he claimed to be unconscious can be grounded - then one must, in order to leave Jakobson his own turf (*domaine réservé*) , forge another word. I will call it *linguistricks* (*linguisterie*).

不是说我不完全同意他在谈到诗歌时的观点，他提的关

于诗歌的这个论点。但是，如果人们考虑到一切，鉴于语言的定义，和主体的基础——被弗洛伊德彻底更新和颠覆了，他所声称的无意识的一切都可以在这个基础上得到证实。那么，为了让雅各布森离开他自己的地盘 (*domaine réservé*)⁵¹，就必须造出另一个词。我将称它为假语言学 (*linguistricks*)⁵²。

That leaves something in my work for the linguist to latch onto, and is not without explaining why I am so often subjected to more than one admonition from so many linguists - certainly not from Jakobson, but that's because he is kindly disposed toward me. In other words, he loves me - that's the way I express it in an intimate context.

这就在我的工作中留下了一些让语言学家可以抓住把柄的地方，这也就不难解释为什么我经常受到那么多语言学家的责难——当然不包括雅各布森，但那是因为他对我有好感。换句话说，他爱我——这是我在一个亲密语境中的表达

⁵¹ 字面意思是“私人狩猎场”、“禁猎区”、“私人地带”或“私人领地”。

⁵² 这个词来自语言学 (*linguistics*)。拉康在结尾处补充说，*linguisterie*，给人的印象是，这是一种似是而非或虚假的语言学。弗朗索瓦·拉弗尔 (*François Raffoul*) 提出了“*linguistrickery*”，我将其缩短为“*linguistricks*”。当然，人们也可以将 *linguisterie* 视为各种其他词的浓缩：*tricherie*、*strie*，甚至 *hystérie*。

方式。

The fact that I say (Mon dire) that the unconscious is structured like a language is not part and parcel of the field of linguistics. That is a glimpse of what you will see commented upon in a text that will come out in the next issue of my well-known aperiodical (Scilicet) and that is entitled "L'Ét- ourdit" that's d, i, t at the end - a glimpse of the sentence I wrote on the board several times last year without ever elaborating on it: "The fact that one says remains forgotten behind what is said in what is heard."

我说的事实是 (Mon dire)⁵³, 无意识像语言一样被结构, 这不是语言学领域的一部分。这是你们将看到的东​​西的一瞥, 它将在我的知名期刊 (Scilicet——有人将其译为《即是》) 的下一期中发表, 题为“L'Ét- ourdit”, 即结尾处的 d、i、t——

⁵³ Dire, 作为一个名词, 通常指的是一个人的话, 一个人说的话。然而, 在这里, 这不仅仅是一句格言或一个有问题的声明, 而是说自己的行为。正如拉康在研讨班 XIX 中说的, 它是“qu'on dise comme fait”(1972 年 6 月 21 日)。因此, 这句话可以用不同的方式表述:“我所说的无意识像语言一样被结构, 这不是语言学领域的一部分。”此后, 我一般将 le dire 翻译为“说的话的行为(或事实)”;如另有翻译, 则在括号内提供法语部分。复数词, dire, 似乎并没有被拉康在这个意义上使用, 我一般地把它翻译成“陈述”。

⁵⁴[这里有个文字游戏,糅合了 L'Étourdi (冒失鬼) 和 dit (说)]
这是去年我在黑板上写了好几次的句子得出的领悟,但从未对它进行阐述。“人们在听完所说的话后仍然将其遗忘了。”

(The fact that one says remains forgotten behind what is said in what is heard) ⁵⁵

Yet, it is in the consequences of what is said that the act of saying is judged. But what one does with what is said remains open. For one can do all kinds of things with it, like one does with furniture when, for example, one is undergoing a siege or a bombardment.

然而,正是在所说的后果中,对说的行为进行了判断。但是,人们如何对待说的话仍然是开放的。因为一个人可以

⁵⁴ L'Étourdi (没有最后的 t, 是 L'Étourdit 的同音词) 是莫里哀的一部著名戏剧的标题;全名是 L'Étourdi ou les contretemps (《冒失鬼》)。étourdi(e) (冒失鬼) 是(这样一种人,他)漫不经心,头晕目眩,考虑不周,粗心大意,走来走去,在发呆,不知道发生了什么,等等。英文翻译的莫里哀的戏剧是恰如其分的,其标题为《一个轻率大意的人 (The Blunderer)》。通过在单词的末尾添加一个 t, 拉康创建了一个包含 étourdi 和 dit 的缩合(作为一个名词, dit 表示“故事”或“讲述”;更确切地说,它表示“所说的”、“所说的”或“陈述”;作为动词 dire 的过去分词,也就是说,它意味着“所说”)。该结构还表明,étourdi 所说是 étourdi, 也许只是说是 étourdi, 而不是真的是它。缩聚所建议的单词分解也可能包括 et (and)、tour (trick, tower, or tour) 和 dit, 当然还有其他单词。

⁵⁵ 这里的法语并没有字面上包括“事实”这个词,而是依赖于虚拟语气:Qu'on dise reste oublié derrière ce qui se dit dans ce qui s'entend (“人们在听完所说的话后仍然将其遗忘了”)。还要注意这两个词 reflexives 和 entendre, 这意味着“听”和“理解”。

用它做各种事情，就像一个人在经历围困或轰炸时对家具的处理一样。

There's a text by Rimbaud that I brought up last year called "À une raison" that is scanned by a reply that ends each verse - "A new love" (Un nouvel amour). Since I am supposed to have spoken last time about love, why not take it up again at this level, with the idea once again of indicating the distance between linguistics and linguistricks?

我去年提到的兰波的一篇文章叫“À une raison”(出于某种原因)，每一节的结尾都有一个回答——“一种新的爱”(Un nouvel amour)。既然我上次应该已经谈过了爱，为什么不在这个层面上再次讨论它，并再次表明语言学和假语言学之间的距离？

In Rimbaud's text, love is the sign, indicated as such, that one is changing reasons, and that is why the poet addresses that reason. One changes reasons - in other words, one changes discourses.

在兰波的文本中，爱是一个标志，它表明一个人正在改

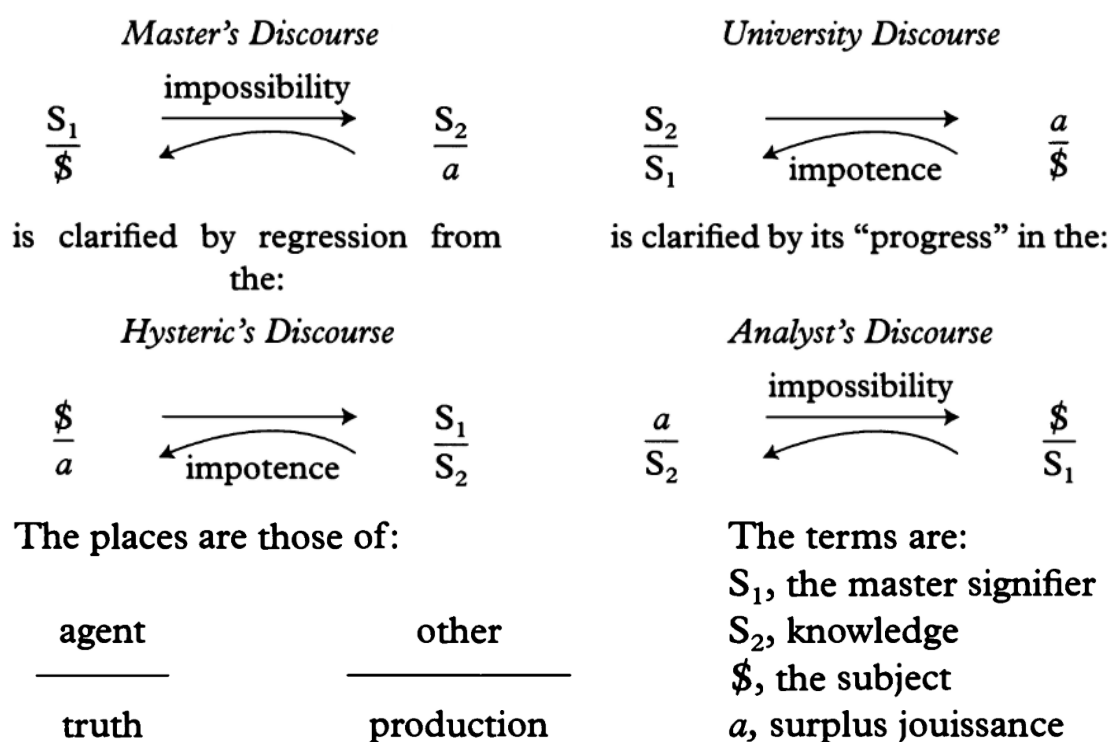
变原因 (reasons), 这就是为什么诗人要强调这个原因。一个人改变原因——换句话说, 一个人改变了使用的话语。

I will remind you here of the four discourses I distinguished. There are four of them only on the basis of the psychoanalytic discourse that I articulate using four places - each place founded on some effect of the signifier - and that I situate as the last discourse; in this deployment. This is not in any sense to be viewed as a series of historical emergences - the fact that one may have appeared longer ago than the others is not what is important here. Well, I would say now that there is some emergence of psychoanalytic discourse whenever there is a movement from one discourse to another.

我将在此提醒你们我所区分的四种话语。(话语) 有四种, 只是基于我用四个位置阐明的精神分析话语——每个位置都建立在某种能指效果上——并且我把它 (精神分析话语) 定位为其中的最后一种话语。这在任何意义上都不能被看作是一系列的历史性出现——其中一种 (话语) 可能比其他的更早得出现, 这一事实在这里并不重要。好吧, 我现在想说的是, 只要有从一种话语到另一种话语的位移, 就有精神分析话语的某种浮现。

To apply these categories, which are structured only on the basis of the existence of psychoanalytic discourse, one must pay careful attention to the putting to the test of the truth that there is some emergence of analytic discourse with each shift from one discourse to another. I am not saying anything else when I say that love is the sign that one is changing discourses.

为了应用这些仅在精神分析话语实存的基础上构建的类别，我们必须仔细注意检验这样一个真理：每次从一种话语转向另一种话语时，都有一些分析话语的出现。当我说爱是一个人正在改变话语的标志时，我说的不是什么别的。



Last time I said that jouissance of the Other is not the sign of love. And here I am saying that love is a sign. Does love consist in the fact that what appears is but the sign?

上次我说过⁵⁶，大他者的原乐不是爱的符号标志。而我在这里说，爱是一种标志。爱是否存在于这样一个事实中：表面上的东西只是一个符号？

It is here that the Port-Royal logic, evoked the other day in François Recanati's exposé, could lend us a hand. That logic proposes that the sign - and one always marvels at such statements (dires) that take on weight some times long after being pronounced - is what is defined by the disjunction of two substances that have no part in common, namely, by what we nowadays call intersection. That will lead us to some answers a bit later.

正是在这里，前几天在弗朗索瓦·雷卡纳蒂的论述中提到的《逻辑，或思考的艺术》。这本书可以为我们提供帮助。这

⁵⁶ 请注意，至少有一次，拉康说 le discours du maître 也可以理解为主人话语（研讨会十九，1972年2月3日）。

个逻辑提出，符号，人们总是惊叹于这样的声明（*dires*）在宣读后很久才有了分量——是由两个没有任何部分有共同点的实体的逻辑或判断定义，即我们今天所说的相交（*intersection*）。这将引导我们在稍后找到一些答案。

What is not a sign of love is jouissance of the Other, jouissance of the Other sex and, as I said, of the body that symbolizes it.

不是爱的标志的东西是大他者的原乐——对另一性别的原乐（*jouissance of the Other sex*），也就是说，对象征化了的大他者的身体的原乐。

A change of discourses - things budge, things traverse you, things traverse us, things are traversed (*ça se traverse*), and no one notices the change (*personne n'accuse le coup*). I can say until I'm blue in the face that the notion of discourse should be taken as a social link (*lien social*), founded on language, and thus seems not unrelated to what is specified in linguistics as grammar, and yet nothing seems to change.

话语的变化——事物的变化，事物穿越你，事物穿越我

们，事物被穿越 (*ça se traverse*)，而没有人注意到这种变化 (*personne n'accuse le coup*)。我要反复强调的是，话语的概念应该被视为一种社会联系 (*lien social*)，建立在语言的基础上。因此这似乎与语言学中指定的语法不无关系，但似乎什么都没有改变。

Perhaps that poses a question that no one raises, that of the status of the notion of information whose success has been so lightning fast that one can say that the whole of science manages to get infiltrated by it. We're at the level of the gene's molecular information and of the winding of nucleoproteins around strands of DNA, that are themselves wrapped around each other, all of that being tied together by hormonal links - that is, messages that are sent, recorded, etc. Let us note that the success of this formula finds its indisputable source in a linguistics that is not only immanent but explicitly formulated. In any case, this action extends right to the very foundations of scientific thought, being articulated as negative entropy.

也许这提出了一个没有人提出的问题，那就是信息概念的地位，它的成功是如此之快，可以说整个科学都设法被它所渗透。我们处于基因的分子信息和围绕 DNA 链的核蛋白

的层面，这些核蛋白本身也是相互缠绕的，所有这些都与荷尔蒙的链接联系在一起——也就是说，被发送、记录的信息等联系在一起。注意，这个公式的成功在语言学中找到了无可争议的来源，这种语言学不仅是内在的，而且是明确阐述的。在任何情况下，这一行动都会延伸到科学思想的基础上，并被表述为负的熵。

Is that what I, from another locus, that of my linguistics, gather (recueille) when I make use of the function of the signifier.

这就是我从另一个地方，也就是我的假语言学那里，当我利用能指的功能时收集 (recueille) 的东西。

2

What is the signifier?

什么是能指？

The signifier - as promoted in the rites of a linguistic tradition that is not specifically Saussurian, but goes back as far as the Stoics and is reflected in Saint Augustine's work - must be

structured in topological terms. Indeed, the signifier is first of all that which has a meaning effect (effet de signifié), and it is important not to elide the fact that between signifier and meaning effect there is something barred that must be crossed over.

能指 (signifier) ——正如在语言学传统的仪式中所提倡的那样——必须以拓扑学的方式进行结构化，这个传统并不特指是索绪尔的，而是最早可以追溯到斯多葛派，并反映在圣奥古斯丁的作品中。事实上，能指首先是具有意义效果的东西，重要的是不要忽略这样一个事实：在能指和意义效果⁵⁷之间，有一些必须跨越的障碍。⁵⁸

This way of topologizing language's status (ce qu'il en est du langage) is illustrated most admirably by phonology, insofar as phonology incarnates the signifier in phonemes. But the signifier cannot in any way be limited to this phonemic prop. Once again - what is a signifier (qu'est-ce qu'un signifiant)?

这种将语言的地位拓扑化的方式 (ce qu'il en est du

⁵⁷ 这里的法语，“un effet de signifié”，也可以翻译成“所指效果”或“意符效果”。

⁵⁸ 拉康在这里指的是他的算式（与索绪尔的算式相反）， $\frac{S}{s}$ 其中“S”表示能指，“s”表示所指（即意义），两者之间的线充当能指和所指领域之间的屏障。见《文集》，P515。

langage) 在语音学 (音韵学) 中得到了最好的说明, 因为语音学体现了音素中的能指。但是, 能指不能以任何方式被限制在这个音位中。再一次, 什么是能指 (qu'est-ce qu'un signifiant) ?

I must already stop, having posed the question in this form.

我必须停止, 因为我以这种形式提出了这个问题。

"A" (Un), placed before the term, is usually the indeterminate article. It already assumes that the signifier can be collectivized, that we can make a collection thereof and speak thereof as something that is totalized. Now the linguist would surely have trouble, it seems to me, grounding this collection, grounding it on a "the" (le), because there is no predicate that permits that.

放在术语前面的“A” (Un) 通常是不确定的冠词。⁵⁹它已经假定能指可以被集合化 (collectivized), 我们可以把它们纳入一个集合, 并将其作为被整体化的东西来谈论。现在, 在我看来, 语言学家肯定会遇到麻烦, 基于这种集合, 在其由

⁵⁹ 在法语中, Un 既对应于不定冠词 (英语中为“a”), 也对应于数字 1。在接下来的整个讨论中, 必须牢记 Un 的双重含义。

"the" (le)所构成的基础上, 因为 (实际上) 没有允许这样做的谓词。

As Jakobson pointed out, yesterday as a matter of fact, it is not individual words that can ground the signifier. Words have no other place in which to form a collection than the dictionary, where they can be listed. In order to make you see this, I could speak of sentences, which are clearly signifying units as well, that people sometimes try to collect by selecting sentences that are typical of one language. But instead I will evoke proverbs, in which a certain short article by Paulhan that recently came my way got me more interested.

正如雅各布森所指出的, 事实上词语除了可以在字典中列出, 没有什么其他地方可以让它们形成一个集合。为了让你看到这一点, 我可以谈句子, 这句话本身显然也是符号的单位, 人们有时试图通过选择某种语音中的典型句子来将其集合到一起。但我想引用谚语, 最近包兰 (Paulhan) 的一篇短文让我对它更感兴趣。

Paulhan, in the kind of ambiguous dialogue that grabs the attention of the foreigner with a certain limited linguistic

competence, noticed that the proverb had a particular weight and played a specific role among the Madagascans. The fact that he discovered it on that occasion does not stop me from going further. Indeed, one can note, in the margins of the proverbial function, that "signifierness" (signifierness) is something that fans out (s'éventaille)y if you will allow me this expression, from the proverb to the locution.

某些有限的语言能力在一系列模糊的对话里吸引了包兰 (让·包兰) 这个外邦人注意力, 他察觉到谚语曾在马达加斯加人当中有着一个特殊的重量与扮演了一个具体的角色。事实上他发现它的特定情境并没有阻止我更加深入。的确, 我们能够注意到, 在谚语的功用的空白处, 意指 (或能指意义 (signifierness)) 是某件展开 (s'év-entaille 像扇子一样展开) 的东西, 从谚语展开到这个惯用语里, 请容许我这样表达。

Look, for example, in the dictionary under the expression "à tire-larigot," and you'll see what I mean. Certain dictionaries go so far as to invent a Mr. Larigot: after pulling on his leg over and over, people ended up creating the expression à tire-larigot. What does that expression mean? There are plenty of other locutions

that are just as extravagant. They mean nothing other than the following - the subversion of desire. That is the meaning of *à tire-larigot*. Through the pierced barrel of signifierness flows *à tire-larigot* a glass, a full glass of signifierness.

看，譬如，请查阅字典，在[大量](*à tire-larigot*)这个词语下，你们将会明白我是什么意思。某些的字典甚至过分到杜撰了一个[拉瑞加先生](Mr.Larigot)：在不停地戏弄他之后，人们结果创造了这个词语[可怜的拉瑞加](*à tire-larigot*)⁶⁰。那个词语究竟是什么意思？还有许多的其它的惯用语，同样都是夸张离谱的。它们除如下之外并不具有任何意义：欲望的颠覆。这就是“可怜的拉瑞加”的意涵。通过这桶被贯穿的意指（能指意义），一杯[*à tire-larigot*]流露出来，一满杯的意指（能指意义）。

What is this signifierness? At the level we are at, it is that which has a meaning effect.

⁶⁰ *à tire-larigot* 的比喻意思是“很多”、“大量”。对于不懂法语的读者来说，这个美国人的表达方式可能会有所帮助：“你喜欢苹果吗？”(How do you like them apples!) 表达本身中没有任何东西-也就是说，没有任何单个单词或它们组合的方式能表达这个句子。“如此！”(So there) 或者“强硬！”(Tough) 这类表达在很多情况下都会出现。表达式不能被进一步分解：表达式中没有更小的意义单元来创建其含义。这里最小的意义单位是整个句子，因此可以将整个句子视为单个意符单位或能指。

这个能指意义 (signifierness) 是什么? 在我们身处的这个层次, 它是拥有意义效果的东西。

Don't forget that, at the outset, the relationship between signifier and signified was incorrectly qualified as arbitrary. That is how Saussure expressed himself, probably in spite of his better judgment - he certainly believed otherwise, that is, something far closer to the text of the Cratylus, as is seen by what he had in his desk drawers, namely, his anagrams. Now what passes for arbitrary is the fact that meaning effects seem not to bear any relation to what causes them.

请不要忘记, 在一开始, 能指与所指之间的这个关系就错误地被给予当成是随意性的特质。那就是索绪尔表达他自己的方式, 大概纵使他具有较佳的判断力——当然他一定相信并不是的。换句话说, 这是某件更加接近于“克拉底鲁”(Cratylus) 的文本的东西, 如同根据他书桌抽屉中的文稿可看出, 换句话说, 他的异位构词游戏 (回文构词法)。现在, 所被认为是随意性的东西, 就是这个事实: 意义的效果似乎跟引出意义的东西没有关系。⁶¹

⁶¹ 例如, “很多”(a lot) 或“许多”(by the shovelful) 的含义似乎与词组“a tire larigot”

But if they seem to bear no relation to what causes them, that is because we expect what causes them to bear a certain relation to the real. I'm talking about the serious real. The serious - one must of course make an effort to notice it, one must have come to my seminars now and then - can only be the serial. That can only be obtained after a very long period of extraction, extraction from language of something that is caught up in it, and about which we have, at the point at which I have arrived in my exposé, only a faint idea - even regarding this indeterminate "a" (un), this lure that we don't know how to make function in relation to the signifier so that it collectivizes the signifier. In truth, we will see that we must turn things around, and instead of investigating a signifier (un signifiant), we must investigate the signifier "One" (Un) - but we haven't reached that point yet.

但是假如它们看起来跟引出意义的东西没有关系，那是因为我们期望引起它们的意义的东西，要跟‘实在’有某些关系。我正在谈论到这个严肃的“实在”。这个严肃只有当一个人参加了一系列我的研讨班时才能注意到。⁶²我们仅有经过

没有关系，也就是说，与引出其含义的能指没有关系。

⁶² 原文 The serious - one must of course make an effort to notice it, one must have

一段长时期的抽取（**extraction**）之后，严肃的“实在”才能被获得，从套陷其中的某件东西的语言里以及关于我们所拥有的东西抽取。在我的揭露中我抵达的这一点，这仅是一个模糊的观念——甚至关于这个不定冠词“a”（**un**），这个引诱（**lure**），我们不知道如何让它跟能指的关系发挥功用，这样它会集合化（**collectivizes**）这个能指。事实上，我们将不会看出，我们必须将事情倒转。非但不是研究“一个能指”（**un signifiant**），我们必须研究这个能指“一”（**One, Un**）——但是我们还没有到达那个点。

Meaning effects seem to bear no relation to what causes them. That means that the references or things the signifier serves to approach remain approximate - macroscopic, for example. What is important is not that it's imaginary - after all, if the signifier allowed us to point to the image we need to be happy, that would be fine and dandy, but it's not the case. At the level of the signifier/signified distinction, what characterizes the relationship between the signified and what serves as the indispensable third party, namely the referent, is precisely that the signified misses the referent. The joiner doesn't work.

come to my seminars now and then - can only be the serial.这里也是拉康玩的一个语言游戏。

意义的效果似乎跟引起它们的原因无关。那意味着，不同的指涉或是能指服务的不同的物始终是停留在大致上，譬如，[宏观] (macroscopic) 这个能指。重要的并不是它是“想象 (界)” (imaginary) ——毕竟，假如能指允许我们指向我们需要快乐的意象，那就是再好不过了。但是情况不是那样。在能指与所指有差异的层次，所指与不可或缺的第三者 (third party) 之间的关系，也即是“指称” (referent) 之间的关系特征，恰恰就是所指错过了这个指称。这个连接者并没有发挥效用。

What really takes the cake is that we nevertheless manage to use it by employing other devices (trucs). To characterize the function of the signifier, to collectivize it in a way that resembles a predication, we have the Port-Royal logic, which is what I began with today. The other day, Recanati mentioned adjectives made into nouns (substantives). Roundness is extracted from round and - why not? - justice from the just, etc. That is what will allow me to put forward my stupidity (bêtise) in order to show that perhaps stupidity is not, as people think, a semantic category, but rather a way of collectivizing the signifier.

真正出人意料之外的是，我们仍然成功地利用了其它手段（诀窍）使用了它。为了表现这个能指的功用，以类似断言的方式集合化它，我们拥有《逻辑，或思考的艺术》（**Port-Royal Logic**）这本书⁶³，这就是我做为今天开场的东西。有一天，雷卡纳蒂提到一些被转换成为名词的形容词（实体词 substantivés）⁶⁴。“圆”（Roundness）这个名词是从“圆的”（round）形容词转换过来——有何不可呢？——“正义”（justice）从“公正的”（just）转换过来，等等。那就是为什么我能够提出我的“愚蠢”（stupidity, bêtise），为了要显示：或许愚蠢并非，如人们认为，是一个语意的范畴，而更是一种集体化能指的方式。

Why not? The signifier is stupid.

有何不可呢？这个能指是愚蠢的。

It seems to me that this could lead to a smile, a stupid smile,

⁶³ **Port-Royal Logic** 或 Logique de Port-Royal 是 La logique, ou l'art de penser 的通用名称，这是一本重要的逻辑教科书，它用法语写成，非常流行，一直使用到 20 世纪，主要向读者介绍了逻辑，并在其形而上学和认识论中表现出强烈的笛卡尔元素。Port-Royal Logic 有时被认为为传统术语逻辑的典型。米歇尔·福柯在《事物的秩序》中认为它是古典认识论的基础之一。Port-Royal Logic 的贡献之一是普及了理解与外延之间的区分，这后来成为内涵与外延之间更精细的区分的基础。

⁶⁴ 在法语中，实体化（substantivés）是一个名词。

naturally. A stupid smile, as everyone knows - it suffices to visit cathedrals - is an angel's smile. Indeed, that is the only justification for Pascal's warning (semonce). If an angel has such a stupid smile, that is because it is up to its ears in the supreme signifier. To find itself on dry land would do it some good - perhaps it wouldn't smile anymore.

我觉得这可能会导致一个微笑，一个愚蠢的微笑，当然。一个愚蠢的微笑，如同每个人都知道那样——它满足了拜访大教堂的要求——那是天使的微笑。的确，那是让帕斯卡尔发出警告(semonce)⁶⁵的唯一充分理由。如果天使有这么愚蠢的笑容，那是因为他游在至高无上的能指中，稍微干涩一点会对他有好处——也许他不会再笑了

It's not that I believe in angels - as everyone knows, I believe in them inextricably and even "inex-Teilhard-ly"¹⁹ - it's just that I don't believe they bear the slightest message, and it is in that respect that they are truly signifying.

这并不是因为我信天使——众所周知，我难以自拔

⁶⁵ 拉康在这里选择的术语“semonce”具有法律含义上的渊源，也被用作名词，这是一个意外吗？

(inextrayablemen) 地相信他们，甚至纠缠不清地 (inex-Teilhard-ly) ⁶⁶相信。只是我并不相信它们隐藏着任何的讯息，而就那一方面而言，它们真正的是能指化了 (signifying)。

Why do I so strongly emphasize the function of the signifier?
Because it is the foundation of the symbolic dimension that only analytic discourse allows us to isolate as such.

为什么我强烈地强调能指的功用？因为它是仅有通过分析师话语才能将其分离出来的：“象征（界）”的维度的根据。

I could have approached things in another way - by telling you, for example, how people go about asking me to be their analyst.

我本来能够使用另外一种方法来探讨这些事情——譬如，我能够告诉你们，人们是如何要求我成为他们的分析师。

⁶⁶ 在法语中，不可分割 Inextrayablement 和不可分割 inexteilhardement，拉康这里用这个词来谐音皮埃尔·泰尔哈德·德沙丁，(Pierre Teilhard de Chardin) (1881-1955) 一名法国基督教神学家和哲学家。以此来说自己相信天使。

I don't want to spoil such pristine purity. Certain people would recognize themselves - God knows what they might imagine I think. Perhaps they would believe that I think they are stupid. That is truly the last thing that would cross my mind in such a case. The question of import here concerns the fact that analytic discourse introduces an adjective made into a noun, "stupidity," insofar as it is a dimension of the signifier at work (*une dimension en exercice du signifiant*).

我不想要破坏如此质朴的纯净。某些人会认出他们自己——天晓得他们可能会想象我在想什么。或许他们会相信我认为是愚蠢的。(在这种情况下,这确实是我脑海中最后想过的一件事。)问题在此跟这个事实有关:分析师话语引入了一个被转换成为一个名词的形容词:“愚蠢”(la bêtise),已经是一个能指运作的维度 (*une dimension en exercice du signifiant*)。

Here we must take a closer look.

在此,我们必须更仔细地观察。

As soon as we turn things into nouns, we presuppose a substance, and nowadays, well, we just don't have that many substances. We have thinking substance and extended substance.

当我们将事物转换成名词，我们预先假定一种实体 (substance)。今天，当然，我们就没有那么多的实体。我们拥有思维实体 (thinking substance) 和广延实体 (extended substance)。

On that basis, it would perhaps be appropriate to ask where the "substantial" dimension can be situated - however far it may be from us and, hereto-fore, giving but a sign to us (ne nous faisant que signe) - this substance at work (en exercice), this dimension that should be written "dit-mension,"²¹ over which the function of language is first of all that which is watchful, prior to any more rigorous use.

根据那个基础，我们应当探寻这个「实体」维度可被置于何处，---无论它距离我们多远。因此，仅仅给予我们一个符号 (sign) ——这个在运作中的实体，这个维度应该被书写为「言说的维度」(dit-mension)⁶⁷。在这个言说的维度，在

⁶⁷ Dit(t 不发声)表示“所说的”；在这里，拉康暗示这是“说”(said)或“说”(spoken)

任何更加严格的使用之前，语言的功用首先是精密的。

First of all, it can be said that we have changed thinking substance considerably. Since the "I am thinking" that, presupposing itself, grounds existence, we have had to take a step - that of the unconscious.

首先，我们能够说，我们已经相当程度地改变思维实体。因为这个「我正在思想」，预先假定了它自己，为存在（实存）打下基础，我们必须是已然走出了一步——那就是无意识。

Since today I'm dragging my feet in the rut of the unconscious structured like a language, it should be realized that this formulation totally changes the function of the subject as existing. The subject is not the one (celui) who thinks. The subject is precisely the one we encourage, not to say it all (tout dire), as we tell him in order to charm him – one cannot say it all – but rather to utter stupidities. That is the key.

的一个维度。Mension 结合了同音词“住宅”(Maison) (来自拉丁语“mansio[住宅]”，法语中是中世纪戏剧场景中每个部分的术语) 和“提及”(mention) (提及、注意或荣誉)。

因为今天，我正在拖著脚步进入这个被语言结构起来的无意识窠臼里，应该体会到的是这个构想将完全改变主体作为(生命)存在的作用。主体并不是这个会思想的人(celui)。主体确实是我们鼓励的人，不是说出全部(tout dire)⁶⁸，如同我们告诉他，为了要迷惑他——一个人不能说出全部——而相反地要说出愚蠢(说出犯蠢的地方)。那才是关键。

For it is with those stupidities that we do analysis, and that we enter into the new subject – that of the unconscious. It is precisely to the extent that the guy is willing not to think anymore that we will perhaps learn a little bit more about it, that we will draw certain consequences from his words(dits) – words that cannot be taken back (se dédire), for that is the rule of the game.

正是因为这些愚蠢，我们才进行分析，并进入新的主体——无意识的主体。而正是到达了这个人愿意不再思考的程度，这样我们可以对它有更多的理解，我们将会从他的话语获得某些的结果。这些话语无法被撤回，因为那正是游戏的规则。

⁶⁸ Tout dire, 即“全部说出”或“说一切”，是法国对弗洛伊德“想说什么就说什么”的一种常见解读。

From that emerges a speaking (dire) that does not always go so far as to be able to “ex-sist” with respect to the words spoken (ex-sister au dit). That is because of what gets included in those words as a consequence thereof. That is the acid-test (épreuve) by which, in analyzing anyone, no matter how stupid, a certain real may be reached.

从那里涌现了一种未必能进展到“外 - 实存着”的“言说” (ex-sister au dit)。⁶⁹那正是因为那些从话语中得到的会作为一个其中的结果。⁷⁰那是严峻的考验, 凭藉这个考验, 当我们在分析任何人时, 无论这个行为是多么愚蠢, 总是有某个“实在 (界) ”能被抵达。

The status of the saying (dire) – I must leave all of that aside for today. But I can announce to you that an even bigger pain in

⁶⁹ 拉康在这里使用的表达“ex-sister au dit”不容易用英语表达;拉康借用了术语, ex-sistence, 这一术语首先出自海德格尔作品的翻译 (如《存在与时间》)。这个词在希腊语中的词根意思是“站在某物的外面”或“与某物分开”。在希腊语里, 它通常用于移除或移动某物, 但它也适用于我们现在称之为“狂喜”的精神状态。(因此, 这个词的派生意义是“摇头丸”。) 海德格尔经常使用“站在外面”或“走出自己”这个词的词根, 但也使用了它在希腊语中与“存在”这个词词根的紧密联系。拉康用它来谈论一种独立的存在, 它坚持认为它是从外面来的, 不包括在里面的东西。它不是内密的 (intimate), 而是“外在的” (extimate)。

⁷⁰ 拉康这句话的意思很不清楚: à cause justement de ce qui vient au dit comme consequence.

the ass for us this year will be to put to this test (épreuve) a certain number of sayings (dires) from the philosophical tradition.

“言说”的这个地位——今天我必须将那一切放置一边。但是我能够跟你们宣布，今年，我们要面临的一个更大的痛苦是要让哲学传统的某些个“言说”接受这个考验。

Fortunately, Parmenides actually wrote poems. Doesn't he use linguistic devices – the linguist's testimony takes precedence here – that closely resemble mathematical articulation, alternation after succession, framing after alternation? It is precisely because he was a poet that Parmenides says what he has to say to us in the least stupid of manners. Otherwise, the idea that being is and that nonbeing is not, I don't know what that means to you, but personally I find that stupid. And you mustn't believe that it amuses me to say so.

幸运的是，巴门尼德实际上写过诗。他难道不是使用语言学的策略⁷¹——语言学家的证据在此占优先地位——那非常酷似数学的表达，接续后替换，替换后架构（alternation after succession, framing after alternation）？正是因为他是一位诗

⁷¹ Des appareils de langage：字面意思是“语言工具”或“语言设备”。

人，巴门尼德才说出他必须跟我们说的话——以最不愚蠢方式。如若不然，存在者存在 (being is), 而不存在者不存在 (nonbeing is not) 的观念，我不知道它对你们来说意义是什么。但是就我个人而言，我觉得那是愚蠢的。而你们一定不要相信我这样说只是图自己好玩。

Nevertheless, we will, this year, need being and the signifier One (Un), for which I paved the way last year by saying – “There’s such a thing as One!” (Y a d’l’Un!) For it is there that the serious begins, as stupid as that too may seem. Thus, we’ll have several references to take up in the philosophical tradition.

尽管如此，我们将会，这一年，将需要生命实存与能指“一” (One)。去年我替这个“一”铺路说：“有这么一个‘一’” (Y a d’l’Un!)。因为它在那里，这个严肃的事情开始了，无论它看上去也有多愚蠢。因此，在这个哲学的传统里，我们将会有好几个指涉要着手处理。

We can’t get rid of that renowned extended substance, the complement of that other substance, that easily either, since it is modern space – the substance of pure space, like we say “pure spirit.” It certainly isn’t very promising.

我们无法摆脱那个著名的广延实体，那个其它物质的补充，那个容易的两者之一，因为它是现代的空间——这个物质——这个纯粹空间的实体，如同我们所说的“纯粹的精神”。它的前景并不是很好。

Pure space is based on the notion of the part, as long as one adds to that the following, that all of the parts are external to each other – *panes extra panes*. People managed to extract a few little things from even that, but some serious steps had to be taken.

纯粹空间是以部分 (*parties*) 的观念作为基础，只要我们增加那个到以下：所有的部分都是互为外部——部分的额外部分。人们甚至成功的从那里抽离出一些小东西，但是必须通过严格的步骤。

In order to situate my signifier before leaving you today, I will ask you to consider what was inscribed at the beginning of my first sentence last time – “enjoying a body” (*jouir d’un corps*), a body that symbolizes the Other – as it perhaps involves something that can help us focus on another form of substance, enjoying substance (*la substance jouissante*).

为了在今天离开你们之前定位我的能指，我想让你们思考一下我上一次说的第一句开头里的话——“享受身体”（enjoying a body）⁷²，这个身体象征着大他者——因为它或许牵涉到某件东西，能够帮忙我们集中在另外一种实体（substance）的形式，原乐的实体。

Isn't that precisely what psychoanalytic experience presupposes? – the substance of the body, on the condition that it is defined only as that which enjoys itself (se jouit). That is, no doubt, a property of the living body, but we don't know what it means to be alive except for the following fact, that a body is something that enjoys itself (cela se jouit).

这那难道不正是精神分析经验所预先假设的？身体的实体，条件是：它仅是被定义为享受它自己的东西时。换句话说，活生生的身体的一种属性。但是我们并不知道，活着意味着什么，除了以下的事实：一个（活着的）身体就是某件享受它自己的东西。

It enjoys itself only by “corporizing” (corporiser) the body in a signifying way. That implies something other than the panes

⁷² 拉康在这里没有准确的引用自己的话。

extra partes of extended substance. As is emphasized admirably by the kind of Kantian that Sade was, one can only enjoy a part of the Other's body, for the simple reason that one has never seen a body completely wrap itself around the Other's body, to the point of surrounding and phagocytizing it. That is why we must confine ourselves to simply giving it a little squeeze, like that, taking a forearm or anything else – ouch!

它享受它自己，仅仅是利用“形体化” (corporiser)⁷³ 身体的能指化方式 (signifying way)。那言外之意是某件并非是广延实体的“部分的额外部分”。正如萨德那种康德主义者令人钦佩地强调的那样，我们仅能享受大他者身体的一部分，理由很简单，我们从来没有看见过一个身体完全被包裹在大他者的身体周围，甚至到环绕及吞噬它的地步。那就是为什么我们必须限制我们自己仅是给予一个挤压，像那样，在前臂上或是其他什么地方

Enjoying (jouir) has the fundamental property that it is, ultimately, one person's body that enjoys a part of the Other's body. But that part also enjoys – the Other likes it more or less, but it is a fact that the Other cannot remain indifferent to it.

⁷³ 法语 corporiser (或 corporifier) 指的是赋予精神以身体，或使液体变为固体。

享乐拥有基本的特性，最终，那是一个人的身体享受大他者身体的一部分。⁷⁴但是那个部分也享受——大他者无论或多或少都喜欢，但是这是一个事实，即大他者无法对它始终保持漠不关心。

Occasionally something even happens that goes beyond what I just described, and that is marked by utter signifying ambiguity – for the expression “enjoyment of the body” (*jouir du corps*) includes a genitive that has a certain Sadian flavor to it, as I’ve mentioned, or, on the contrary, an ecstatic, subjective flavor suggesting, in fact, that it is the Other who enjoys.

有时候，发生的某些事甚至会超过我刚刚描述的，那就是被标出的这个能指化的歧义（*signifying ambiguity*）——因为“身体的享乐”的这个表达，包括一种性器官，它带有某种萨德式虐待狂的含义。如同我所提到的。或是，恰恰相反地，一种狂喜（*ecstatic*），主观的特殊取向表明，事实上，那是大他者在享乐。⁷⁵

⁷⁴ 更确切地说，它是“一个人的身体享受大他者身体的一部分。”

⁷⁵ 如拉康在《对主体的颠覆和欲望的辩证法》中所说，这里的属格词 *de*（在这里与 *le* 结合形成 *du*）可以是客观的（例如，我从大他者的身体获得享受）或主观的（例如，大他者的身体在享受）。

As concerns jouissance, that is but an elementary level. The last time, I put forward the notion that jouissance is not a sign of love. That is what I shall have to argue for, and it will lead us to the level of phallic jouissance. But what I, strictly speaking, call “jouissance of the Other,” insofar as it is merely symbolized here, is something else altogether – namely, the notwhole that I will have to articulate.

关于涉及到原乐，那仅是一种基本的层次。上一次，我提出这个观念：原乐并不是一个爱的符号。那就是我将必须辩护的，它将会引导我们到达菲勒斯原乐的层面。但是严格地说，我所称为的“大他者的原乐”，它在此仅是被象征化，这完全是另一回事——我必须将其表达为“非全”（pas tout）。

4

In this single articulation, what is the signifier – the signifier for today, and to close on this point, given the motives I have regarding it?

在这个单一的表达里，能指是什么？—能指，今天，鉴

于我的理由，我将进一步阐述这点。

I will say that the signifier is situated at the level of enjoying substance (substance jouissante). That is completely different from Aristotelian physics, which I am about to discuss, and which, precisely because it can be used (sollicitée) in the way I am going to use it, shows us to what extent it was illusory.

我将会说，这个能指被定位为“享乐的实体”（enjoying substance）的层面。它完全不同于亚里士多德的物理学，我要讨论的确实是因为它能以我想要的方式被使用。它会展示给我们看，它（享乐的实体）在什么程度上属于虚幻的（illusory）。

The signifier is the cause of jouissance. Without the signifier, how could we even approach that part of the body? Without the signifier, how could we center that something that is the material cause of jouissance? However fuzzy or confused it may be, it is a part of the body that is signified in this contribution (apport).

能指就是原乐的成因。假如没有能指，我们要如何接近

那部分身体呢？⁷⁶假如没有能指，我们如何能够集中于那个成为原乐的物质成因的东西呢？无论它是多么的模糊或是混淆，这身体的一部分都因此被指代，。

Now I will go right to the final cause, final in every sense of the term because it is the terminus – the signifier is what brings jouissance to a halt.

现在，我将直接谈最后的成因，「最后」在各种意义的范畴上，因为它是终点—这个能指是将原乐中止的东西。

After those who embrace (s'enlacent) – if you'll allow me – alas (hélas)! And after those who are weary (las), hold on there (holà)! The other pole of the signifier, its stopping action (coup d'arrêt), is as much there (est là) at the origin as the commandment's direct addressing (vocatif) can be.

在那些人的拥抱 (embrace) 之后——请容许我这样——
唉！在那些疲倦的人后，继续在那坚持住！能指的另一端，
它的停止的行动 (coup d'arrêt)，也如同戒律的直接律令可能

⁷⁶ 也就是说，“那身体的那一部分” (that part of the body)，或者更简单地说，是“身体的一部分” (a part of the body)。

的那样，同样是在起源的地方那里。

The efficient, which Aristotle proposes as the third form of the cause, is nothing in the end but the project through which jouissance is limited. All kinds of things that appear in the animal kingdom make a parody of speaking beings' path to jouissance, while simultaneously sketching out message like functions – for example, the bee transporting the pollen of the male flower closely resembles what goes on in communication.

这个“效率”，也就是亚里士多德提出作为成因的第三种形式，在最后仅是这个让原乐受到限制的设想。出现在动物王国的各种的事情，只是在拙劣模仿“言说的存在” (speaking beings) 到达原乐的途径，并粗略的实现传达信息一样的功能——譬如，蜜蜂运送雄花的花粉和在通讯中进行的事情非常相似。

And the embrace (l'étéinte), the confused embrace wherein jouissance finds its cause, its last cause, which is formal – isn't it something like grammar that commands it?

而这个拥抱 (embrace)，这个原乐在那里找到其成因的

混淆的拥抱，它最后的成因，同时是正式的——难道不是像命令它的语法一样吗？

It's no accident that Pierre beats Paul at the crux of the first examples of (French) grammar, nor that – why not put it this way? – Pierre and Paule (Pierre et Paule) constitute the example of conjunction, except that one must wonder, afterwards, who shoves (épaule) the other. I've already gotten a lot of mileage out of that one.

“皮埃尔打保罗 [Pierre bat Paul]”是（法语）语法的前期的例句难题核心所在，也不是——为什么不这样表达呢？皮埃尔和保罗组成连接（或缝合 conjunction）的例句——我们必须问自己：是谁支持另一方（: qui épaule l'autre）。我已经从那一个例子里获得了许多经验。

One could even say that the verb is defined as a signifier that is not as stupid – you have to write that as one word – not as stupid as the others, no doubt, providing as it does the movement of a subject to his own division in jouissance, and it is all the less stupid when the verb determines this division as disjunction, and it becomes a sign.

我们甚至能够说，我们甚至可以说，动词只能由这个来定义：它是一个不那么愚蠢的能指——你们必须将它写作一个词——「并不这么愚蠢 (notasstupid)」像其他的（词）一样，提供主体在原乐里到达它自我划分 (division) 的运动。当这个动词将这个划分限定 (determine) 为分离 (disjunction) 时，它就不那么愚蠢了，它就变成了一个符号。

Last year I played on a slip of the pen I made in a letter addressed to a woman – tu ne sauras jamais combien je t’ai aimé (“you will never know how much I loved you”) – *é instead of ée*. Since then, someone mentioned to me that that could mean that I am a homosexual. But what I articulated quite precisely last year is that when one loves, it has nothing to do with sex.

去年我在一封给一个女人的信里，我玩弄了我创作的一种笔误——「你永远不会知道我多么的爱你」(Tu ne sauras jamais combine je t’ai **aimé**) —我写成对男人之爱「**aimé**」而不是对女人之爱「**aimée**」。从那时开始，某人跟我提到，那可能意味着我是一位同性恋。但是去年我说过，当我们“爱”的时候，这与性无关 (when one loves, it has nothing to do with sex)。

That is what I would like to end with today, if you will.

如果你能理解这些的话，那这就是今天我想要结束的地方。

1972年12月19日

第三章

The function of the writte

书写的作用⁷⁷

THE UNCONSCIOUS IS WHAT IS READ.

ON THE USE OF LETTERS.

S/s.

ONTOLOGY, THE MASTER'S DISCOURSE.

SPEAKING OF FUCKING.

THE UNREADABLE.

无意识是被阅读的

关于对字符（文字）的使用

S/s

本体论——主人话语

论及做爱（SPEAKING OF FUCKING）

无法被阅读之物

⁷⁷ 我在这里将“l'écrit”翻译为“the written”（被书写出的），“l'écrit”也可以表达为“writing”（书写着的），一段文本（正如在《拉康选集》（Écrits）当中的文本，也就是他所书写的东西），等等。虽然在这里并不总是能够轻易地将其与“écritur”，writing，（书写着的）加以区别，但是不应当与书写行为或者所写的事实相混淆，尤其当它指向已然被书写出的事物。在少数情况下我将它翻译成“writing”并将法语原词加注在括号内。

I am going to enter very slowly into what I have reserved for you today, which, before beginning, strikes me as rather reckless. It has to do with the way in which we must situate the function of the written in analytic discourse.

今天我会慢慢地讲述我为你们所准备的内容，在开始之前，这些内容猛地让我想起了一些东西。它与我们必须放置的在分析话语中书写的功能有关。

There is an anecdote to be related here, namely, that one day, on the cover of a collection I brought out - poubellication, as I called it - I found nothing better to write than the word *Écrits*,

这里有个段子与之相关，这个段子是这样的：一天，在我所出版的集子的封面上——我所称之为 *poubellication*⁷⁸的东西——我想到了一个绝好的单词 *Écrits* 来写在上面。

It is rather well known that those *Écrits* cannot be read easily. I can make a little autobiographical admission - that is exactly

⁷⁸ *poubellication* 是 *poubelle*，意为垃圾桶（或垃圾箱），和出版物（*publication*）的合成词。其中也可能包含有 *embellir*（美化，修饰）或其他词汇。

what I thought. I thought, perhaps it goes that far, I thought they were not meant to be read.

众所周知 *Écrits* (文集) 里的那些东西并不好读 (不好理解)。我会做出一些自传式的坦白——这正是准确意义上我所思考的内容。我想, 它或许已经抵达这一程度, 我想它们注定不可被阅读。

That's a good start.

这是一个好的开场。

1

A letter is something that is read. It even seems to be designed as a sort of extension (prolongement) of the word. It is read (*ça se lit*) and literally at that. But it is not the same thing to read a letter as it is to read. It is quite clear that, in analytic discourse, what is involved is but that - that which is read, that which is read beyond what you have incited the subject to say, which, as I emphasized the last time, is not so much to say everything as to say anything, without worrying about saying

something stupid (des bêtises).

一个字符是被阅读的某样东西 (A letter is something that is read)⁷⁹。它甚至被设计为单词的一种延申 (prolongeme)。它是阅读 (ça se lit) 和逐字逐句地阅读。但是阅读一个字符和它被读出并不是一件相同的事。显然，在分析话语中，牵涉其中的却是——被读出的内容，这一内容超越了你激发主体所说出的内容，这正是我上一次所强调的，这并非是说出一切⁸⁰或不加地担心说出一些蠢话 (des bêtises)。

That assumes that we develop the dimension [of stupidity], but it cannot be developed without the act of saying. What is the dimension of stupidity? Stupidity, at least the stupidity one can proffer, doesn't go far. In common discourse, it stops short.

它呈现为我们发展了 (蠢话/愚蠢) 这一 (言说的) 维度 (dit-mension)，但它无法在没有言说的行为⁸¹的前提下被发展。何为蠢话的 (言说的) 维度？蠢话，是一个人最低限度可以提供的东西，无法走的很远。在一般的话语中，它很快

⁷⁹ 或者翻译为“一个字符是可被阅读的事物”又或者“一个字符是你所读出的事物”：La lettre, ça se lit.

⁸⁰ 与上一章的上下文相关，我在这里将 tout dire 翻译为“说出一切”。

⁸¹ Sans le dire 也有“不这样说”的意思。

就停止了下來。

That is what I check when I look back, which I never do without trembling, at what I have proffered in the past. That always makes me awfully afraid, afraid of having said something stupid, in other words, something that, due to what I am now putting forward, I might consider not to hold up.

這就是每次我回顧的時候會思考的東西，我過去所提出的內容中，總是有東西令我為之顫抖。它總是令我感到極為驚恐，驚恐於我是否說出了一些蠢話。換言之，是一些在我滔滔不絕的時候，讓我可能沒考慮到要停下來東西。

Thanks to someone who is writing up this Seminar - the first year at the École normale will be coming out soon - I was able to get the sense, which I encounter sometimes when put to the test, that what I put forward that year was not as stupid as all that, and at least wasn't so stupid as to have stopped me from putting forward other things that seem to me, because that's where I'm at now, to hold water.

多亏了那些记录这期研讨班的人——在巴黎高师第一

年进行的研讨班马上就能出版了⁸²——我能够感觉到，有时当我应用到试验时我会碰到到这样的情况，我在那一年所提出的内容并非一切都那样的愚蠢，并且至少没蠢到让我不得不停止像这般地继续说个不停，现在我来到这里，因此这才说得通。

Nevertheless, this "rereading oneself" (se relire) represents a dimension that must be situated in relation to what is, with respect to analytic discourse, the function of that which is read (ce qui se lit).

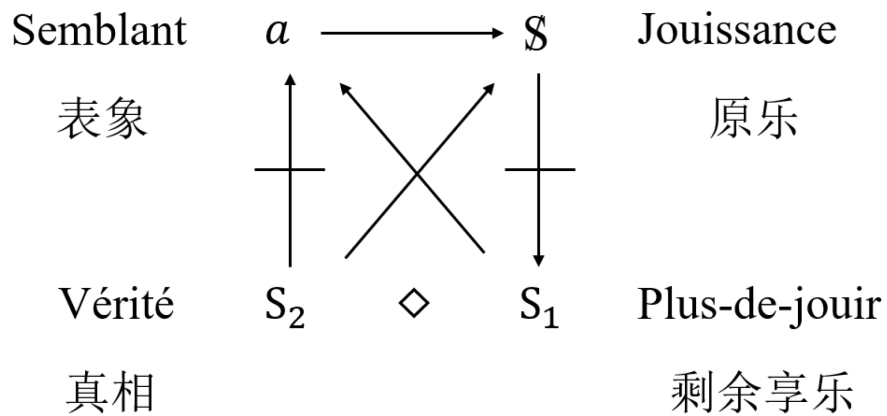
尽管如此，这一“再一次自我阅读”（se relire）代表了某种维度，它必须被置于是是什么（what is, 法语 ce que c'est que）的关系中——以分析话语的角度——即什么被读到了（ce qui lit）的功能。

Analytic discourse has a privilege in this regard. That is what I began from in what constitutes a crucial date for me in what I am teaching - it is perhaps not so much on the "I" that emphasis

⁸² 拉康在这里提到的是第十一期研讨班，出版的英文版是《精神分析的四个基本概念》（The Four Fundamental Concepts of Psychoanalysis, New York: Norton, 1978）文本由雅克-阿兰·米勒编辑并由门槛出版社（Éditions du Seuil）于1973年出版。

must be placed, namely, concerning what "I" can proffer, as on the "from" (de), in other words, on from whence comes the teaching of which I am the effect. Since then, I have grounded analytic discourse on the basis of a precise articulation, which can be written on the blackboard with four letters, two bars, and five lines that connect up each of the letters two by two. One of these lines - since there are four letters, there should be six lines - is missing.

就这一点而言分析话语具有优势。我就是从中开始的，在我的教学中选定了一个对于我而言十分重要的日子——或许不必如此强调“我”在其中的位置，也就是说，考虑到“我”所能提供的，就“来自于” (from, de) 而言，换句话说，我教学的效果是来自于何处。从那时起，我基于一个精确的联结 (articulation) 奠基了分析话语，它可以用四个字母、两个横杠在黑板上写出并用五条连线将这些字母两两之间连接起来。这其中缺失了一条连线——因为有四个字母，所以应该有六条连线。



This writing (*écriture*) stemmed from an initial reminder, namely, that analytic discourse is a new kind of relation based only on what functions as speech, in something one may define as a field. "Function and Field," I wrote, "of Speech and Language," I ended, "in Psychoanalysis"⁸ - that amounted to designating what constitutes the originality of this discourse, which is not the same as a certain number of others that serve specific purposes (*qui font office*), and that, due to this very fact, I qualify as official discourses (*discours officiels*). The point is to discern the purpose(*office*) of analytic discourse, and to render it, if not official, at least officiating.

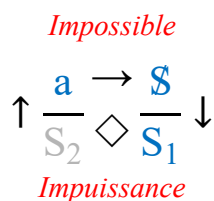
这一书写 (*écriture*) ⁸³源自一个最初的回想(*reminder*,

⁸³ 在英语中, 我们通常将拉康在这所提及的这种象征主义(分析师话语, 其对应公式在第二章中已被给出) 并在本章后面作为“记号或符号”, 而非作为书写, 它

rappel), 也就是说, 分析话语是一种新的仅仅基于作为言说功能的关系, 在某些事物中可以将其定义为一个场域。“言说和语言的”, 我写道,“(的)功能和场域”(Function and Field), 在结尾,“在精神分析中”⁸⁴——它相当于声明了建构这一话语的独创性, 它并非与一个确定的其它提供特定目的 (qui font office) 的数字相同, 并且, 基于这一事实, 我取得了正式话语 (discours officiels) 的资格。关键是要辨别分析话语的目的 (作用), 并使其即使不是正式的, 也至少是行使正式话语的。

It is in this discourse that we must indicate what the function of the written in analytic discourse may be, if it is, indeed, specific.

在这一话语当中, 我们必须指出在分析话语中书写的功能可能为何, 如果它存在, 那么它一定是特定的。



相比于一个书写和被书写的内容来说更短。然而, 拉康在本章中被给出的话语, 我已经选择延申单词 writing 或 written 的英语用法, 而非总是尽力使用最流畅的英语翻译。拉康自己在本章使用“记号”(notation) 这一术语。

⁸⁴ 这是拉康的最为著名的罗马演讲, 出自 1953 年, 被收录在《拉康选集》中 (Écrits)。

To allow for the explanation of the functions of this discourse, I put forward the use of a certain number of letters. First of all, a, which I call "object," but which, nevertheless, is but a letter. Then A, that I make function in that aspect of the proposition that takes only the form of a written formula, and that is produced by mathematical logic. I designate thereby that which is first of all a locus, a place. I called it "the locus of the Other" (le lieu de l'Autre).

考虑到对这一话语的函数的解释，我进一步提出对于具体字符的数字的使用，首先，a，我将它命名为“客体”，但是，尽管如此，它仅仅是一个字符。然后是 A，⁸⁵我发明这一函数并在某种意义上主张仅仅在被写出的公式中使用，⁸⁶同时它是基于数学逻辑被创造出来的。我从而表明其首先是一个点位，一个位置。我将其命名为“大他者所在的点位” (le lieu de l'Autre) ⁸⁷。

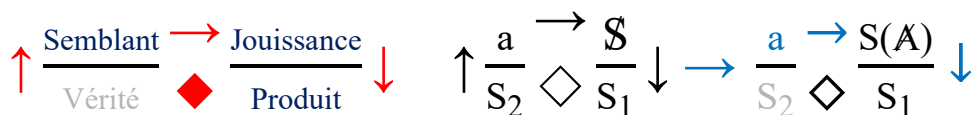
⁸⁵ 在本期研讨班中（像其他期一样），我采用法语版的记法用 A 来指代大他者 (Autre) 而非用 O，因为划杠的大他者 (the barred Other)，当被写作 \emptyset ，容易与空集 $\{\emptyset\}$ 产生混淆。

⁸⁶ 法文版在这里让我感到有点含糊：ce qui de la proposition n'a pris que formule écrit.

⁸⁷ 在这里也可以被翻译成“大他者的点位”或“大他者作为点位”。

In what respect can a letter serve to designate a locus? It is clear that there is something that is not quite right here. When you open, for example, to the first page of what was finally collected in the form of a definitive edition entitled Theory of Sets, bearing the name of a fictitious author, Nicolas Bourbaki, what you see is the putting into play of a certain number of logical signs. One of them designates the function of "place" as such. It is written as a little square: □.

在哪一方面一个字符可以用来标注一个点位？很明显有一个东西不完全在那。当你打开，例如，最后被收录在名为《集合论》（Theory of Sets）⁸⁸的书中的第一页，盯着虚构的作者的名字——Nicolas Bourbaki 时，你所看到的是投入使用的一个确定的逻辑符号数字。它们中的一个字符注明着“位置”本身的功能。它被写作一个小方框：□。



Thus, I wasn't making a strict use of the letter when I said

⁸⁸ 法文原版的标题是 *Eléments de mathématique. Théorie des ensembles* (Paris: Hermann), 它被翻译成英文并以《数学基础：集合论》(Elements of Mathematics: Theory of Sets, Reading: Addison-Wesley, 1968) 为名出版。

that the locus of the Other was symbolized by the letter A. On the contrary, I marked it by redoubling it with the S that means signifier here, signifier of A insofar as the latter is barred: S(\bar{A}). I thereby added a dimension to A's locus, showing that qua locus it does not hold up, that there is a fault, hole, or loss therein. Object a comes to function with respect to that loss. That is something which is quite essential to the function of language.

因此，我不会严格地使用这个字符当我说大他者所在的点位被符号化为字母 A。相反地，我通过用 S 来在这里代表能指加倍它以标记他，能指 A 相较于后者是划了斜杠的：S(\bar{A}) (the barred Other)。我因此给 A 的点位添加了一个维度，以展示它作为一个点位无法长期持存，位于这里的是一项错误、空洞或者在其中的缺失。客体 a 记作一个关于这一缺失的函数。这是对于语言功能至关重要的一个东西。

Lastly, I used the letter Φ , to be distinguished from the merely signifying function that had been promoted in analytic theory up until then with the term "phallus." It is something original whose true import I am specifying today as being indicated by its very writing.

最后，我用字符 Φ （菲勒斯象征）来区别仅仅作为意指的功能，其已被提升到分析理论中带有“菲勒斯”（phallus）这一术语的意味。这是原创的东西，我今天正要具体说明它的真正意义，正如它的文字所表明的那样。⁸⁹

If these three letters are different, it is because they do not have the same function.

这三个字符是不同的，因为它们具有不同的功能。

To once again take up the thread of analytic discourse, we must now discern what these letters introduce into the function of the signifier.

再一次地拾起分析话语的线索，我们现在必须看清这些字符将什么引入进了能指的功能（function）中。

2

The written is in no way in the same register or made of the

⁸⁹ 拉康的措辞在这里十分的复杂：que je spécifie aujourd'hui d'être précisé dans son relief par l'écrit même.

same stuff, if you'll allow me this expression, as the signifier.

如果你们允许我这么表达的话，书写作为一个能指绝不是 在相同的记号中由相同的素材构成。

The signifier is a dimension that was introduced by linguistics. Linguistics, in the field in which speech is produced, is not self-evident (*ne va pas de soi*). A discourse sustains it, which is scientific discourse. Linguistics introduces into speech a dissociation thanks to which the distinction between signifier and signified is grounded. It divides up what seems to be self-evident, which is that when one speaks, one's speech signifies, bringing with it the signified, and, still further, is only based, up to a certain point, on the function of signification.

能指是这样 一个维度的东西，它在语言学中是这样被提出的。在语言学的领域中，言说是被生产的，而并非是不证自明的 (*ne va pas de soi*)⁹⁰。一个话语支撑着它，这就是科

⁹⁰ 拉康在这里用到的表达是：*aller de soi*，它的变体在之后的少数几个段落中自始至终都被不断重复，通常地可以被翻译为“不言自明的” (*to be self-evident*)，但一一对应的翻译是“单干 (*go it alone*)”、“孤立 (*stand alone*)”或者“不要求外部的支持 (*require no outside support*)”。在这里语言学被另一种话语所支持，科学的话语。

学的话语。由于能指和所指的差别是根本性的语言学将一个分裂引入言说中。它划分了何者看似是自明的，也就是当一个人说话时，他的言说有所意味，并伴随着它带来所指，更进一步地，直到抵达一个明确的点，这个点只基于意指的功能（function of signification）。

Distinguishing the dimension of the signifier only takes on importance when it is posited that what you hear, in the auditory sense of the term, bears no relation whatsoever to what it signifies. That is an act that is instituted only through a discourse, scientific discourse. And it is not self-evident. Indeed, it is so scarcely self-evident that a whole discourse - which does not flow from a bad pen, since it is the Cratylus, by none other than Plato - results from the endeavor to show that there must be a relationship and that the signifier in and of itself means something. This attempt, which we can qualify from our vantage point as desperate, is marked by failure, because another discourse, scientific discourse, due to its very institution - in a way whose history we need not probe here - gives us the following, that the signifier is posited only insofar as it has no relation to the signified.

当能指被假定为你所听到的事物——在听觉意义上的

词语中，支撑着无论何者与其自身意味的无关联性——对于能指的维度的区分才开始呈现出重要性。这种行为仅仅通过一种科学话语而被建立。并且它并非是不证自明的。事实上，它简直如此不自明以至于一个整全的话语——它并不乱写的，因为他是克拉底鲁 (Cratylus)，而克拉底鲁不是别人正是柏拉图自己——并尽力表明“必然存在一个关系并且能指本身就意味着某种东西”。从我们现在的角度看，这一尝试是绝望的，是失败的，因为另一种话语，科学的话语，由于它特有的机制——在某种程度上我们不必在此探明其历史——告诉我们：能指仅仅在它与所指无关时才被提出。

The very terms we use to talk about it are still slippery. A linguist as discerning as Ferdinand de Saussure speaks of arbitrariness. That is tantamount to slipping, slipping into another discourse, the master's discourse, to call a spade a spade. Arbitrariness is not a suitable term here.

我们用来谈论它的术语本身仍然是很有滑动性的。像弗迪南·德·索绪尔这样有洞察力的语言学家谈到了任意性 (arbitrariness)。这无异于是在滑动，滑至另一种话语中，即主人话语中，有啥说啥。任意性在这里并非是一个恰当的术语。

When we develop a discourse, if we are to remain within its field and not fall back into another, we must always try to give it its own consistency and not step outside of it except advisedly. This vigilance is all the more necessary when what is at stake is what constitutes a discourse (quand il s'agit de ce qu'est un discours). To say that the signifier is arbitrary does not have the same import as to simply say that it bears no relation to its meaning effect, for the former involves slipping into another reference.

当我们生产一种话语时，如果我们打算将其保留在其范围内部并不落回到其它话语中，我们必须一直尝试给予它自身的连贯性并不走出它——除非有意为之。这种警觉是更加必要的东西，当处于成败关头的同时也是建构一种话语（quand il s'agit de ce qu'est un discours）之时。说能指是任意的（arbitrary）并不等同于简单地说它不与它的意义效果一致，前者涉及到滑入另一指涉中。

The word "reference," in this case, can only be situated on the basis of what discourse constitutes by way of a link (lien). The signifier as such refers to nothing if not to a discourse, in other

words, a mode of functioning or a utilization of language qua link.

“指涉” (reference) 一词，在这一情况中，仅仅只能被置于话语通过一种关联 (lien) 所建构的事物这一基础。要是不将能指置入话语中，其 (能指) 本身指的是无，换句话说，它是一种作用的模式或者通过关联对语言的一种利用。

We must still indicate here what this link means. The link - we can but turn to this right away - is a link between those who speak. You can immediately see where we are headed - it's not just anyone who speaks, of course; it's beings, beings we are used to qualifying as "living," and it would, perhaps, be rather difficult to exclude the dimension of life from those who speak. But we immediately realize that this dimension simultaneously brings in that of death, and that a radical signifying ambiguity results from this. The sole function on the basis of which life can be defined, namely, the reproduction of a body, can itself be characterized neither by life nor by death, since reproduction as such, insofar as it is sexual (sexuée), involves both life and death.

我们在此仍有必要指出这一关联意味着什么。这一关联——我们只能立刻转向它——是一个介于说话的人之间的

连接。你们能够立即看到我们朝向何处——它指的不仅仅是说话的人，当然；它是存在，我们习惯于将这一存在当作“活着”(living)，并且将说话者排除出生命的维度或许相当困难。但是我们立即认识到这一维度同时引入了死亡，和基于此的一个极端含糊的表达 (signifying)。唯一可以定义生命基础为何的函数——即一副肉体的再生产——这个函数自身既不可以被生也不可以被死所描绘，因为再生产本身在一定程度上就是性化的 (sexuée)，包含了生与死。

Already, by merely swimming with the tide of analytic discourse, we have made a jump known as a "world view" (conception du monde), which to us must nevertheless be the funniest thing going. The term "world view" supposes a discourse - that of philosophy - that is entirely different from ours.

在简单地徜徉在分析话语的潮流之后，我们已经跳进了被称之为“世界观” (conception du monde) 的范围之内，尽管如此这对我们来说必然只是一种可笑的说法。“世界观”这个词假定了一种话语——关乎哲学——这与我们的领域毫不相关。

If we leave behind philosophical discourse, nothing is less

certain than the existence of a world. One can only laugh when one hears people claim that analytic discourse involves something on the order of such a conception.

如果我们将哲学话语弃之不顾，那么没有什么比世界的实存更确定无疑了。一个人听到人们断言分析话语涉及一些近似于这么一个概念的时候是会笑起来的。

I would go even further - putting forward such a term to designate Marxism is also a joke. Marxism does not seem to me to be able to pass for a world view. The statement of what Marx says (*L'éoncé de ce que dit Marx*) runs counter to that in all sorts of striking ways. Marxism is something else, something I will call a gospel. It is the announcement that history is instating another dimension of discourse and opening up the possibility of completely subverting the function of discourse as such and of philosophical discourse, strictly speaking, insofar as a world view is based upon the latter.

我将进一步往下讲——提出这样一个术语来指称 (*designate*) 马克思主义就是一个笑话。对我而言马克思主义似乎不能够被认为是一个世界观。马克思所提出的论述

(L'énoncé de ce que dit Marx) 在各种意义上突出而又显眼地与此相对立。马克思主义是另外一种东西，一种我称之为是纲领 (gospel, 法语 Évangile) 的东西。它宣告了历史正在确立话语的另一个维度并开启了彻底推翻话语的功能本身和哲学话语的可能性，直白地说，世界观正是在后者的基础上被建立起来的。

Generally speaking, language proves to be a field much richer in resources than if it were merely the field in which philosophical discourse has inscribed itself over the course of time. But certain reference points have been enunciated by that discourse that are difficult to completely eliminate from any use of language. That is why there is nothing easier than to fall back into what I ironically called a world view, but which has a more moderate and more precise name: ontology.

总的来说，事实证明，语言是一个资源丰富得多的领域，而不仅仅是随着时间的推移哲学话语被扎根其中的领域。但通过这些难以彻底从任何对语言的使用中排除的话语，明确的指涉点 (reference points) 已经被阐明。这就是为什么回到我讽刺的所谓的世界观是如此的容易，但同时它也拥有一个更加温和以及更加确切的名字：本体论 (ontology)。

Ontology is what highlighted in language the use of the copula, isolating it as a signifier. To dwell on the verb "to be" - a verb that is not even, in the complete field of the diversity of languages, employed in a way we could qualify as universal - to produce it as such is a highly risky enterprise.

本体论的重点是语言中对系词的使用，并且将其作为能指而被孤立⁹¹。停留在动词的“成为”（to be）——这个动词甚至并不是处在完整的语言的多样性的场域中，它以一种我们可以称之为“普遍”（universal）的方式被使用——生产它本身是一个高风险的“重读”（accentuation）。

In order to exorcise it, it might perhaps suffice to suggest that when we say about anything whatsoever that it is what it is, nothing in any way obliges us to isolate the verb "to be." That is pronounced "it is what it is" (c'est ce que c'est), and it could just as well be written, "idizwadidiz" (seskecé) . In this use of the copula, we would see nothing at all. We would see nothing whatsoever if a discourse, the discourse of the master, m'ère, didn't emphasize the verb "to be" (être).

⁹¹ Comme signifiant 的意思也可以是“作为含义”

为了驱散它，它可能会有能力使人想起，当我们谈论有关任何不论它是什么的事物时，没有东西以任何方式强迫我们将动词“是” (to be) 孤立。它被读作“它是其所是” (it is what it is, c'est ce que c'est)，并且它也一样能够被书写成“idizwadidiz” (法语原文为 s,e,s,k,e,c,é)。在这种对于系词的使用中，我们会看到空无一物。如果一种话语，一种主人话语，m'ère⁹²，并不强调“是” (être) 这一动词，那么我们则会什么都看不到。

That is what Aristotle himself thinks about twice before propounding since, to designate the being he juxtaposes to τὸ τί ἐστὶ, that is, to quiddity or what it is, he goes so far as to employ the following, τὸ τί ἦν εἶναι - what would have happened if that which was to be had simply come to be. It seems that the pedicle is conserved here that allows us to situate from whence this discourse on being is produced - it's quite simply being at

⁹² Maître, “主人”，在法语中与 m'ère 同音。后者字面上的意思是“成为我自身”，但仅在特定的表达中才有此意义——例如，je me souviens de m'ère aperçu que...”我想起已经通知了.....”——它是一种反思性建构的简单的部分和局部。第二十一期研讨班延续了拉康在这里的讨论 (Les non-dupes errent, January 15, 1974) 的内容，在其中拉康说：“言说的存在 ([S]peaking Being) '.....是一种赘述，因为这里基于言说的只有存在 (being)；要是它不是为了动词‘是 (to be) ’，那么在其中一切就完全不能不存在。”

someone's heel, being at someone's beck and call - what would have been if you had understood what I ordered you to do.

这正是自亚里士多德以来他自己思考的两次关于发音之前，为了指明存在他将其与 τὸ τί ἐστὶ 并置起来，这个词的意思就是，就其本质或者它是什么，他甚至动用了以下表达，τὸ τί ἦν εἶναι——如果本应该存在的东西就这么简单地实现了，会发生什么⁹³。这看起来似乎根茎⁹⁴在这里被保留并使我们从根源处找到这种关于存在的话语的生产——这里颇为简单，存在位于某人的脚跟，存在位于某人的点头与呼喊中——如果你已经理解我所要命令你做的东西，那么这本来会是什么⁹⁵。

⁹³ 在这里的古希腊语表达可以在亚里士多德的《形而上学》(Metaphysics) 的众多篇章中被找到，例如，卷五，第 18 章，1022a25-27，其中 τὸ τί ἦν εἶναι 被 W. D. Ross 翻译为“其所曾是 (what it was to be)”。(Richard Hope 将它翻译为“其所意味着的 (what it means to be)”。) Ross 更一般地将它翻译为“本质 (essence)”。拉康在这里的法语是：ce qui se serait produit si était venu à être, tout court, ce qui était à être. 这或许可以被描述为：“如果它曾应该进入存在，那么什么已然被生产出来。”

⁹⁴ pédicule (“pedicle”、“pedicel”或者“peduncle”) 一词在解剖学、植物学、动物学和中拥有很多意思，同时词根为 pes, “脚”——在这里尚存争议地最接近古希腊词 ἦν (如果或者除非)，它常常在虚拟语气的从句中被使用并作为否定的一部分 (与 μὴ 连用)。因此它与法语中的 ne 被用作一个“感叹词” (例如，在句子 craindre qu’il ne vienne 中的用法)，拉康对此在第九期研讨班身份 (Identification) 中进行了带有大量细节的讨论。另详见拉康在第十九期研讨班 (1972 年 3 月 15 日) 中对 pédicule 的使用。

⁹⁵ 在这里的法语句子的有非常丰富的含义：c’est tout simplement l’être à la botte,

Every dimension of being is produced in the wake of the master's discourse - the discourse of he who, proffering the signifier, expects therefrom one of its link effects that must not be neglected, which is related to the fact that the signifier commands. The signifier is, first and foremost, imperative.

存在的每一个维度作为主人话语的结果而被生产——这一话语贡献了能指，并从中期待它的一个必须不被忽视的关联性效果，这一效果与作为事实的能指命令有关。这一能指首先是命令式的。

How is one to return, if not on the basis of a peculiar (*spécial*) discourse, to a prediscursive reality? That is the dream - the dream behind every conception (*idée*) of knowledge. But it is also what must be considered mythical. There's no such thing as a prediscursive reality. Every reality is founded and defined by a

l'être aux ordres, ce qui allait être si tu avais entendu ce que je t'ordonne. allait être 包含了一个未完成时，拉康经常玩法语中未完成时态的游戏，因为它可能意味着什么“曾将成为”，“曾打算成为”或者“将已经成为”要是……因此法语从一个未完成时移至过去完成时 (*avais entendu*, 在这里意思是“听到了”或者“理解了”，或许可能甚至是“点过头了”以及“同意了”) 并且然后到一个现在时(我“命令”或“正命令”你去做)。

discourse.

如果不基于一个独特 (*spécial*) 的话语, 一如何回归到前话语的 (*pre-discursive*) 的现实 (*reality*) 呢? 这就是梦境——位于每一个知识理念 (*idée*) 背后的梦境。但它同时也是必须被把握为如神话般的事物。不存在作为前话语的现实这一事物。每一种都现实通过一种话语被建基和界定。

That is why it is important for us to realize what analytic discourse is made of, and not to misrecognize the following, which no doubt has but a limited place therein, that we speak in analytic discourse about what the verb "to fuck" (*foutre*) enunciates perfectly well. We speak therein of fucking, and we say that it's not working out (*ça ne va pas*).

这就是为什么它对于我们实现构成分析话语的要素是重要的, 并且不误认以下事物: 它在其中毫无疑问仅仅拥有一个受限的场所, 对此它是我们在分析话语中论及“做爱” (*foutre*) 这一动词所能完美地确切说明的事物。我们从中论

及做爱⁹⁶，并且我们说这行不通（ça ne va pas）⁹⁷。

That is an important part of what is confided in analytic discourse, but it is worth highlighting that analytic discourse does not have exclusivity in this regard. For that is also what is expressed in what I earlier referred to as "current discourse" (discours courant). Let us write that as "disque-ourcourant" [pronounced in the same way as discours courant, but disque means record or disk], disque aussi hors-champ, hors jeu de tout discours [a disk that is also or so very outside of the field, out of the game, or beyond the rules of all discourse], donc disque tout court [thus, just a disk] - it goes around and around for nothing, quite precisely. The disk is found in the very field on the basis of which all discourses are specified and where they all drown, where each and every one of them is just as capable of enunciating as much of the field as the others, but due to a concern with what I will call, for very good reasons, "decency" (décence), does so - well - as little as possible.

⁹⁶ 在法语中，拉康在这里指明他正论及的 foutre 一词的动词形式参考英语动词“to fuck”；作为名词，foutre 意为“高潮”。

⁹⁷ 这一基本的法语表达在一定程度上可以以另一种方式被翻译为：“这不妙”，“它即将变得不好”，等等。

这是一个重要的部分，它被分析话语所吐露，但是就这一点而言分析话语并不拥有排他性，这点值得被强调。对于同样在我先前提到的作为“当前话语” (discours courant) 中所表达的事物。让我们将其写作“disque-ourscur-ant”[与 discours courant 发音相同,但 disque 的意思是记录或者磁盘], disque aussi hors-champ, hors jeu de tout discours [一张磁盘也同样正位于场域的外部,在游戏之外,或者超越了一切话语的规则], donc disque tout court [因此,仅仅是一张磁盘]——它一圈又一圈地围绕着无,颇为精确。磁盘在这一场域中被建立,它基于一切话语是被精确规定的并且它们在其中全部被淹没,它们中的每一个正好能够与该场域中的他者清楚地发相同的音,但由于考虑到我所将称呼的,出于“体面”(décence) 的理由⁹⁸——尽可能少地——做到这一点。

What constitutes the basis of life, in effect, is that for everything having to do with the relations between men and women, what is called collectivity, it's not working out (ça ne va pas). It's not working out, and the whole world talks about it, and a large part of our activity is taken up with saying so.

构成生活基础的事物,实际上是一切男人与女人间产生

⁹⁸ Décence 是 des sens 的同音异义词,意为意义。

的关系，这种关系被称为集体 (collectivity)，它是行不通的 (ça ne va pas)。它行不通行，并且全世界谈论着它，并且在 我们大部分的行动都被这种说法占据。

Nevertheless, there is nothing serious if not what is organized in another way as discourse. That includes the fact that this relationship, this sexual relationship, insofar as it's not working out, works out anyway (il va quand même) - thanks to a certain number of conventions, prohibitions, and inhibitions that are the effect of language and can only be taken from that fabric and register. There isn't the slightest prediscursive reality, for the very fine reason that what constitutes a collectivity - what I called men, women, and children - means nothing qua prediscursive reality. Men, women, and children are but signifiers.

尽管如此，要是被组织的事物不在其他方式中成为话语，就不存在严肃的事物。这包含了这一事实：这一关系，这一性关系，只能是不起作用的，不论怎样运转起来 (il va quand même) ——归功于一个特定程度的惯例、禁令和压抑，其作为语言的效果并且只能从材料 (fabric, étoffe) 和语域 (register) 产生。不存在任何最微小的前话语的现实，能给建构一个集体提出一个很好的理由——我所称之为的男人、女人与小孩

——只意味着前话语的现实。男人、女人和孩子仅仅只是能指。

A man is nothing but a signifier. A woman seeks out a man qua signifier (au titre de signifiant). A man seeks out a woman qua - and this will strike you as odd - that which can only be situated through discourse, since, if what I claim is true - namely, that woman is not-whole - there is always something in her that escapes discourse.

一个男人仅仅作为一个能指。一个女人作为能指 (au titre de signifiant) 寻找一个男人。一个男人寻找一个女人作为——这将令你感到奇怪——一个仅仅能借由话语定位的能指，因为，如果我的断言是正确的——也就是说，女性不是非全的 (la femme n'est « pas toute ») ——在她那里总有一些东西逃开了话语。

3

What we need to know is what, in a discourse, is produced by the effect of the written. As you perhaps know - you know it in any case if you read what I write - the fact that linguistics has

distinguished the signifier and the signified is not the whole story. Perhaps that seems self-evident to you. But it is precisely by considering things to be self-evident that we see nothing of what is right before our eyes, before our eyes concerning the written. Linguistics has not simply distinguished the signified from the signifier. If there is something that can introduce us to the dimension of the written as such, it is the realization that the signified has nothing to do with the ears, but only with reading - the reading of the signifiers we hear. The signified is not what you hear. What you hear is the signifier. The signified is the effect of the signifier.

我们所需要知道的是，在一种话语当中，是什么通过书写的效果被生产出来了？正如你们或许知道的——在任何一种情况下如果你们阅读我所书写的东西，那么你们就会知道它——事实上语言学已经区分了能指和所指这一事实并非事情的全部。这或许对于你们来说是自明的。但是恰恰是在我们看到书写之前考虑事情是否是自明的，我们才知道我们看不到何为正确的。语言学并未简单地区分来自能指的所指。如果存在某物可以向我们介绍书写这一维度本身，那么它就是对于所指与耳朵无关而仅仅只与书写有关这一情形

的实现——对于我们听到的能指的理解 (reading) ⁹⁹。所指并非你所听到的东西。你所听到的是能指。所指是能指的效果。

One can distinguish here something that is but the effect of discourse, of discourse as such - in other words, of something that already functions qua link. Let us take things at the level of a writing (un écrit) that is itself the effect of a discourse, scientific discourse, namely the writing (*l'écrit*) S, designed to connote the place of the signifier, and s with which the signified is connoted as a place. Place as a function is created only by discourse itself. "Places everyone!" - that functions only in discourse. Anyway, between the two, S and s, there is a bar, $\frac{S}{s}$.

一个人可以在这里区分一些除了话语的效果的东西，话语自身的效果——换句话说，某些已经作为连接而运作的事物的效果。让我们拾起在一个书写层面 (un écrit) 的东西吧，它自身是一种话语的效果，科学的话语，也就是书写 (*l'écrit*)，它被设计用于包含能指的场所 (place)，以及 s，其所指被包含为一个场所。场所作为一个功能仅仅通过话语本身被创造

⁹⁹ 在这里的法语是：la lecture de ce qu'on entend de sign, 字面上可以被翻译为：“对于一个人作为能指（或者作为意指）听到的东西的理解”；文本中跟在后面的句子有顾及到随后我在文本中提供的翻译。

出来。“每一个事物都各安其位！”¹⁰⁰——这些功能仅仅存在于话语中。不论如何，在 S 与 s 之间，有一道杠： $\frac{S}{s}$ 。

It doesn't look like anything when you write a bar in order to explain things. This word, "explain," is of the utmost importance because there ain't nothing you can understand in a bar, even when it is reserved for signifying negation.

它不像当你为了解释事物而写下一个破折号这样的类似的东西。“解释” (explain)，这一词是最不重要的，因为当你写下这道横杠时，它看起来什么都不是，即便当它因作为否定的含义而保留下来¹⁰¹。

It is very difficult to understand what negation means. If you look at it a bit closely, you realize in particular that there is a wide variety of negations that it is quite impossible to cover with the same concept. The negation of existence, for example, is not at all the same as the negation of totality.

¹⁰⁰ 在这里的法语是 :chacun à sa place, 字面的意思是“每一个事物都各安其位”。

¹⁰¹ 详见第七章，在那里拉康使用一道杠来越过对不同的否定的意味的“量化” (quantifiers)。

理解否定意味着什么是非常困难的。如果你稍微近一点地
看着它，你就会认识到存在一个宽泛的多样的否定，并且
用一个相同的概念来囊括这些否定这几乎是不可能的。例如，
实存的否定(negation of existence)，与总体的否定完全不同。

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There is something that is even more certain: adding a bar to
the notation S and s is already a bit superfluous and even futile,
insofar as what it brings out is already indicated by the distance
of what is written. The bar, like everything involving what is
written, is based only on the following - what is written is not to
be understood.

存在更加确定的某物：对于记号 S 和 s（中间）添加一个
杠已经有点多余了，因为它所引出的（含义）已经被书写
所划定的距离展现了出来¹⁰³。这一道杠，如同包含着被书写
的一切——都仅基于以下一点——被写出的东西不是为了
被理解的。（what is written is not to be understood）

That is why you are not obliged to understand my writings.

¹⁰² 详见第七章，在那里拉康介绍了对实存和普遍的量化。

¹⁰³ 据猜测，是在 S 与 s 在记号 $\frac{S}{s}$ 之间的距离。

If you don't understand them, so much the better - that will give you the opportunity to explain them.

这就是为什么你不得不去理解我的书写。如果你无法理解它们，那就更好了——这样你就有解释他们的机会。

It's the same with the bar. The bar is precisely the point at which, in every use of language, writing (*l'écrit*) may be produced. If, in Saussure's work itself, S is above s, that is, over the bar, it is because the effects of the unconscious have no basis without this bar - that is what I was able to show you in "The Instance of the Letter," included in my *Écrits*, in a way that is written (*qui s'écrit*), nothing more.

这与这道杠相同。这道杠恰恰就是，在一切对于语言的使用中，书写 (*l'écrit*) 可能是被生产的。要是，在索绪尔的著作本身中，S 在 s 之上，也就是位于这道杠之上，这正是因为无意识的效果在没有这道杠的情况下是无基础的——这就是在《字符（文字）的实例》（Instance of the Letter）的东西，它包含在我的文集中，以书写的方式 (*qui s'écrit*) 向你们展示出来，仅此而已。

Indeed, were it not for this bar nothing about language could be explained by linguistics. Were it not for this bar above which there are signifieds that pass, you could not see that signifiers are injected into the signified.

事实上，如果不是因为这道杠，语言学就不能解释语言。如果不是因为这道杠上面有传递的能指，你就看不到能指被注入所指中¹⁰⁴。

Were there no analytic discourse, you would continue to speak like birdbrains, singing the "current disk" (disque-ourcourant), making the disk go around, that disk that turns because "there's no such thing as a sexual relationship" - a formulation that can only be articulated thanks to the entire edifice of analytic discourse, and that I have been drumming into you for quite some time.

要是没有分析话语，你们就会继续像鸟类的大脑一样说

¹⁰⁴ 拉康在这里的法语是：vous ne pourriez voir que du signifiant s'injecte dans le signifié，被这样提出有点奇怪，因为拉康不说一个能指或者几个能指，而是一些能指，在这一意义上，我们在英语中说到“一些面包”或“一些水”，换句话说作为一个不可数的实体。此处，能指被注入到所指中，似乎就像燃料被注入进引擎中。

话，像“当下流行的唱片”（disque-ourcourant）一样唱歌¹⁰⁵，让唱片不断地旋转着，唱片这样转因为“不存在这么一个作为性关系的東西”——一个仅仅可以基于一个完整的分析话语的大厦结构起来的公式，并且我已经给你们灌输了有一段时间了。

But drumming it into you, I must nevertheless explain it - it is based only on the written in the sense that the sexual relationship cannot be written (*ne peut pas s'écrire*). Everything that is written stems from the fact that it will forever be impossible to write, as such, the sexual relationship. It is on that basis that there is a certain effect of discourse, which is called writing.

但是即使将它灌输给你们，我仍然必须解释一下——它仅仅基于性关系无法被书写（无法写出它自身）（*ne peut pas s'écrire*）这一意义上的书写。每一个被书写的事物来源于一个事实，即性关系本身将永远无法被书写。它基于这样一个基础，即，存在一个明确的话语的效果，也就是被称之为书写（writing, écriture）的东西。

¹⁰⁵ “唱片”（disque）在这里应该被首先理解为留声机唱片意义上的唱片。

One could, at a pinch, write $x R y$, and say x is man, y is woman, and R is the sexual relationship. Why not? The only problem is that it's stupid, because what is based on the signifier function (la fonction de signifiant) of "man" and "woman" are mere signifiers that are altogether related to the "curcurrent" (courcourant) use of language. If there is a discourse that demonstrates that to you, it is certainly analytic discourse, because it brings into play the fact that woman will never be taken up except quoad matrem (as a mother) . Woman serves a function in the sexual relationship only qua mother.

我们在必要的时候写下 $x R y$ ，并说 x 是男人，而 y 是女人， R 则是性关系。为什么不呢？唯一的问题是这太愚蠢了，因为基于“男人”与“女人”能指功能 (la fonction de signifiant)¹⁰⁶的事物仅仅是关联到“当下”(courcourant)¹⁰⁷对语言的使用的能指。如果存在一个向你们证实了的话语，那么它毫无疑问

¹⁰⁶ 此处含糊不清的表达也可以保留争论地被翻译为“意指功能”或者“作为能指的功能”。

¹⁰⁷ Courcourant 涉及了一个对 courant 的第一个音节的加倍，“当下”（这一词语的一切意涵）使得它有点像唱歌一样。单独的 cour 一词指的是庭院，也暗示着这是一个使用语言的庭院或后院。Cou cou 在法语中指的是一种在鸟类（或者鸟类大脑）发出的声音，并且一只 coucou 是一只布谷鸟（鸟类或者闹钟）。Coucou 也是你们对一个小宝宝说“躲猫猫！”Courrant 的意思是跑起来，。Courcourant 来源于拉康通过去除“dis”提供的两个背景的新词，disque-ourcour。

问就是分析话语，因为他表明了这样一个事实——即女人除了作为母亲之外（的形象）（*quoad matrem*）是永远不会被接纳。女人在性关系中仅仅作为母亲产生作用。

Those are overall truths (*vérités massives*), but they will lead us further. Thanks to what? Thanks to writing. Writing will not object to this first approximation since it is in this way that writing will show that woman's *jouissance* is based on a supplementation of this not-whole (*une suppléance de ce pas-toute*). She finds the cork for this *jouissance* [based on the fact] that she is not-whole - in other words, that makes her absent from herself somewhere, absent as subject - in the a constituted by her child.

这些是大体上的真理（*vérités massives*），但他们将会进一步地引导我们。由于什么呢？由于书写。书写将不会反对这第一级近似（*first approximation*），因为它正是以书写这种方式将女性基于这一非全的剩余的原乐展示出来（*une suppléance de ce pas-toute*）。她发现这一[基于事实的]原乐的堵塞¹⁰⁸，即她是非全的（*pas-toute*）¹⁰⁹——换句话说，这使

¹⁰⁸ 我在这里将 *Bouchon* 翻译为“堵塞”，也有“塞子”或者“栓”的意思；在这里它似乎止住了这一形式的原乐。

¹⁰⁹ 或者“这一原乐，即她由于无法成为全这一事实……”或者“因为她无法成为全……”

得她在某处相对于她自身是缺席的，作为一个主体而缺席——（主体）在（对象）*a* 中通过她的孩子被建构起来。

As for *x* - in other words, what man would be if the sexual relationship could be written in a sustainable way, a way that is sustainable in a discourse - man is but a signifier because where he comes into play as a signifier, he comes in only *quoad castrationem*, in other words, insofar as he has a relation to phallic jouissance. The upshot being that as soon as a discourse, analytic discourse, seriously took up this question and posited that the precondition of what is written is that it be sustained by a discourse, everything fell apart. Now you'll never be able to write the sexual relationship - write it with a true writing (*écrit*), insofar as the written is that aspect of language that is conditioned by a discourse.

对于 *x* 而言——换句话说，要是性关系可以以一种在话语中可持续的方式被书写，男人将会成为什么，——男人仅仅只是一个能指，因为他作为一个能指入局游戏，他只能以 *quoad castrationem*（作为被阉割的）入局，换句话说，因为他与菲勒斯原乐有关。这一结果一旦作为一种分析话语，严格地接纳了这一问题并且设想这一对于书写的预设是通过

一种话语而维持的，那么一切都会分崩离析。现在你们将永远不可能书写性关系——用真正的书写（écrit）来写出它，因为书写是受话语制约的语言的一个方面。

4

The letter is, radically speaking, an effect of discourse.

字符（letter）就是彻底的言说，是一种话语的效果。

What is nice about what I tell you - don't you agree? - is that it's always the same thing. Not that I repeat myself, that's not the point. It's that what I said before takes on meaning afterward.

什么会对我所对你说的话感到释然——你难道不同意吗？它正是那个一成不变的相同事物。并非我重复我自身，这并不重要。而是我之前说的话在后来才有意义。

The first time, as far as I recall, that I spoke of the letter - it must have been some fifteen years ago, somewhere at Sainte-Anne (Hospital) - I mentioned a fact known to everyone who reads a little, which is not the case for everyone, that a certain Sir

Flinders Pétrie believed he had discovered that the letters of the Phoenician alphabet existed well before the time of Phoenicia on small Egyptian pottery where they served as manufacturers' marks. That means that the letter first emerged from the market, which is typically an effect of discourse, before anyone dreamt of using letters to do what? Something that has nothing to do with the connotation of the signifier, but that elaborates and perfects it.

最初，正如我所回忆的，我在十五年前的圣安妮医院讨论字符的时候——我提到了一件了解过的人都知道的事实——Flinders Pétrie 先生发现腓尼基字母表上的字母在腓尼基王国出现之前就已经存在了。这些字母出现在古埃及小型陶器上，被用来当作生产商的标记。这意味着字符首先出现自市场，这是典型的话语的一种效果，在任何人考虑使用字符之前，字符就已经出现在那里。有些东西与能指的隐藏意涵无关，却详尽地说明了它并完善了它。

We should approach things at the level of the history of each language. It is clear that the letters which upset us so much that we call them, God only knows why, by a different name, "characters," to wit, Chinese letters, emerged from very ancient Chinese discourse in a way that was very different from the way

in which our letters emerged. Emerging from analytic discourse, the letters I bring out here have a different value from those that can emerge from set theory. The uses one makes of them differ, but nevertheless - and this is what is of interest - they are not without converging in some respect. Any effect of discourse is good in the sense that it is constituted by the letter.

我们应当抵达每一种语言的历史层面上的事物。因为很明显，中文，那个让我们如此恐惧的字符，以至于我们称之为——天知道为什么——一个不同的名称：“字”(characters, caractère)，即中文汉字，它来自非常古老的中国话语，以一种与我们的字符截然不同的方式出现。从分析话语中产生，我在这里提出的字符与从集合论中产生的字符具有不同的价值。它们的用途不同，但尽管如此——这就是有趣之处——他们并非不具有在某些方面趋同的特点。在某种意义上，通过字符而被建构的话语的任何效果都是好的。

All of that is but a first sketch that I will have the opportunity to develop by distinguishing the use of letters in algebra from the use of letters in set theory. For the time being, I would simply like to point out the following - the world, the world is in [a state of] decomposition, thank God. We see that the world no longer stands

up, because even in scientific discourse it is clear that there isn't the slightest world. As soon as you can add something called a "quark" to atoms and have that become the true thread of scientific discourse, you must realize that we are dealing with something other than a world.

现在我只想向你们指出：仍然有一些事情正在发生，它与世界的出现有关，对世界来说，可以说，与正在分解的世界有关，感谢上帝。我们看见的世界不再站得住脚，因为甚至在科学的话语中显然不存在最微小的世界。一旦你能够将一些所谓“夸克”（quark）的事物加入原子当中并成为科学话语的真实线索，你就一定会意识到我们正在处理不同世界的事物。

You must sit down and read a little work by writers, not of your era - I won't tell you to read Philippe Sollers, who is unreadable, like me as a matter of fact - but you could read Joyce, for example. You will see therein how language is perfected when it knows how to play with writing.

你们必须坐下并阅读一位作者的简短作品，他不来自于你的时代——我不会让你们阅读菲利普·索勒斯（Philippe

Sollers), 她的书是不可读的, 就像我一样——但你们可以阅读例如乔伊斯。你们将会看到当知道如何用书写进行游戏时, 其中的语言是如何被完善的。

I can agree that Joyce's work is not readable - it is certainly not translatable into Chinese. What happens in Joyce's work? The signifier stuffs (vient truffer) the signified. It is because the signifiers fit together, combine, and concertina - read Finnegans Wake - that something is produced by way of meaning (comme signifié) that may seem enigmatic, but is clearly what is closest to what we analysts, thanks to analytic discourse, have to read - slips of the tongue (lapsus). It is as slips that they signify something, in other words, that they can be read in an infinite number of different ways. But it is precisely for that reason that they are difficult to read, are read awry, or not read at all. But doesn't this dimension of "being read" (se lire) suffice to show that we are in the register of analytic discourse?

我同意乔伊斯的作品是不可读的——它显然是无法被翻译成中文（原文就是中文，无法翻译成中文的意思是无法理解（解读），译注）。在乔伊斯的作品中发生了什么？能指

塞满了 (vient truffer)¹¹⁰所指。这正是因为能指组合在了一起，相互联合，并且折叠起来。阅读《芬尼根的守灵夜》——这本书的文本很长，其含义来自于：能指组合在一起，如果你愿意，可以组成一个图像，对于那些甚至不知道它是什么的人来说，它们相互掺杂在一起，并因此产生某种看起来很神秘的东西，就如所指一样，但是最接近我们分析师的东西，多亏分析话语，我们才能解读 (read, lire)¹¹¹这些东西——也就是口误 (slips of the tongue, lapsus)¹¹²。口误意味着某些东西，换句话说，它们可以以无数种不同的方式被解读，但是恰恰因为它们是难以被解读的，被扭曲地解读，或者完全不被解读。但是，“被阅读” (se lire) 这个维度难道还不足以表明我们已经处于分析话语的领域中了吗？

What is at stake in analytic discourse is always the following - you give a different reading to the signifiers that are enunciated (ce qui s'énonce de signifiant) than what they signify.

以下事物总是在分析话语中处于危险的边缘——相比

¹¹⁰ Truffer 字面上的意思是用块菌来作配菜；象征性的它意味着填塞、点缀、装满或者撒满。

¹¹¹ Lire 在法语中还有理解，读懂，看懂的意思。译注

¹¹² Lapsus (口误，笔误) 是一个常见的法语词汇，在弗洛伊德式大致的分类中，“动作倒错 (parapraxis)”，包含舌头和笔头的滑动，以及遗忘等等。

于它们所意味的，你们给出了一个对于发音明确的能指（ce qui s'énonce de signifiant）¹¹³的不同的解读。

To make myself understood, I will take a reference you read in the great book of the world. Consider the flight of a bee. A bee goes from flower to flower gathering nectar. What you discover is that, at the tip of its feet, the bee transports pollen from one flower onto the pistil of another flower. That is what you read in the flight of the bee. In the flight of a bird that flies close to the ground - you call that a flight, but in reality it is a group at a certain level - you read that there is going to be a storm. But do they read? Does the bee read that it serves a function in the reproduction of phanerogamic plants? Does the bird read the portent of fortune, as people used to say - in other words, the tempest?

为了让你们更好地理解我所的话，我将从世界百科全书中所读到的内容举个例子。思考一下蜜蜂的飞行，一只蜜蜂在花朵与花朵之间收集花蜜，你们所发现的会是，在它的脚尖上，这只蜜蜂将一朵花的花粉运输给另一朵花的雌蕊。这

¹¹³ 拉康的完整句子被我们翻译为：“相比于它所意指的，对于一个作为发音明确的能指，你们给出了不同的解读。”

就是你们对蜜蜂的飞行的解读。在一只鸟贴近地面的飞行中——你们称之为一种飞行，但在现实中这是一组位于确定水平面的群体——你们解读为马上就会有一场暴风雨。但它们理解这些吗？蜜蜂是否理解到它在花朵再生产环节中的作用？鸟儿是否理解即将发生之物的征兆——正如人们所说的——暴风雨的征兆？

That is the whole question. It cannot be ruled out, after all, that a swallow reads the tempest, but it is not terribly certain either.

这就是问题的重点。（但不排除燕子能理解风暴的征兆，我们对此也不确定。）

In your analytic discourse, you assume that the subject of the unconscious knows how to read. And this business of the unconscious is nothing other than that. Not only do you assume that it knows how to read, but you assume that it can learn how to read.

在你们的分析话语中，你们认为无意识的主体知道如何阅读（理解）。那不是别人的无意识，而正是你的（无意识）。你们不仅认为它知道如何阅读（理解），你们还认为它会学会

如何阅读（理解）。

The only problem is that what you teach it to read has absolutely nothing to do, in any case, with what you can write of it.

唯一的问题是，在任何情况下，你教它读（理解）的东西与你能写的东西毫无关系。

1973年1月9日

第四章

Love and the signifier

爱与能指

THE OTHER SEX.

CONTINGENCY OF THE SIGNIFIER, ROUTINE OF THE
SIGNIFIED.

THE END OF THE WORLD AND THE "PARA-BEING."
LOVE MAKES UP FOR THE ABSENCE OF THE SEXUAL
RELATIONSHIP.

THE ONES.

大他性¹¹⁴

能指的偶然性，所指的常规性

世界的尽头与“准存在”

爱弥补了性关系的缺失

复数的“一”

What can I still (encore) have to say to you after all the time

¹¹⁴ L'Autre sexe 通常被翻译成英文的"the opposite sex (异性)";但在这里,由于O是大写,我便把它翻译成"the Other sex (大他性)".不过,应当留意,拉康是在把玩这两种不同的意义。

this has lasted, without having all the effects that I would like? Well, it is precisely because it doesn't that I never run out of things to say.

这一切持续了这么久，却没能实现任何我想要的效果。在这种情况下，我还能（再一次，Encore）对你们说些什么呢？不妨说，正因为它没能实现，所以我从来不至于无话可说。

Nevertheless, since one cannot say it all, and for good reason, I am reduced to this narrow course, which is such that at every moment I must be careful not to slip back into what has already been done on the basis of what has been said.

然而，既然一个人不能说出全部的东西，¹¹⁵而且出于充分的理由，我也只能采取这种狭隘的路线，也就是：每时每刻，我都必须小心翼翼，避免退回到那些基于已说之话的已做之事上。

That is why today I am going to try, once again, to stay this difficult ground-breaking course, whose horizon is strange,

¹¹⁵ **Tout dire** 也有“全说”的意思

qualified, as it is, by my title - Encore.

这就是为什么今天我将再次尝试，坚持这一困难而充满突破性的路线。这种路线的视野很奇特，正如它被我的标题所限定的那样——再来一次（Encore）。

1

The first time I spoke to you, I stated that jouissance of the Other – the Other I said to be symbolized by the body - is not a sign of love.

第一次向你们演讲时，我说过，大他者的——为身体所象征的大他者的——原乐，并不是爱的符号（sign）。¹¹⁶

Naturally, that goes over well, because you feel that it is at the same level as what I've said before (*le précédent dire*) and does not deviate therefrom.

自然，这很好理解，因为你们会觉得这和我先前所说的

¹¹⁶ 第一章的确切引用是："大他者的原乐，象征着大他者的大他者身体的原乐，不是爱的符号。" (Jouissance of the Other,..., (jouissance) of the body of the Other who symbolizes the Other, is not the sign of love.)

(le précédent dire)处于同一层面，而且没有与之偏离。

Nevertheless, certain terms contained therein warrant commentary. Jouissance is exactly what I try to make present through this very act of speaking (*par ce dire même*). "The Other" here is more than ever thrown into question.

不过，其中的某些术语值得评述。原乐正是我试图通过这种言说的行为(*par ce dire même*)而呈现出来的东西。在这里，“大他者”比以往任何时候都更需受到质疑。

On the one hand, the Other must be newly hammered out or recast for it to take on its full meaning, its complete resonance. On the other hand, it is important to put it forward as a term that is based on the fact that it is me who is speaking, and who can speak only from where I am, identified with a pure signifier. Man and a woman, as I said last time, are nothing but signifiers. They derive their function from this, from saying (*dire*) as a distinct incarnation of sex.

一方面，“大他者”必须被重新拎出来、或被重塑，以呈现出它全部的意义、完全的共鸣 (*resonance*)。另一方面，把

它作为一个术语提出来是重要的。这个术语是基于这样一个事实：是我正在言说，而且是这个只能从我之言说的我，才被确定为一个纯粹能指。正如我上次所说，男人和女人只不过是能指罢了。他们的功能来自于此，来自于说 (*dire*) 这一独特的性的化身。

The Other, in my terminology, can thus only be the Other sex.

因此在我的术语中，“大他者”只能是“大他性” (the Other sex)。

What is the status of this Other? What is its position with respect to this return on the basis of which (*de quoi*) the sexual relationship is realized, namely, a *jouissance*, that analytic discourse has precipitated out as the function of the phallus, whose enigma remains utter and complete, since that function is articulated therein only on the basis of facts of absence?

这个大他者的地位是什么呢？它对如下这种返回的立场又是什么呢？在这种返回的基础上(*de quoi*)¹¹⁷，性关系得

¹¹⁷ 法语的 *de quoi*(我在这里翻译为“基于……”)的意思是相当模糊的。它有许多

以实现为一种原乐。对于这个原乐，分析话语将其解释 (precipitated out) 为菲勒斯的功能 (function of the phallus)。菲勒斯的功能仍然是一个彻头彻底的谜，因为它只能基于事实的缺席而被阐释。

But is that to say that what is at stake here is, as people all too quickly thought they could translate it, the signifier of what is lacking in the signifier? That is what this year ought to put an end to, and it should say what the function of the phallus is in analytic discourse. For the time being, I will say that what I put forward last time as the function of the bar is not unrelated to the phallus.

但难道如人们都认为的那样，这里的关键是在能指中有缺失的能指吗 (the signifier of what is lacking in the signifier)？这是今年我们要解决的问题，而且还要说清楚菲勒斯在分析话语中的功能是什么。就目前而言，我要说的是，我上次提出的横杠 (barre) 的功能与菲勒斯并非毫无关系。

There is still the second part of the sentence linked to the first part by an "is not" - "is not the sign of love." And this year I shall have to articulate what serves as the linchpin of everything

其他的翻译方式，比如“与……有关”，“从……”，“由……”等。

that has been instituted on the basis of analytic experience: love.

这句话的第二部分与第一部分之间还有一个“不是”相连——“不是爱的标志（符号）”。今年，我将不得不阐明在分析性经验的基础上建立起一切东西的关键：爱。

People have been talking about nothing else for a long time. Need I emphasize the fact that it is at the very heart of philosophical discourse? That is precisely what should make us suspicious. Last time, I had you catch a glimpse of philosophical discourse in its true light - as a variation on the master's discourse. I also said that love aims at being, namely, at what slips away most in language – being that, a moment later, was going to be, or being that, due precisely to having been, gave rise to surprise. And I was also able to add that that being is perhaps very close to the signifier *m'être*, is perhaps being at the helm (*l'être au commandement*) and that therein lies the strangest of illusions (*leurrés*). Doesn't that also command us to question in what sense the sign can be distinguished from the signifier?

爱诚然是经久不衰的话题，它作为哲学话语的核心所在这一点也不需要我过多强调。但这正是应该让我们怀疑的地

方。上一次，我带你们瞥见了哲学话语的真面目——一个主人话语的变种。我还说，爱的目标是“存在” (being, l'être), 即在语言中最容易溜走的东西——成为片刻之后那个即将成为的东西¹¹⁸，或者成为那恰好因曾经存在过而让人惊讶的东西。我还能够补充说，这种“存在”也许非常接近能“我存在 (m'être) ”能指 (主人能指) ¹¹⁹，也许正处在“首位” (l'être au commandement) ¹²⁰的位置；以及，在那儿有着最奇怪的幻象 (leurre)。这些不也要求我们质疑符号在何种意义上可以与能指区分开来吗？

Hence we have four points - jouissance, the Other, the sign, and love.

因此，我们得到了四个要点——原乐、大他者、符号和爱。

Let us read what was put forward at a time when the discourse of love was admittedly that of being - let us open

¹¹⁸ 法文的 Allait être (was going to be)也可以翻译为“would have been”。

¹¹⁹ 法语中，“the signifier m'être”也能读作“the m'être signifier”，m'être 是 maître (主人) 的谐音 (因此后面那种读法就是“主人能指”)。

¹²⁰ 在赛跑中，获胜的人被称为“d'être au command”，即“领先”、“在前面”、“领头”或“第一”。然而，在最后一章，拉康更清楚地指出是服从某人的命令。

Richard of Saint Victor's book on the divine trinity. We begin with being, being insofar as it is conceived -excuse me for slipping writing (l'écrit) into my speech - as "be-ternal-ing" (l'éternel) , following Aristotle's elaboration, which is still so moderate, and under the influence, no doubt, of the eruption of the "I am what I am," which is the statement of Judaic truth.

让我们读一读在爱的话语被承认为存在之时提出的东西——让我们打开圣维克多的理查德论三位一体的书¹²¹。我们从“存在”开始：遵循亚里士多德那仍是如此温和的阐述，并且在“我是我所是者”（I am what I am）这一犹太教真理的爆发的影响下，就存在被设想而言——请原谅我把书写（l'écrit）纳入我的讲话——它是“永恒-存在者”（l'éternel）¹²²。

When the idea of being - up until then simply approached or glancingly touched on - culminates in this violent ripping away

¹²¹ 英文版的《三位一体》，见圣维克多的理查德：《十二先祖、神秘的方舟和三位一体》，由 Grover A. Zinn 翻译(纽约:保罗出版社, 1979)。法语完整版见《La Trinité》，由 Gaston Salet 翻译(巴黎:基督教来源, 1969), 以及《De Trinitate: texte》，由 Jean Ribailier 翻译(巴黎:1958)

¹²² L'éternel 是 être (存在) 和 éternel (永恒) 的混合, 也可能是 letre (字母) 与永恒的混合。

lettre (字母)。永恒者 (L'Eternel) 是对上帝的一种称呼。

from the function of time by the statement of the eternal, strange consequences ensue. There is, says Richard of Saint Victor, being that is intrinsically eternal, being that is eternal but not intrinsically so, and being that is not eternal and does not possess its fragile or even inexistent being intrinsically. But there is no such thing as non-eternal being that is intrinsically. Of the four subdivisions that are produced by the alternation of affirmation and negation of "eternal" and "intrinsically," that is the only one that seems to Richard of Saint Victor to have to be ruled out.

当“存在”这个概念——在此之前只是简单地接近或一闪而过——在这种通过对永恒的陈述而猛烈撕开时间的功能中达到高潮时，奇怪的后果随之而来。圣维克多的理查德说，有内在本质上（*intrinsically*）永恒的存在，¹²³有永恒但内在不永恒的存在，还有既不永恒、也没有在内在上具有脆弱的

¹²³ 我所翻译的“本质上（*intrinsically*）”的法语表达是 *de lui-même*，其字面意思是“通过自身”或“来自自身”（相对于“由于某人或某物”）。在某些情况下，它可以具有“自产生”、“自造成”或“自基础”的意思，而且似乎很清楚地回到了亚里士多德的 *καθ' α'υτό*。Terence Irwin 和 Gail Fine 在他们翻译的亚里士多德的《物理学》（254b 12-30）（收录于《亚里士多德：选集》（Indianapolis: Hackett, 1995））中提供了“出于自身的能动性（*by its own agency*）”这一措辞。其他可能的翻译包括“以其本身的权利”、“在自身中”、“本质地”（相对于“巧合地”而言）和“所凭借者”。见亚里士多德在《形而上学》第五卷第十八章（1022a14-36）中对该术语的扩展讨论。Grover A. Zinn 在他翻译的第三卷《三位一体》中，将其简单译为“来自他自身”（p.373）。

实存甚至是非实存的存在。然而，没有非永恒但内在永恒的存在。在由“永恒”和“内在”的肯定和否定交替而产生的四个分支中，这是唯一一个在圣维克多的理查德看来必须排除的分支。

Doesn't that have to do with the signifier? For no signifier is produced (se produit) as eternal.

但这难道不正与能指有关吗？因为没有一个是被生产（se produit）为永恒的。

That is no doubt what, rather than qualifying it as arbitrary, Saussure could have formulated - it would have been better to qualify the signifier with the category of contingency. The signifier repudiates the category of the eternal and, nevertheless, oddly enough (singulièrement), it is intrinsically.

这无疑是索绪尔本可以规范的，而不是把它限定为任意的（能指）——最好是用偶然性这一范畴来限定能指。能指否定了永恒的范畴，然而，奇怪的是（singulièrement），它内在却是永恒的。

Isn't it clear to you that it participates, to employ a Platonic approach, in that nothing on the basis of which something entirely original was made exnihilo, as creationism (l'idée créationiste) tells us?

你们应该清楚了吧，用柏拉图式的方法来说，它参与了如下情况：在无的基础上，完全崭新的东西凭空而生，就像创造论（创世论）（l'idée créationiste）告诉我们的那样。

Isn't that something that appears (apparaissent) - insofar as your laziness (l'aparesse) can be shaken up by any sort of apparition - in the book of Genesis? Genesis recounts nothing other than the creation, from nothing, in effect - of what? - of nothing but signifiers.

这难道不是《创世纪》所展现东西吗——就你的懒惰（l'aparesse）可以被任何形式的显圣（apparition）所撼动而言？《创世纪》只叙述了从无到有的创造，实际上——创造了什么呢？——除了能指之外什么都没有。

As soon as this creation emerges, it is articulated on the basis of the naming of what is. Isn't that creation in its essence? While

Aristotle cannot help but enunciate that, if ever there was anything, it had always been there, isn't what is at stake in creationism a creation on the basis of nothing - thus on the basis of the signifier?

一旦这种创造出现，它就会在“什么是”（what is）这一命名的基础上被阐明。这不就是创造的本质吗？虽然亚里士多德忍不住要宣称，是否曾经有什么东西，它一直都在那里，但创造论中的关键不就是在无基础上的创造吗——因而也是在能指的基础上？

Isn't that what we find in that which, being reflected in a world view, was enunciated as the Copernican revolution?

这不正是我们在那被反映于某一世界观（world view/conception du monde）中的、被宣称为哥白尼革命的东西中发现的吗？

2

I have been throwing in doubt for a long time what Freud thought he could say about the said revolution. The hysteric's

discourse taught him about that other substance, which consists entirely in the fact that there are signifiers (*il y a du signifiant*). Having apprehended the effect of the signifier in the hysteric's discourse, he managed to turn the latter by the quarter turn that made it into analytic discourse.

长期以来，我一直在疑虑弗洛伊德认为他能对上述革命说些什么。癡症话语让他了解了另一种实体，它完全包含于有能指 (*il y a du signifiant*) 这一事实。在理解了癡症话语中能指的作用后，他设法将其转了个弯，使其成为分析师话语。

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The very notion of a quarter turn evokes revolution, but certainly not in the sense in which revolution is subversion. On the contrary, what turns - that is what is called revolution - is destined, by its very statement (*énoncé*), to evoke a return.

直角转向 (*quarter turn, quart de tour*) 的概念本身唤起 (*evokes*) 了革命，但肯定不是在革命即是颠覆的意义上。相反，转向——也就是所谓的革命——由于其本身的陈述 (*statement, énoncé*)，注定要唤起一种回归。

¹²⁴ 见第二章第一节，如果每一个要素都向右旋转九十度，可以看到分析师话语是由癡症话语产生的。

Assuredly, we have by no means reached the completion of this return, since this quarter turn is being made in a very painful way. But it would not be an exaggeration to say that if there was, indeed, a revolution somewhere, it was certainly not at the level of Copernicus. The hypothesis had been advanced for many years that the sun was perhaps the center around which things revolved. But so what? What was of import to mathematicians was certainly the point of origin of that which turns. According to Aristotle, the eternal circling (*virée*) of the stars in the last of the spheres presupposed an unmoved sphere, which was the first cause of the movement of those that revolve. If the stars revolve, it is because the earth itself turns. It was already wondrous that, on the basis of this circling, revolution, or eternal turning of the stellar sphere, there were men who forged other spheres, conceiving the so-called Ptolemaic system, and made the planets revolve - planets that, with respect to the earth, are in the ambiguous position of coming and going in a zigzag pattern - revolve in accordance with an oscillatory movement.

可以肯定的是，我们绝没有达到这一回归的完成，因为这一转向是以一种非常痛苦的方式进行的。但可以毫不夸张

地说，如果确实某个地方发生了革命，那肯定不是在哥白尼的层面上：多年来一直有这样的假设，认为太阳也许是事物围绕着的中心。但那又怎样呢？对数学家来说，重要的当然是转动的原点。根据亚里士多德的观点，恒星在最后一个球体中的永恒盘旋（*virée*）¹²⁵预示着一个不动的球体，它是那些旋转的物体运动的首要原因；如果恒星旋转，那是因为地球本身在转动。很奇妙的是，在恒星球体的这种盘旋、公转或永恒转动的基础上，有人构想了其他球体，设想出所谓的托勒密体系，并使行星相对于地球处于一个按照曲折图形运动的模糊位置，并按照振荡运动而旋转。

Wasn't it an extraordinary tour de force to have conceptualized the movement of the spheres? Copernicus merely added the remark that perhaps the movement of the intermediary spheres could be expressed differently. Whether or not the earth lay at the center was not what was most important to him.

将球体运动概念化难道不是一种非凡的壮举吗？哥白尼只是补充说，也许中间球体的运动可以用不同的方式表达。地球是否位于中心，对他来说不是最重要的事情。

¹²⁵ *Virée* 通常表示“转向”、“曲线”或“转向”

The Copernican revolution is by no means a revolution. If the center of a sphere is assumed, in a discourse that is merely analogical, to constitute the pivotal point (*point-maitre*), the fact of changing this pivotal point, of having it be occupied by the earth or the sun, involves nothing that in itself subverts what the signifier "center" intrinsically (*de lui-meme*) preserves. Man - what is designated by this term, which is nothing but that which makes (things) signify-was far from ever having been shaken by the discovery that the earth is not at the center. He had no problem substituting the sun for it.

哥白尼革命决不是一场革命。如果仅仅用一个类比的说法来讲，球体的中心被假定为枢轴点 (*point-maître*)，那么改变这个枢轴点，让它被地球或太阳占据，本身并不涉及颠覆能指“中心”内在 (*de lui-même*) 所保留的东西。人——这个词所指定的，不过是使 (事物) 有意义 (*signify*) 的东西——远远没有被地球不在中心的发现所动摇。因此他可以毫不犹豫地用太阳来代替地球。¹²⁶

¹²⁶ 一个人们更熟悉的例子是发生在英国的光荣革命 (*Glorious Revolution*)，*revolution* (公转) 最早作为一个天文学术语，象征着一个有序循环 (围绕一个中心)，在王公贵族政治活动中代表一种有序的新陈代谢，是对王权的正当性和光荣性重新恢复，*revolution* 本身并不涉及颠覆能指“中心”内在 (*de lui-même*) 所保留的东西 (君主制和贵族制度)，直到 1789 年法国大革命，*revolution* 这个词

Of course it is now obvious that the sun is not a center either, and that it is strolling through a space whose status is ever more precariously established. What remains at the center is the fine routine that is such that the signified always retains the same meaning (sens) in the final analysis. That meaning is provided by the sense each of us has of being part of his world, that is, of his little family and of everything that revolves around it. Each of you - I am speaking even for the leftists - you are more attached to it than you care to know and would do well to sound the depths of your attachment. A certain number of biases are your daily fare and limit the import of your insurrections to the shortest term, to the term, quite precisely, that gives you no discomfort - they certainly don't change your world view, for that remains perfectly spherical. The signified finds its center wherever you take it. And, unless things change radically, it is not analytic discourse - which is so difficult to sustain in its decentering and has not yet made its entrance into common consciousness - that can in any way subvert anything whatsoever.

当然，现在很明显的是，太阳也不是中心。它在一个空

的含义才发生了彻底的变化。（译注）

间中游荡，而这个空间的地位是越来越不稳定的。那留在中心的是一种经典惯例，它使得所指在最后的分析中总是保持着同样的意义 (*sens*)。这种意义是由我们每个人作为自己世界的一部分的感觉 (*sense*) 提供的，也就是他的小家庭和围绕它的一切的感觉。你们每个人——我甚至是在对左派说——对它的依恋比你们想要知道的还要多，以及你们最好能够察觉到你们依恋的深度。一定量的偏见是你们的家常便饭，它将你们的反叛限制在最短的时间内，准确地说，限制在不会让你们感到不适的时间内——它们当然不会改变你们的世界观，因为那仍然是完美的球状。无论你把所指带到哪里，它都能找到它的中心。而且，除非事情发生了根本性的变化，分析师话语将不能以任何方式颠覆任何东西——因为它的去中心化是如此难以持续，而且还没有进入共同意识 (*common consciousness*)。

Nevertheless, if you will allow me to make use of this Copernican reference, I will stress what is effective about it. It's not the fact of changing the center.

然而，如果你允许我使用这种哥白尼式的提法，我将强调它的有效之处。当然，不是指改变中心这一点。

It turns. That fact still has a great deal of value for us, as reduced as it may be in the final analysis, motivated only by the fact that the earth turns and that it therefore seems to us that it is the celestial sphere that turns. The earth continues to turn and that has all sorts of effects, for example, the fact that you count your age in years. The subversion, if it existed somewhere, at some time, was not that of having changed the point around which it circles (point de viree) - it is that of having replaced "it turns" with "it falls."

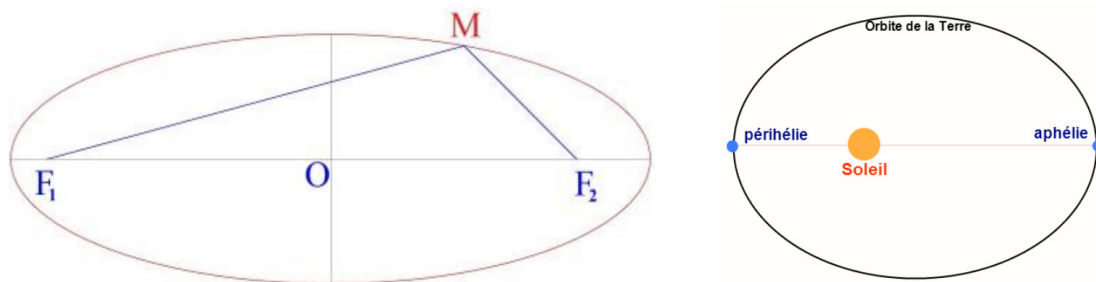
它在转动。这个事实对我们来说仍然有很大的价值，尽管这归根到底它可能被简化了，只是因为地球在转动，因此在我们看来是天体在转动。地球继续转动，这有各种各样的影响，例如，你以年份计算你的年龄。如果颠覆确实存在于某个地方、某个时间，那也不是改变了它所围绕的点 (point de viree) ——而是用“它坠落” (it falls) 取代“它转动” (it turns)。

What is crucial, as some people have noticed, is not Copernicus, but more specifically Kepler, due to the fact that in his work it does not turn in the same way - it turns in an ellipse, and that already throws into question the function of the center.

That toward which it falls in Kepler's work is a point of the ellipse that is called a focus, and in the symmetrical point there is nothing. That is assuredly a corrective to the image of the center. But "it falls" only takes on the weight of subversion when it leads to what? To this and nothing more:

正如一些人注意到的那样，关键不在于哥白尼，而应当是开普勒，因为在他的作品中并没有以同样的方式转动——它以椭圆的方式转动，这已经使人们对中心的功能产生了怀疑。在开普勒的作品中，它的落点是椭圆的一个点，被称为焦点，而在对称的点上，什么都没有。这无疑是对中心形象的一种纠正。但是，只有在引向什么的时候，“它坠落”才具有颠覆的份量呢？不是别的，正是如下公式：

$$F = g \frac{mm'}{d^2}$$



It is in this writing (e'crit), in what is summarized in these five little letters that can be written in the palm of your hand, and

one number to boot, that consists what we unduly attribute to Copernicus. This is what rips us away from the imaginary function - nevertheless grounded in the real - of revolution.

正是在这种书写 (écrit) 中，正是在这五个可以写在手掌上的小字母和一个数字所涵盖的内容中，包含了超出哥白尼的东西。这就是把我们从革命的想象界作用——不过，是基于现实的——中剥离出来的东西。

What is produced in the articulation of the new discourse that emerges as analytic discourse is that the function of the signifier is taken as the starting point, for what the signifier brings with it by way of meaning effects is far from accepted on the basis of the lived experience of the very fact.

新的话语，作为分析师话语而出现了。在对这种话语的阐述中所产生的是，能指的功能被当作起点，因为那被能指以意义效果 (meaning effects) 的方式所带来的东西远远不是“对事实的生活经验的基础的接受”。

It is on the basis of meaning effects that the structuring of which I reminded you was constructed. For quite some time it

seemed natural for a world to be constituted whose correlate, beyond it, was being itself, being taken as eternal. This world conceived of as the whole (tout), with what this word implies by way of limitation, regardless of the openness we grant it, remains a conception - a serendipitous term here - a view, gaze, or imaginary hold. And from that results the following, which remains strange, that some-one - a part of this world - is at the outset assumed to be able to take cognizance of it. This One finds itself therein in a state that we can call existence, for how could it be the basis of the "taking cognizance" if it did not exist? Therein has always lain the impasse, the vacillation resulting from the cosmology that consists in the belief in a world. On the contrary, isn't there something in analytic discourse that can introduce us to the following: that every subsistence or persistence of the world as such must be abandoned?

正是在意义效果的基础上，那个我曾向你们提及的结构化才得以构建。在相当长的一段时间里，一个世界的构成似乎是很自然的，它那在它之外的关联物，即是存在本身，被视为是永恒的。这个被设想为整体 (tout) 的世界，以及这个词通过限制的方式所暗示的东西，不管我们给予它的开放性

如何，仍然是一个概念 (conception)¹²⁷——在这里，是一个偶然发现的术语——一个观点、凝视或想象性呈现 (imaginary hold)。由此产生了如下的奇怪结果，即某个一 (some-one) ——这个世界的一部分——一开始就被假定为能够认识它。这个“一”在其中发现自己处于一种我们可以称之为外 - 实存 (ex-sistence) 的状态，因为如果它不存在，它怎么可能成为“认识”的基础？这里一直存在着僵局，一种由对世界的信仰所产生的宇宙论 (cosmologie) 导致的动摇。反之，在分析师话语中，则是这样一个说法：世界的每一种生存 (subsistence) 或持存都因此必须被放弃。

Langage (le langage) - the language (la langue) forged by philosophical discourse - is such that, as you see, I cannot but constantly slip back into this world, into this presupposition of a substance that is permeated with the function of being.

语言 (le langage) ——由哲学话语塑造过的牙牙语 (la langue) ——是这样的，正如你所看到的，我不得不持续地重新回到这个世界，重新回到这个“沉浸 (permeated) 在存在功

¹²⁷ 迄今为止，我一直将“世界概念 conception du monde”翻译为“世界观 world view”；这里只出现了概念 (conception)。“Conception”在法语和英语中有相同的双重含义：“观点(或概念)”和“怀孕的开始”

能 (function of being) 的实体”的预设¹²⁸。

3

Following the thread of analytic discourse goes in the direction of nothing less than breaking up anew (*rebriser*), inflecting, marking with its own camber - a camber that could not even be sustained as that of lines of force - that which produces the break (*faïlle*) or discontinuity. Our recourse, in *la language* (*la langue*), is to that which shatters it (*la brise*). Hence nothing seems to better constitute the horizon of analytic discourse than the use made of the letter by mathematics. The letter reveals in discourse what is called - not by chance or without necessity - grammar. Grammar is that aspect of language that is revealed only in writing (*à l'écrit*).

顺着分析师话语的线索走下去，它的方向不外乎是重新打破(*rebriser*)，弯曲，用它自己的弧度标记——一个甚至不能像力线 (*lines of force*) 那样维持着的弧度——它产生了断

¹²⁸ permeated 沉浸，拉康在这里使用的术语是 *imprégnée*，也意味着“受精”，但主要是在有机化学的饱和的意义上，而不是生物意义上受精。

裂 (faillie)或中断。在牙牙语(la langue)¹²⁹中, 我们的求助对象是那些打破语言的人(la brise)¹³⁰。因此, 似乎没有什么比数学对字母的使用更能构成分析师话语的视界了。字母揭示了话语中被称作——并非偶然间或缺乏必要地揭示——语法的東西。语法是语言的一个方面, 并且只有在书写中才显露出来(à l'écrit)。

Beyond language, this effect, which is produced by being based only on writing, is certainly the ideal of mathematics. Now to refuse to refer to writing (l'écrit) is to forbid oneself what can actually be articulated using (de) all the effects of language. This articulation occurs in what results from language regardless of what we do - namely, a presumed shy of and beyond (en deçà et au-delà).

¹²⁹ 这里的法语 la langue, 是拉康通过简单地将女性的冠词 la 和名词 langue(语言, 但具体地说, 是口语)放在一起而创设的。拉康在这个研讨会的过程中(以及在其他地方)讨论他所说的 la langue 的意思;非常粗略地说, 它与语言的声学层面有关, 在这个层面上, 由于同音异义的存在, 一词多义是可能的(就像拉康在这个研讨会上玩弄的那些);在这个层面上, 一个婴儿(或词曲作者)可能无休止地重复一个单词的一个音节(例如, “la la la”);在这个层面上, 语言可能会“磕磕绊绊”——因此我们的英语翻译从罗素·格里格(Russell Grigg)那儿借来了“language”这个译法, 中文翻译成牙牙语(婴儿的牙牙学语)。

¹³⁰ 这里的 La 可以指“断裂”、“中断”或“牙牙语”。

在语言之外，这种只基于书写而产生的效果，无疑是数学的愿想。现在，拒绝提及书写 (l'écrit) 就是禁止自己使用 (de) 语言的所有效果来表述实际上可以表述的东西。这种表述发生在语言的结果中，无关我们做了什么——即，一种假定的欠缺和超越 (en deçà et au-delà) 。

We certainly sense that this shy of is no more than an intuitive reference. And yet this presupposition cannot be eliminated because language, in its meaning effect, is never but beside the referent. Isn't it thus true that language imposes being upon us and obliges us, as such, to admit that we never have anything by way of being (de l'être)?

我们当然会感觉到，这种不足不过是一种直观的指涉。然而这种预设是无法消除的，因为语言在其意义效果中，从来都是依傍于指涉物。¹³¹因此，实情难道不是如下这样吗？——语言把存在强加给我们，因而又迫使我们承认，我们从来没有以存在的方式 (de l'être) 拥有什么。

¹³¹ 这里的法语 à côté du réfèrent 也可以翻译为“与指涉物并列”。

What we must get used to is substituting the "para-being" (par-être) - the being "para," being beside - for the being that would take flight.

我们必须习惯的是用“准存在” (par-être) ——“准”的存在，在旁边的存在——来代替将要飞翔 (to take flight) 的存在。¹³²

I say the "para-being" (par-être), and not the "appearing" (paraître), as the phenomenon has always been called - that beyond which there is supposedly that thing, the noumenon. The latter has, in effect, led us, led us to all sorts of opacifications that can be referred to precisely as obscurantism. It is at the very point at which paradoxes spring up regarding everything that manages to be formulated as the effect of writing (effet d'écrit) that being presents itself, always presents itself, by para-being. We should learn to conjugate that appropriately: I par-am, you par-are, he par- is, we par-are, and so on and so forth.

我说的是“准存在”(par-être)，而不是“出现，显现

¹³² Fuir(飞行)也有“泄漏”的意思。

appearing”(paraître),¹³³因为这个现象一直被称为——在它之外还有所谓的那个东西,即本体(noumenon, **noumène**)。后者(本体)实际上把我们引向了各种不透明的东西(opacification)¹³⁴,而这些东西恰恰可以被称为蒙昧主义(obscurantism)。正是在一切关乎于设法被表述为书写效果(effet d’écrit)的悖论涌现之时,存在呈现了自己,而且总是通过准存在呈现自己¹³⁵。我们应该学会适当地连接这个词: I par-am, you par-are, he par-is, we par-are, 诸如此类。¹³⁶

It is in relation to the para-being that we must articulate what makes up for (supplée au) the sexual relationship qua nonexistent. It is clear that, in everything that approaches it, language merely manifests its inadequacy.

¹³³ 拉康在这里创造的新词, par-être, 发音和 paraître 完全一样, 意思是“要出现 to appear”或“在出现 appearing”。之后两句, 当拉康说“存在总是通过 par-être 来呈现它自己”, 即通过出现和在旁边(或并列着)来呈现的时候, 他同时意指这两种意思。

¹³⁴ 法语“opacification”最初是一个医学术语, 指角膜或晶状体透明度降低。此外, 拉康在这句话中使用了类似法语发音的 noumène(“本体”)和 nous mène(“引导我们”)。

¹³⁵ Par-être 也可以用新词“ap-be-aring beside”或“appbesiding”来表示。

¹³⁶ Par 在法语的意思是通过, 经由, 即, 我(I)必须经由系动词 be 来呈现

正是在与准存在的关系中，我们必须阐明是什么弥补了 (supplée au)¹³⁷性关系的不存在。很清晰的是，在所有接近语言的事物中，语言只是表现了它的不足。

What makes up for the sexual relationship is, quite precisely, love.

确切地说，是爱弥补了性关系。

The Other, the Other as the locus of truth, is the only place, albeit an irreducible place, that we can give to the term "divine being," God, to call him by his name. God (Dieu) is the locus where, if you will allow me this wordplay, the dieu—the dieur—the dire, is produced. With a trifling change, the dire constitutes Dieu. And as long as things are said, the God hypothesis will persist.

大他者，作为真理之所在的大他者，是我们能够赋予“神圣的存在”，或用名字称呼的话，上帝，这个词的唯一位置（

¹³⁷ 法语 *supplée au rapport sexuel*，可以更准确地理解为“性关系的补充”。下句话的结尾可以更准确地翻译为“语言仅仅在(或基于)它的匮乏中表现自身。”

locus) ，虽然是一个不可还原的位置，在那里产生出了，如果你允许我玩文字游戏，上帝 (the dieu) –神说者 (the diuer) –言说 (the dire) 。经过细微的改变，言说就构成了上帝 (Dieu) 。¹³⁸并且，只要事情一直被说，上帝的假设就会一直持续。

That is why, in the end, only theologians can be truly atheistic, namely, those who speak of God.

这就是为什么最终只有神学家才能成为真正的无神论者，也就是那些言说上帝的人。

There is no other way to be an atheist, except to hide one's head in one's arms in the name of I know not what fear, as if this God had ever manifested any kind of presence whatsoever. Nevertheless, it is impossible to say anything without immediately making Him subsist in the form of the Other.

¹³⁸ 法语“Pour un rien, le dire ça fait Dieu”远比我这里的翻译有多含义;把它翻译成“从无之中，言说就相当于上帝”，人们就可以看到语言的神一般的从虚无中创造力量。Fait 在这里可以是“创造”或“扮演”，“变成”或“成为”。在最后一句中，Dieur 是一个新词，但由于它的结构与许多其他法语术语一样，它可以从字面上理解为“说者”或“说话者”(因此，也就是说话的神或作为神的说话者)。

要成为无神论者，只有这一种方法，就是以“我不知何为恐惧”的名义把头藏在怀里，仿佛这个上帝曾经以任何其他在场方式显现似的。然而，如果不立即让他以大他者的形式持存，我们也不可能多说什么。

That is quite evident in even the slightest movement of something I can't stand, for the best of reasons, that is, History.

这一点在我最不能忍受的东西中很明显——出于我能想到的最好的理由——那就是历史。

People do History precisely in order to make us believe that it has some sort of meaning. On the contrary, the first thing we must do is begin from the following: we are confronted with a saying (dire), the saying (dire) of another person who recounts his stupidities, embarrassments, inhibitions, and emotions (émois). What is it that we must read therein? Nothing but the effects of those instances of saying (dires). We see in what sense these effects agitate, stir things up, and bother speaking beings. Of course, for that to lead to something, it must serve them, and it does serve them, by God, in working things out, accommodating

themselves, and managing all the same - in a bumbling, stumbling sort of way - to give a shadow of life to the feeling known as love.

人们研究历史的目的正是为了让我们相信它有某种意义。相反，我们必须做的第一件事是从下面开始：我们面对的是一个言说(dire),另一个人叙述了他愚蠢、尴尬(embarras)、禁止(empêchement)和情绪(émois)的言说(dire)。¹³⁹我们必须在其中解读出什么呢？没有什么，只是那些言说实例(instances of saying)的影响。我们看到这些影响在何种意义上激荡着，搅动着事物，困扰着说话的人。当然，为了导向某事，它必须为它们服务，而且它确实为它们服务，在上帝面前，在解决事情、适应它们自身和管理所有这些方面——以一种蹒跚的、跌跌撞撞的方式——为被称为爱的感觉赋予生命的阴影。

It must, it really must, it must last longer (encore). It must, with the help of this feeling, lead, in the end - as people have seen who, with respect to all of this, have taken their precautions under the aegis of the Church - to the reproduction of bodies.

¹³⁹ 关于拉康在 embarras、empêchement 和 émoi 之间所作的区别，见研讨班 10, 《焦虑》。

它必须，它真的必须，持续更长的时间（再一次）。它必须，在这种感觉的帮助下，最终导向——正如人们所看到的，在教会的引导下，对所有这一切保持堤防的人们——身体的再生产。

But isn't it possible that language may have other effects than to lead people by the nose to reproduce yet again (*encore*), in the body to body (*en corps à corps*), and in incarnated bodies (*en corps incarné*)?

但是，除了恣意地引导人们在身体与身体之间 (*corps à corp*)¹⁴⁰和在化身了的身体 (*en corps incarné*) 中再次再生产 (*encore*)，语言难道就没有产生其他作用吗？

There is another effect of language, which is writing (*l'écrit*).

语言还有另一个作用，那就是书写 (*l'écrit*)。

4

¹⁴⁰ 在法语中，*en corps* 的发音类似 *encore*。*Corps à Corps* 通常翻译为“手拉手，肩并肩”(例如，战斗)。

We have seen changes in writing (l'écrit) since language has existed. What is written are letters, and letters have not always been fabricated in the same way. On that subject, people do history, the history of writing, and people rack their brains imagining what purpose the Mayan and Aztec pictographs might have served and, a bit further back in time, the pebbles of the Mas d'Azil - what could those funny sort of dice have been, and what kind of games did they play with them?

自语言存在以来，我们就看到了书写 (l'écrit) 的变化。所写的是字母，而字母并不总是以同样的方式被编造。在这个问题上，人们研究历史，研究书写的历史，人们绞尽脑汁地想象玛雅人和阿兹特克人的象形文字可能有什么作用，再往前一点，阿齐利马斯 (Mayan and Aztec) 的卵石¹⁴¹——这些有趣的骰子可能是什么，他们用它们玩什么游戏？

¹⁴¹ 阿齐利马斯是法国南部的一个地区，在那里发现了阿齐尔工业的工艺品，这是旧石器时代晚期和中石器时代早期欧洲的一种工具传统。彼时的艺术似乎仅限于用红色和黑色颜料在鹅卵石上绘制的几何图形。



To raise such questions is the habitual function of History. One should say - above all, don't touch that H, the initial of History. That would be a fine way of bringing people back to the first of the letters, the one to which I confine my attention, the letter A. The Bible begins, by the way, only with the letter B - it left behind the letter A so that I could take charge of it.

提出这样的问题是历史（History）最惯常的功能。人们应该说的是——最重要的是，不要碰那个H，¹⁴² History的开头部分。让人们回到第一个字母是一个很好的方式，也就是我关注的那个字母，即字母A。顺便说一下，圣经（Bible）以字母B开头——它略过了字母A，所以我可以掌握它（take charge of it）。

¹⁴² 字母H的发音和法语中的hache一模一样，意思是“斧头”或“短柄小斧”。

There is a lot to learn here, not by studying the pebbles of the Mas d' Azil, nor even, as I formerly did for my receptive audience (*bon public*), my receptive audience of analysts, by seeking out the notch on the stone to explain the unary trait - that was within their ken - but by looking more closely at what mathematicians have been doing with letters since, scorning a number of things, they began, in the most well grounded of fashions, under the name of set theory, to notice that one could approach the One in a way other than the intuitive, *fusional*, *amorous* way.

这里有很多东西可以学习，不过不是通过研究阿齐利马斯的卵石，甚至也不是像我以前为我的好观众们 (*bon public*)、好分析师观众们¹⁴³所做的那样，通过寻找石头上的缺口来解释一元特征¹⁴⁴——那在他们的能力范围内——而是通过更仔细地观察数学家们自那以后对字符的研究：他们蔑视很多东西，并在集合理论的名义下，开始以最有根基的方式，注意到人们可以凭借直觉、幻想 (*fusional*)、多情 (*amorous*) 之外的方式接近“一”开始。

¹⁴³ 虽然 *bon public* 字面意思是“好观众”，但也暗示他们接受或欣赏拉康所说的任何东西(无论多么荒谬)。

¹⁴⁴ 见研讨班 9, 《认同》

"We are but one." Everyone knows, of course, that two have never become but one, but nevertheless "we are but one." The idea of love begins with that. It is truly the crudest way of providing the sexual relationship, that term that manifestly slips away, with its signified.

“我们不过是一体的（We are but one）。”每个人都当然地知道，两个人从来不可能合为一体，但尽管如此，“我们不过是一体的”。爱的理念始于此。这是对性关系的最简单粗暴的定义方式，但这个术语明显地随着它的所指而遁去了。

The beginning of wisdom should involve beginning to realize that it is in that respect that old father Freud broke new ground. I myself began with that because it affected me quite a bit myself. It could affect anyone, moreover, couldn't it, to realize that love, while it is true that it has a relationship with the One, never makes anyone leave himself behind. If that, all of that and nothing but that, is what Freud said by introducing the function of narcissistic love, everyone senses and sensed that the problem is how there can be love for an other.

智慧的开始应该包括开始认识到，正是在这个方面，弗洛伊德老爹开辟了新领域。我自己也是从这个领域开始的，因为它对我自己有相当大的影响。另外，它可以影响任何人，不是吗？它使人意识到，虽然爱确实与“（太）一”有关系，但爱永远不会让人把自己抛在身后（Sortir quiconque de soi-même）¹⁴⁵。如果所有这一切，而且仅就这一切，就是弗洛伊德通过引入自恋之爱所要说的，那么每个人都能感到——问题就在于对他者的爱是如何可能的。

The One everyone talks about all the time is, first of all, a kind of mirage of the One you believe yourself to be. Not to say that that is the whole horizon. There are as many Ones as you like - they are characterized by the fact that none of them resemble any of the others in any way - see the first hypothesis in the Parmenides.

每人都在谈论的这个“一”，首先是你认为自己就是那个“一”的幻影。我不是说那就是整个视野了。你想有多少个“一”就有多少个“一”——它们的特点是没有一个“一”与其他“一”有任何相似之处——见《巴门尼德篇》的第一个假说。

¹⁴⁵ Sortir quiconque de soi-même 也可以翻译为“超越自己”。

Set theory bursts onto the scene by positing the following: let us speak of things as One that are strictly unrelated to each other. Let us put together objects of thought, as they are called, objects of the world, each of which counts as one. Let us assemble these absolutely heterogeneous things, and let us grant ourselves the right to designate the resulting assemblage by a letter. That is how set theory expresses itself at the outset, that theory, for example, that I mentioned last time in relation to Nicolas Bourbaki.

集合理论因提出了以下观点而跃入视线：让我们把彼此完全不相关的事物说成是“一”。让我们把思想的对象放在一起，因为它们被称为世界的对象，其中每一个都算作“一”。让我们把这些绝对不相干的东西集合在一起，让我们赋予自己用字符来命名并产生的集合 (*assemblage*) 的权利。这就是集合理论一开始的表达方式，例如我上次提到的与尼古拉·布尔巴基 (Nicolas Bourbaki) 有关的那个理论。

You let slip by the fact that I said that the letter designates an assemblage. That is what is printed in the text of the definitive

edition to which the authors - as you know, there are several of them - ended up consenting. They are very careful to say that letters designate assemblages. Therein lies their timidity and their error - letters constitute (font) assemblages. They don't designate assemblages, they are assemblages. They are taken as (comme) functioning like (comme) these assemblages themselves.

你们漏掉了一个事实,即我说过,是字符指定(*designates, désigne*) 了一个集合。这是载于权威印刷本中的要点,作者们——如你所知,有好几位作者——最后都同意了这一点。他们非常小心地说,字符指定了集合。他们的胆怯和错误就在于此——实情是,正是字符构成 (*font*)¹⁴⁶了集合体。它们并不指定集合,它们自己就是集合。它们被视为 (*comme*) 像 (*comme*) 这些集合本身一样发挥作用。

You see that by still preserving this "like" (*comme*), I am staying within the bounds of what I put forward when I say that the unconscious is structured like a language. I say like so as not to say- and I come back to this all the time - that the unconscious

¹⁴⁶ Font 在这里也有“创造”或“扮演”的意思。

is structured by a language. The unconscious is structured like the assemblages in question in set theory, which are like letters.

你们可以看到，通过仍然保留这个“像 (comme)”，我就处在当我说“无意识像语言那样被结构”时所提出的东西的范围内。我说“像”是为了不说——我经常回到这个问题上——无意识是由语言结构的。无意识就像集合论中所说的集合那样被结构，这些集合就像字符。¹⁴⁷

Since what is at stake for us is to take language as (comme) that which functions in order to make up for the absence of the sole part of the real that cannot manage to be formed from being (se former de l'être) - namely, the sexual relationship - what basis can we find in merely reading letters? It is in the very play of mathematical writing (l'écrit) that we must find the compass reading toward which to head in order to draw from this practice - from this new social link, analytic discourse, that emerges and spreads in such a singular fashion - what can be drawn from it regarding the function of language, that language in which we put

¹⁴⁷ 在法语文本中有一个问题;考虑到语境,我假定 qui 这个词应当置于 ensembles 和 sont 之间(L'inconscient est structuré comme les assemblages dont il s'agit dans la théorie des ensemblesont comme les lettres)

our faith in order for this discourse to have effects —middling, no doubt, but tolerable enough —so that this discourse can prop up and complete the other discourses.

因为对我们来说，关键是把语言当作 (comme) 为了弥补实在界中唯一不能从存在中形成 (se former de l'être) 的那部分的缺席——即性关系——而发挥作用的東西，那么我们通过仅仅阅读字母，又能找到什么根据呢？正是在数学书写 (l'écrit) 的游戏中，我们必须找到罗盘的读数，向着它前进以便从这种实践中得出某些东西——从这种新的社会联系中，分析师话语，以如此奇特的方式出现和传播——那得出的东西与语言的功能有关，我们把信仰置入语言以使得话语产生影响——无疑会有一定程度的影响的效果，但也能够容忍——如此，这一话语就能够支撑并完成其他话语。

For some time now, it has been clear that university discourse must be written "uni-vers-Cythera," since it must teach sex education. We shall see what that will lead to. We certainly shouldn't try to block it. The idea that something may be imparted regarding this bit (point) of knowledge - which is placed (se pose) exactly in the authoritarian situation of semblance - that can

improve relations between the sexes is certainly destined to bring a smile to an analyst's face. But after all, who knows?

现有一段时间以来，人们已经很清楚，大学话语必须写成“爱与欢乐之地 (uni-vers-Cythera)”¹⁴⁸，因为它必须会进行性教育。我们将看到这将导致什么结果。我们当然不应该试图阻止它。关于这一点知识——它被完全置于权威的表象之下——可以传授一些可以改善两性关系的东​​西的想法肯定会​​让分析师脸上露出笑容。但，谁知道呢？

As I already said, the angel's smile is the stupidest of smiles, and one must thus never brag about it. But it is clear that the very idea of demonstrating something related to sex education on the blackboard does not seem, from the vantage point of the analyst's discourse, to promise much in the way of fortunate encounters or happiness.

正如我已经说过的，天使的微笑是最愚蠢的微笑，因此人们决不能吹嘘它。但很明显的是，从分析师话语的有利角

¹⁴⁸ Cythera(或 Kithira)在希腊爱奥尼亚群岛的最南端，以阿佛罗狄忒之岛而闻名，阿佛罗狄忒岛是爱与欢乐之岛。

度来看，在黑板上写下与性教育有关的东西的想法本身似乎并不能保证有什么幸运的遭遇或幸福。

If there is something in my *Écrits* that shows that my fine orientation, since it is of that fine orientation that I try to convince you, is not such a recent development, it is the fact that right after a war, where nothing obviously seemed to promise a pretty future, I wrote "Logical Time and the Assertion of Anticipated Certainty." One can quite easily read therein—if one writes and not only if one has a good ear - that it is already little a that thetizes the function of haste. In that article, I highlighted the fact that something like intersubjectivity can lead to a salutary solution (issue). But what warrants a closer look is what each of the subjects sustains (supporte) not insofar as he is one among others, but insofar as he is, in relation to the two others, what is at stake in their thinking. Each intervenes in this ternary only as the object a that he is in the gaze of the others.

如果说在我的文集 (*Écrits*) 中，有什么东西表明了我的方向——既然那正是我试图说服你们的相信的方向——并不是最近才有的。那是在一场战争之后，在没有什么明显的

东西似乎可以承诺一个美好的未来的情况下，我写了《逻辑时间和预期确定性的断言 (Logical Time and the Assertion of Anticipated Certainty) 》¹⁴⁹。人们可以很容易地读到——如果读者勤于书写而不仅仅是听课——小a (little a) 已经呈现出仓促的功能 (function of haste, fonction de la hâte)。在那篇文章中，我强调了像主体间性这样的东西可以导向一个有益的解决方案 (议题/issue) 的事实。但值得仔细研究的是，每个主体所支持的东西 (supporte) 不是因为他是其他人中的一个，而是因为他相对于另外两个人来说，是他们思维中的关键所在。每个人都只是作为他在其他人的凝视下的对象a而介入这个三元关系。

In other words, there are three of them, but in reality, there are two plus a. This two plus a, from the standpoint of a, can be reduced, not to the two others, but to a One plus a. You know, moreover, that I have already used these functions to try to represent to you the inadequacy of the relationship between the One and the Other, and that I have already provided as a basis for this little a the irrational number known as the golden number. It

¹⁴⁹ 英文版由 Bruce Fink 和 Marc Silver 翻译，载于《弗洛伊德领域的通讯 2》(1988)，第 4-22 页。

is insofar as, starting from little a, the two others are taken as One plus a, that what can lead to an exit in haste functions.

换句话说，他们有三个人，但实际上是两个人加上小a。这个两个人加上小a，从小a的角度来看，可以简化为，不是其他两个人，而是“一”加上小a。此外，你们知道，我已经使用这些功能来试图向你们表明“一”和大他者之间关系的匮乏，而且我已经为这个小a提供了一个被称为黄金数的无理数作为基础。¹⁵⁰正是从小a出发，¹⁵¹两个他者才能被视为“一”加上小a (One plus a)、也就是会导致那给仓促功能打开一道出口的东西。

This identification, which is produced in a ternary articulation, is grounded in the fact that in no case can two as such serve as a basis. Between two, whatever they may be, there is always the One and the Other, the One and the a, and the Other cannot in any way be taken as a One.

¹⁵⁰ 关于这个黄金数，特别要看研讨班 14, 《幻想的逻辑》和研讨班 16, 《从一个大他者到这个小他者》

¹⁵¹ 在法语中，du petit a 可以表示“从小 a 的立场出发”“以小 a 为基础”，以及其他一些意思。

这种在三元衔接中产生的认同，是基于这样一个事实：在任何情况下，“二”本身不能作为基础。在二之间，无论它们是什么，总是有“一”和大他者，“一”和小a，而大他者不能以任何方式被视为“一”。

It is insofar as something brutal is played out in writing (l'écrit) - namely, the taking as ones of as many ones as we like - that the impasses that are revealed thereby are, by themselves, a possible means of access to being for us and a possible reduction of the function of that being in love.

正是由于一些残酷的东西在书写中被演示出来——即随心所欲地将许多种一视作一（taking as ones of as many ones）——因此那些被揭示出来的僵局，就其本身而言，是我们进入存在的可能手段，也是对“那个在爱中的存在”的功能的可能还原。

I want to end by showing in what respect the sign can be distinguished from the signifier.

最后，我想说明符号在哪些方面可以与能指相区别开来

。

The signifier, as I have said, is characterized by the fact that it represents a subject to another signifier. What is involved in the sign? The cosmic theory of knowledge or world view has always made a big deal of the famous example of smoke that cannot exist without fire. So why shouldn't I put forward what I think about it? Smoke can just as easily be the sign of a smoker. And, in essence, it always is. There is no smoke that is not a sign of a smoker. Everyone knows that, if you see smoke when you approach a deserted island, you immediately say to yourself that there is a good chance there is someone there who knows how to make fire. Until things change considerably, it will be another man. Thus, a sign is not the sign of something, but of an effect that is what is presumed as such by a functioning of the signifier.

正如我曾说过，能指的特点是，它对另一个能指者来说代表着一个主体。而符号涉及什么呢？知识的宇宙论或世界观总是对“没有火就没有烟”这个著名的例子大做文章。¹⁵²那么我为什么不提出我对它的看法呢？烟很明显是吸烟者的

¹⁵² 拉康在这里指的是谚语 *il n'y a pas de fumée sans feu*，“没有火就没有烟。”

符号。而且，从本质上讲，它总是如此。没有哪种烟不是吸烟者的符号。每个人都知道，如果你在接近一个荒岛时看到烟雾，你会立即对自己说，那里很可能有一个人知道如何生火。除非事情发生大的变化，那儿肯定存在除你之外的另一个人。因此，一个符号不是代表某事的符号，而是一种效果的符号，这种效果即是由能指的功能化所假定的东西本身。

That effect is what Freud teaches us about, and it is the starting point of analytic discourse, namely, the subject.

这种效果是弗洛伊德教给我们的，它是分析话语的起点，即主体。

The subject is nothing other than what slides in a chain of signifiers, whether he knows which signifier he is the effect of or not. That effect - the subject - is the intermediary effect between what characterizes a signifier and another signifier, namely, the fact that each of them, each of them is an element. We know of no other basis by which the One may have been introduced into the world if not by the signifier as such, that is, the signifier insofar as we learn to separate it from its meaning effects.

主体无非是在能指链中滑动的，无论他是否知道他是哪个能指的效果。这个效果——主体——是一个能指和另一个能指之间的中介效果，即它们中的每一个都是要素的事实。如果不是通过能指本身，即通过我们学到的把一与一的意义效果相分开的能指，我们不知道我们可以依凭其他什么基础来把“一”引入这个世界。

In love what is aimed at is the subject, the subject as such, insofar as he is presumed in an articulated sentence, in something that is organized or can be organized on the basis of a whole life.

在爱中，被针对的是主体，主体本身，只要他被假定在一个明确的句子中，被假定在某种被组织了或可以被组织的整个生命的基础上。

A subject, as such, doesn't have much to do with jouissance. But, on the other hand, his sign is capable of arousing desire. Therein lies the mainspring of love. The course I will try to continue to steer in our next classes will show you where love and sexual jouissance meet up.

主体，就其本身而言，与原乐没有什么关系。但在另一方面，他的符号能够唤起欲望。这就是爱的主要源泉。在我们接下来的课程中，我将试图继续引导你们，告诉你们爱和性的原乐在哪里相结合。

1973年 1月16日

第五章

Aristotle and Freud: the other satisfaction

亚里士多德与弗洛伊德：他者的满足

ARISTOTLE'S HEADACHE (TRACAS).

THE DEFICIENCY OF JOUISSANCE AND THE
SATISFACTION OF BLAH-BLAH.

DEVELOPMENT, THE HYPOTHESIS OF MASTERY.
JOUISSANCE IS INAPPROPRIATE TO THE SEXUAL
RELATIONSHIP.

亚里士多德的忙活 (tracas)

原乐的缺欠和瞎说 (BLAH-BLAH) 的满足

发展理论、控制理论假说

原乐对性关系不合适

"All the needs of speaking beings are contaminated by the fact of being involved in an other satisfaction" - underline the last three words - "that those needs may not live up to."

对于言说的存在来说，他们的需求无一例外陷于另一种的满足的污染中——注意“另一种满足”这三个词 (une autre

satisfaction) ——这些需求总是无法满足¹⁵³。

This first sentence, which I wrote down this morning when I woke up so that you would write it down, sweeps away the opposition between an other satisfaction and needs - assuming this term ["needs"], which people so often resort to, can be so easily grasped, since, after all, it can only be grasped by not living up to (*faire défaut à*) that other satisfaction.

这一整句话是我今早一起来就拿笔要写给你们的；它扫清了另一种满足和需求之间的对立。「需求」也不是什么生僻词了，但其涵义未必那么容易把握，毕竟把握它的唯一方式是在他者的满足面前亏欠着、缺欠着。

The other satisfaction is, as you must realize, what is satisfied at the level of the unconscious - insofar as something is said there and is not said there, if it is true that it is structured like a language.

¹⁵³ 拉康的原话是 *à quoi ils peuvent faire défaut*，含义很模糊：「需要」无法满足那另一种满足，或者无法与之比肩，或者对这种满足有亏欠；以上三种含义均可

你们要明白¹⁵⁴，另一种满足是在潜意识的层面中被满足的；那里有被言说出来的东西，也有不被言说出来的东西——如果潜意识的结构真的同语言一样的话。

Here I am coming back to something I have been referring to for some time, namely, the *jouissance* on which that other satisfaction depends, the one that is based on language.

这里我在回顾一个提了有些年头的概念：基于语言的原乐。（这一原乐也是其他的满足 (*other satisfaction, autre satisfaction*) 所依赖的¹⁵⁵）。

1

In dealing, a long time ago, a very long time ago indeed, with the ethics of psychoanalysis, I began with nothing less than Aristotle's *Nicomachean Ethics*.

很久以前在我写《精神分析伦理学》的时候(1959-1960)，

¹⁵⁴ 此处拉康的原话 *vous devez l'entendre* 透出的意思是，单从“另一种满足” (*the other satisfaction*) 这个名字（还有研讨班到目前为止讲的主题）里就能听出后面的意思、体会出下半句的味道。

¹⁵⁵ 拉康原话里并没有明确「基于语言的」究竟修饰句子的哪一部分。

确实是很久很久以前了，我给自己定的最低起点是亚里士多德的《尼各马可伦理学》。

That can be read. There is only one problem for a certain number of you here, and that is that it cannot be read in French. It is manifestly untranslatable. A long time ago, the Garnier publishing company came out with something that might have made me believe there was a translation, by someone named Voilquin. He was an academic, obviously. It's not his fault if Greek cannot be translated into French. Things have gotten condensed in such a way that Garnier, which, moreover, has since merged with Flammarion, no longer gives you anything but the French text - I must say that publishers infuriate me. You all notice then, when you read it without the Greek on opposite pages, that you can't make head nor tail of it. It is, strictly speaking, unintelligible.

这书读是能读的，不过在座的一部分人可能读起来有些困难，因为它没有能看的法语译本。很明显，这书根本没法翻译。很久以前，伽尼尔出版公司请了个叫沃琴的人做了个法语版，几乎燃起了我对法语译本的希望。当然了，这位沃琴是个学界人士。如果希腊语翻译不成法语，这个错不能怪

到他头上啊！后来他们的印刷本一再精简，再后来伽尼尔甚至跟弗拉马利翁合并了，然后他们就只给你印法语译文了。这些出版商真把我气得够呛。这样一来，隔页不再有希腊语原文对照，读起来就完全是一头雾水；严格地说，根本没法理解。

"All art and all research, like all action and all reflected deliberation" - what relation could there possibly be among those four things? - "tend, it seems, toward some good. Thus people have sometimes had good reason to define the good as that towards which one tends in all circumstances. Nevertheless" - and this comes out of the blue, not having yet been discussed - "it seems that there is a difference between ends."

“一切艺术和一切研究，正如一切行动和一切反思的考量”——这四个东西能有什么联系呢？——“它们似乎都倾向某种善。所以人们有时候有充分理由把善定义为一切情况下都倾向的（东西）。不论如何”——前面根本没铺垫，突然就来这么一句——“似乎目的之间有不同。”¹⁵⁶

¹⁵⁶ 拉康此处引用的译文来自《尼各马可伦理学》(1094a) 的第一段；以下是近年发布的一版翻译：“每个行业、每门学问，每个举动、每个决定，似乎都趋向某种善；于是善往往被人们描述为一切行为的目的，（‘百川所趋谓之海，百行所向谓之善’。），然而这个最终指向的目的显然尽不相同。”

The passage of which Lacan is quoting the French translation is the very first paragraph of the Nicomachean Ethics (1094a); here is the text of a very recent English translation of the passage: "Every craft and every investigation, and likewise every action and decision, seems to aim at some good; hence the good has been well described as that at which everything aims. However, there is an apparent difference among the ends aimed at" (Aristotle: Selections, translated by Terence Irwin and Gail Fine [Indianapolis: Hackett, 1995], p. 347).

I challenge anyone to be able to clear away this thick morass without abundant commentary referring to the Greek text. It seems quite impossible that the text could sound like this simply because we have but badly taken notes. After a while, a light bulb flashes on in the heads of certain commentators - it dawns on them that, if they are obliged to work so hard, maybe there's a reason for it. Aristotle need not be unthinkable at all - I'll come back to this point.

要想从这团乱麻里看出点端倪，你非得把那些希腊语注解翻烂了不可；不信你就自己试试。但这文字如此晦涩难懂，

难道只是因为我们除了蹩脚的注解外别无参考？好像也不大能说得过去。有些人写了一段时间的注解后突然灵光一现：如果说非要费这么大事做注解，其中应该有个缘由。亚里士多德写的东西并不是一定要搞的无法理解（unthinkable）——这一点我会回过头来再提。

In my own case, what wound up being written - that is, typed up on the basis of the stenography - concerning what I had said about ethics seemed more than utilizable by the people who were, nevertheless, simultaneously engaged in pointing me out to the attention of the Internationale de psychanalyse with the result that is well known. They would have liked to see preserved, all the same, my reflections on what psychoanalysis brings with it by way of ethics. It would have been sheer profit [for them] - I would have sunk to the bottom while *The Ethics of Psychoanalysis* would have stayed afloat. That's an example of the fact that calculation is not enough - I stopped my *Ethics* from being published. I refused to allow it to come out because I'm not going to try to convince people who want nothing to do with me. One must not convince (convaincre). What is proper to psychoanalysis is not to vanquish (vaincre), regardless of whether people are assholes (con) or not.

至于我对伦理学的讨论，其沉淀为文字的内容，也就是速记员抄下来的那些¹⁵⁷，对某些人倒也算是金玉之言了。我指的是那些总要把我介绍给精神分析国际的人¹⁵⁸；他们最后撮合出的结果大家也都晓得。话说回来，我对精神分析伦理学的那些思考，他们还是挺想保存下来的。那可真是天上掉馅饼——把我这个做馅饼的批倒批臭，然后捧着《精神分析伦理学》这张馅饼大吃特吃。然而，这个例子说明光算计是不够的——我单方面拒绝发表那本伦理学。我拒绝发表它，因为我无意说服跟我不同路的人。说服(*convaincre*)没有用。精神分析该做的不是击败(*vaincre*)，不管对方是不是蠢货(*con*)。¹⁵⁹

It wasn't at all a bad seminar, in the end. At the time, someone who did not in any way participate in the calculation I just mentioned, wrote it up as he could, making an honest,

¹⁵⁷ 拉康的研讨班自1952年起由一名速记员抄录。其实拉康早在两年前就开始组织研讨班了，但当时没有速记员，只留下了几篇学生的笔记。

¹⁵⁸ 拉康似乎是故意把国际精神分析协会(Association psychanalytique internationale)的名字拆开来玩文字游戏。他叫出来的这个名字(Internationale de psychanalyse)让人联想到共产国际。拉康于1959-1960年间讲了研讨班6《精神分析伦理学》；三年后的1963年，他被驱逐出国际精神分析协会。

¹⁵⁹ *con*在这个语境里意为“白痴”“蠢货”之类；如果当形容词用，则意为“蠢”“傻”之类。拉康用*vaincre*和*convaincre*玩文字游戏，意思是靠精神分析去说服拉拢这些人是毫无意义的

wholehearted effort. He made it into a written text, a written text by him. He hadn't even thought of stealing it from me, and he would have published it like that if I had been willing. But I wasn't. Today, of all the seminars that someone else is going to bring out, it is perhaps the only one I will rewrite myself and make into a written text. I really should do one, all the same. Why not pick that one?

不过说到底，那次研讨班还是相当不错的。当时有个人尽其所能把它抄录了下来，弄成了一段文字记录，一段由他执笔的文字记录。他并没有参与我前面提到的算计，更没有窃取我成果的意思——他只是认认真真把它做了出来；而假如我当时同意，他也会顺理成章地发表。然而我并不同意。今天，我翻遍了所有研讨班，唯有研讨班 6 我准备亲自删改后修订成册。反正我确实应该整理一期，为什么不选那期呢。

There's no reason not to put oneself to the test, not to see how others before Freud saw the terrain in which he constituted his field. It is another way of experiencing what is involved, namely, that this terrain is unthinkable except with the help of the instruments with which we operate, and that the only instruments by which accounts are conveyed are writings. A very simple test makes this clear - reading the Nicomachean Ethics in the French

translation, you understand nothing in it, of course, but no less than in what I tell you, and thus it suffices all the same.

弗洛伊德在他的领域卓有建树，而前人在这片领域看到的景象又是怎样呢？不妨沿着这个视角看一下，顺着这个思路试一下，也算是领略其中要点的另一途径。具体地说，离开了我们赖以运作的工具，这片领域就变得不可理解；而记事、传达含义的唯一工具是书写。做个简单的测试就很清楚——《尼各马可伦理学》的法语译文会把你弄得丈二和尚摸不着头脑；然而我跟你们讲的那些又能好懂到哪去呢？所以说到底也一样够用。

Aristotle is no more comprehensible than what I talk to you about. It is even less comprehensible because he stirs up more things and things that are further from us. But it is clear that the other satisfaction I was talking about earlier is exactly the satisfaction that can be seen to emerge from what? Well, my good friends, there's no escaping it if you force yourself to look at it closely (au pied du truc) - from the universals: the Good, Truth, and Beauty.

比起我跟你们讲的，亚里士多德的晦涩程度有过之而无不及，因为他搅起来的東西更加纷杂，又更加遥远疏离。但

很明显，我前面说的他者的满足正是从何而来呢？朋友们，你一旦直面这个问题（*au pied du truc*）¹⁶⁰，答案自然根本跑不了：正是来自共相——真、善、美。（*the Good, Truth, and Beauty, du Bien, du Vrai, du Beau*）

But the fact that there are these three specifications gives an air of pathos to the approach adopted by certain texts, those that are "authorized," with the meaning I give that term when placed in quotes, namely, those that are bequeathed to us under an author's name. That is what happens with certain texts that come to us from what I think twice about calling a very ancient culture - it's not culture.

但因为有这么三个标准存在，有的“权威”著述染上了些许感伤的气质。而我加引号的“权威”（*autorisée*）著述，意思是原作者早已故去，随后世流传下来的文字（*légée avec un nom d'auteur*）。我不会不假思索地称之为古老文化的传承——因为那传承的根源并非文化。

¹⁶⁰ 这里的俗语本来是 *être au pied du mur*，意为被逼入绝境而背水一战。而拉康改了一下，说成 *si vous vous mettez au pied du truc*，似乎是说“直面这个问题”，但又多少带出点“直接从字面上理解”的味道（*prendre quelque chose au pied de la lettre*）。

Culture, insofar as it is distinct from society, doesn't exist. Culture is precisely that ancient thing, which we no longer have on our backs except in the form of vermin. Because we don't know what to do with it, except to get ourselves deloused. I recommend that you keep it, because it tickles and wakes you up. That will awaken your feelings that tend rather to become a bit deadened under the influence of ambient conditions, in other words, due to what others who come afterward will call your culture. It will have become culture for them because you will have already been six feet under for a long time and, with you, everything that you sustain qua social link. In the final analysis, there's nothing but that, the social link. I designate it with the term "discourse" because there's no other way to designate it once we realize that the social link is instated only by anchoring itself in the way in which language is situated over and etched into what the place is crawling with, namely, speaking beings.

文化不能脱离社会而存在。文化恰恰是那个已经从我们背后消失的古物（ancient thing），只留下害虫般的残影攀附在我们背上，除了把它清除干净，似乎也别无他用。我倒是建议你留着，因为它的瘙痒能把你弄醒；受着周围环境影响，你的知觉多少会变得像朽木一样，死气沉沉又不开窍，清醒

一下正好。而那让你麻木的周围环境，正是它，会变成后人眼中的你的文化。它会成为后人眼里的文化是因为届时你早已入土，而作为社会关系，你所承载的一切也早已跟你一起消解殆尽。说到底，除了社会关系也没别的。我用“话语”这个词指称它，是因为一旦我们领略到社会关系是怎么建立起来的，就再找不出第二种指称它的方法了——这片土地簇拥着言说的存在，他们身上架设着铭刻着语言，而社会关系只有以相同的形式扎根于其间，才能建立起来。

We shouldn't be astonished by the fact that former discourses - and there will be others to follow - are no longer thinkable to us or thinkable only with great difficulty. Just as the discourse I am trying to bring to light is not immediately accessible to your understanding, similarly, from where we stand, it is not very easy to understand Aristotle's discourse. But is that a reason why it should no longer be thinkable? It is quite clear that it is thinkable. It is only when we imagine that Aristotle means something that we worry about what he is encompassing. What is he catching in his net, in his network? What is he drawing out of it? What is he handling? What is he dealing with? What is he struggling with? What is he maintaining? What is he working on? What is he pursuing?

以往的话语已经无法理解，或者说十分费解，而以后也会有其他话语变成相同的样子；这点无需惊奇。我要阐述的话语你们没法一下子理解；同样，站在我们的角度看，亚里士多德的话语也不好理解。但他的话语就因此无法去思考了吗？很明显还是可以去思考的。我们必须先觉得亚里士多德在表达某种意思，才会伤脑筋去思索他到底想表达什么。他在网罗什么，他在用他的体系捕捉什么？他面对的问题是什么？他跨不过去的槛是什么？他在巩固什么地基，又在添什么砖加什么瓦？他追求的究竟是什么？

Obviously, in the first four lines [of Aristotle's Ethics] that I read to you, you hear words, and you assume they mean something, but naturally you don't know what. "All art, all research, all action" - what does all of that mean? It's because Aristotle threw in a lot of stuff after that, and because it comes down to us in printed form after having been copied and recopied for a long time, that we assume there must be something there that grabs one (fait prise). That is when we raise the question, the only question - at what level did such things satisfy them?

那么我给你们读了亚里士多德伦理学的前四句，你们从

中听见了字和词，便觉得里面大概有什么含义；但具体什么含义，你们自然并不知道。“一切艺术，一切研究，一切行动”，这些到底什么意思？因为亚里士多德写了这些字词，又在后面追加了一大串字词，然后这些字和词跨越了许多春秋，以印刷本的形式传到我们手里，所以我们觉得里头肯定有什么东西能把人牢牢抓住（*fait prise*）。于是我们提出了疑问，提出了唯一的疑问：这些东西究竟在什么层面让他们满足？

It makes little difference what use was made of them at the time. We know that they were passed down and that there were volumes of Aristotle's work. That disconcerts us, and it does so precisely because the question "At what level did such things satisfy them?" is translatable only as follows: "At what level might a certain *jouissance* have been to blame?" In other words, why - why did he get so worked up (*se tracassait*)?

至于当时的人用这些字和词做些什么，倒是无足轻重。我们知道这些文字代代流传，我们知道亚里士多德的著作成捆成册。这使我们困惑，而困惑的原因恰恰在于，“这些东西究竟在什么层面让他们满足”这个问题，它只能翻译成：“究竟在什么层面有种原乐在作祟？”¹⁶¹换句话说，他为何如此

¹⁶¹ 这里的法语词 *faute* 意为“罪行”“过错”“谬误”等。其发音让人回忆起开头的

殚精竭虑 (se tracassait) ?

You heard me right - failing, deficiency (faute, défaut), something that isn't working out (qui ne va pas). Something skids off track in what is manifestly aimed at, and then it immediately starts up with the good and happiness. The good, the bad, and the oafish! (Du bi, du bien, du benêt!)

你没听错，是失败、不足 (faute, défaut)，是没实现的某些东西 (qui ne va pas)。有些东西从原本瞄准的目标脱轨，然后善和快乐马上就起步了——针鱼与鳝鱼与美人驴！ (Du bi, du bien, du benêt!)¹⁶²

2

"Reality is approached with apparatuses of jouissance."

“我们是通过原乐机制参与现实的。”¹⁶³

faire défaut。faute à une certaine jouissance 的意思是，那个原乐是始作俑者，它犯下了罪，它欠缺、不足、失败，等等。

¹⁶² 让人想起前面说的真、善、美 (du Bien, du Vrai, du Beau)。又好像是在玩弄一个杜本内酒 (Dubonet) 的无厘头广告语，在当时法国很火：“Du du, du bon, Dubonet”

¹⁶³ 拉康的原话是 les appareils de la jouissance，也可以翻译成“原乐机器”。

That is another formulation I am proposing to you, as long as we focus, of course, on the fact that there's no other apparatus than language. That is how *jouissance* is fitted out (*appareillée*) in speaking beings.

这是我要跟你们讲的另一个论题。当然了，要牢牢抓住一点，即除了语言外不存在其它机制。原乐能装配(*appareillée*)到言说的存在身上，全仗着语言。

That is what Freud says, assuming we correct the statement of the pleasure principle. He said it the way he did because there were others who had spoken before him, and that seemed to him the way it could most easily be heard. It is very easy to isolate, and the conjunction of Aristotle with Freud helps us isolate it.

弗洛伊德讲的也就是这个；不过他的快乐原则 (*pleasure principle*) 我们得更正一下。他当时之所以用那种方式言说，是因为前面已有很多人开过口说过话，而那种言说方式对他来说最容易入耳。他那个年代的尘埃落定后，这一点就很容易观察到；把弗洛伊德和亚里士多德并列比较，则体现得更加直观。

I push further ahead, at the point at which it can now be done, by saying that the unconscious is structured like a language. On that basis, language is clarified, no doubt, by being posited as the apparatus of jouissance. But inversely, perhaps jouissance shows that in itself it is deficient (en défaut) - for, in order for it to be that way, something about it mustn't be working.

我再进一步推进，推进到水落石出；我说，潜意识的结构如同语言。基于此，语言作为原乐的机制，显现出清晰的面貌。但反过来说，原乐也是如此。原乐似乎也展现出一种内在的不足（en défaut）——因为，原乐之所以能是原乐的样子，它身上一定有一边（côté）是瘸的（qui boite）。

Reality is approached with apparatuses of jouissance. That doesn't mean that jouissance is prior to reality. Freud left the door open to misunderstanding on that score - you can find his discussion in what is known in French as the *Essais de Psychanalyse*.

我们通过原乐机制参与现实，但我们不能因此说原乐先于现实。弗洛伊德讲这段的时候多少有点含糊，容易误解。

有个法语选集叫 *Essais de Psychanalyse*¹⁶⁴，他的讨论在那本书里能找到。

There is, says Freud, a Lust-Ich before a Real-Ich. That is tantamount to slipping back into the rut, the rut I call "development," which is merely a hypothesis of mastery. It suggests that a baby has nothing to do with the Real-Ich, poor tot, and is incapable of having the slightest notion of the real. That is reserved for people we know, adults concerning whom, moreover, it is expressly stated that they never manage to wake up - when something happens in their dreams that threatens to cross over into the real, it distresses them so much that they immediately awaken, in other words, they go on dreaming. It suffices to read, be with them a little bit, see them live, and listen to them in analysis to realize what "development" means.

弗洛伊德说，现实自我（Real-Ich）之前有个快感自我

¹⁶⁴ 13 拉康指的可能是法语的弗洛伊德作品集 *Essais de Psychanalyse*（关于精神分析的论文）（巴黎，Payot 出版社，1981；旧版的翻译较为老旧，但内容与新版相同）135 页的脚注，这里弗洛伊德讲了“孩子发展成成熟的大人的过程”（SE XVIII, 第 79 页）。弗洛伊德引用“快感自我”（pleasure-ego）和“现实自我”（reality-ego）的例子另见于“论心理机能的两条原则”（1911）“本能及其变化”（1915）以及“论否认”（1925）。

(Lust-Ich)。这就是顺着车辙往回滑了，倒退到所谓的“发展论”，而这个玩意只是控制 (maîtrise) 理论的假说而已。照这个说法，婴儿跟现实自我没有任何关系 (可怜的小宝宝)，也不可能对实在产生半点概念。实在的概念反而留给了我们认识的那些人；那些大人呢，毫不含糊地说，他们永远醒不过来。因为，一旦他们的梦里有什么东西要让他们穿越到实在来，他们马上就受不了了，然后紧接着就醒了——换句话说，他们选择继续活在梦里。你只要读读他们的病例，和他们一起待一会儿，看看他们怎么生活，听听他们在接受精神分析时说的话，就能明白“发展”是个什么意思。

When we say "primary" and "secondary" for the processes, that may well be a manner of speaking that fosters an illusion. Let's say, in any case, that it is not because a process is said to be primary - we can call them whatever we want, after all - that it is the first to appear. Personally, I have never looked at a baby and had the sense that there was no outside world for him. It is plain to see that a baby looks at nothing but that, that it excites him, and that that is the case precisely to the extent that he does not yet speak. From the moment he begins to speak, from that exact moment onward and not before, I can understand that there is [such a thing as] repression. The process of the Lust-Ich may be

primary - why not? it's obviously primary once we begin to think
- but it's certainly not the first.

而我们把过程说成“初级”“二级”，这样的叫法也不免引起错觉。这么说吧，不管怎样，不是说这个过程叫“初级”，它就最早出现；毕竟我们管它叫什么根本无所谓。就我个人而言，我看到一个婴儿的时候，从来不会觉得他对外部世界一无所知。婴儿明明是只看外部世界，而且看得兴高采烈；而他能这么激动，也恰恰是因为他尚且不会说话。从他开始说话的那一刻起，恰好从那一刻起，我就知道压抑出现了；那一刻之前是没有的。快感自我也许是个初级过程——它当然可以是初级过程。等到我们开始思考，它显然就占了首要位置¹⁴；但从次序上说，它绝不是第一个。¹⁶⁵

Development is confused with the development of mastery. It is here that one must have a good ear, like in music - I am the master (maître), I progress along the path of mastery (m'êtrise), I am the master (maître) of myself (moi) as I am of the universe. That is what I was talking about earlier, the vanquished idiot (convaincu). The universe is a flower of rhetoric. This literary echo may perhaps help us understand that the ego (moi) can also be a

¹⁶⁵ primaire 和 secondaire 既可以是“初级”“二级”，也可以是“首要”“次要”。

flower of rhetoric, which grows in the pot of the pleasure principle that Freud calls "Lustprinzip" and that I define as that which is satisfied by blah-blah.

人们总把发展和控制的发展（*développement de la maîtrise*）混为一谈。这里你就得有副好耳朵了，像音乐家一样：我是大师（*maître*），我在精通（*m'êtrise*）之路上步步前进，我是自己（*moi*）的主人（*maître*），也是宇宙的主人。这也就是我前面讲的 *con-vaincu*，“一败涂地的蠢货”。宇宙是朵修辞之花。这个文学味的说法大概能帮我们理解，自我（*moi*）也可以是一朵修辞之花，长在快乐原则的花盆里，即弗洛伊德所谓“Lustprinzip”的快乐原则；而我把它定义成“通过瞎说满足的东西”。

That is what I am saying when I say that the unconscious is structured like a language. But I must dot the i's and cross the t's. The universe - you might realize it by now, all the same, given the way in which I have accentuated the use of certain words, the "whole" and the "not-whole," and their differential application to the two sexes - the Universe is where, by saying all, succeeds.

我说潜意识的结构如同语言，就是这个意思。但我必须

在 i 上写那一点，必须在 t 上写那一横。我估计你们已经反应过来了，宇宙它是.....因为我经常强调“全” (tout) 和“非全” (pas tout) 这两个词嘛，经常说起它们在两种性别身上不同的效果，所以你们应该看出来：宇宙就是「因为说“全”，所以成功」的地方。¹⁶⁶

Am I going to do a little William James here? Succeeds in what? I can tell you the answer, now that I have, I hope, finally managed to bring you to this point: succeeds in making the sexual relationship fail (faire rater) in the male manner.

那么我要搞点威廉·詹姆斯吗？什么“成功”，成功了什么？既然我已经一路把你们带过来了（我希望如此），我现在可以把答案告诉你们：成功地使性关系以男性的方式失败（faire rater）¹⁶⁷。

Normally I would expect to hear some snickering now - alas, I don't hear any. Snickering would mean "So, you've admitted it, there are two ways to make the sexual relationship fail." That is

¹⁶⁶ 原话是“de dire ‘tout’ réussit”。对应男性性化公式 $[\forall x\Phi x]$ （所有人都服从于菲勒斯秩序）

¹⁶⁷ rater 意为“失败”、“搞砸”等；这一章用过若干不同译法。

how the music of the epithalamium is modulated. The epithalamium, the duet (duo) - one must distinguish the two of them - the alternation, the love letter, they're not the sexual relationship. They revolve around the fact that there's no such thing as a sexual relationship.

按道理讲，我觉得现在应该有嗤笑声的，可惜我没听到有人笑。嗤笑的意思就是，“你承认喽，性关系的失败有两种方式。”祝婚歌¹⁶⁸就是这样转调的（失败的）。人们要从新婚颂歌的二重唱的交替分辨出何为情话（la lettre d'amour），而这并非是性关系。（性关系的）两种失败是与“性关系不存在”紧密联系在一起。

There is thus the male way of revolving around it, and then the other one, that I will not designate otherwise because it's what I'm in the process of elaborating this year - how that is elaborated in the female way. It is elaborated on the basis of the not-whole. But as, up until now, the not-whole has not been amply explored, it's obviously giving me a hard time.

因此，有男性的环绕它旋转的方式，然后有另一种方式；

¹⁶⁸ epithalamium, 致新郎新娘的诗或者歌曲

我不会用对立的名字指称它，因为它正是我今年一直在详细讨论的问题。它是以一种女性的方式阐述的，是基于非全 (pas tout) 阐述的。但目前为止非全 (pas tout) 尚未经过全面探索，所以这个对我来说确实有点头疼。

On that note, I am going to tell you a good one to distract you a bit.

说到这，我讲个趣事给你们听听。

In the middle of my winter sports, I felt that I had to go to Milan by rail in order to keep my word. It took up a whole day just to get there. In short, I went to Milan, and as I cannot but talk about what I'm working on at the moment, that's the way I am - I said that I would rework *The Ethics of Psychoanalysis*, but that's because I'm drawing it out anew - I picked an absolutely crazy title for my lecture to the Milanese, who had never heard anyone talk about such things before, "Psychoanalysis in Reference to the Sexual Relationship." They are very intelligent. They understood it so well that immediately, that very evening, the following was printed in the newspaper, "According to Dr. Lacan, Ladies" - *le donne* - "Do Not Exist!"

那年冬天我在外面玩冬季运动，期间我觉得自己必须遵守诺言，于是坐上火车去了米兰。长话短说，到了米兰之后，我的老性子上来了，就忍不住又把我手头的理论工作拿出来讲。我说过我要改改《精神分析伦理学》，但因为是全面翻新¹⁶⁹，所以我给米兰人演讲的时候选了个很野的标题——“性关系的精神分析研究”。米兰人从来没听人讲过这种东西。但他们很聪明。他们理解得太到位了，以至于当天晚上，报纸上就印出来这么个标题——“拉康博士说，女人 (le donne) 并不存在！”

It's true - what do you expect? - if the sexual relationship doesn't exist, there aren't any ladies. There was someone who was furious, a lady from the women's liberation movement down there. She was truly... I said to her, "Come tomorrow morning, and I'll explain to you what it's all about."

确实是啊。不然还能怎样？如果不存在性关系，女人当然也不存在。有一位听众当场就火冒三丈；她是那边女性解放运动的成员。她真的是……我当时跟她说，“您明早来吧，到时候我再跟您细讲。”

¹⁶⁹ Je la réextrais 字面意思是“重新提取”“重新采掘”

If there is some angle from which this business of the sexual relationship could be clarified, it's precisely from the ladies' side (*côté*), insofar as it is on the basis of the elaboration of the not-whole that one must break new ground. That is my true subject this year, behind *Encore*, and it is one of the meanings of my title. Perhaps I will manage, in this way, to bring out something new regarding feminine sexuality.

如果说我们能找个角度把性关系这个东西解释清楚，那角度一定是来自女性那一边 (*côté*)；¹⁷⁰毕竟我们必须以非全 (*pas tout*) 的解释为基础寻找突破口。这其实是我今年真正的课题，是《再来一次》背后真正的内容，也是标题的意义之一。靠这种另辟蹊径的方式，我希望能在这个女性性这个课题领域发现点新东西。

There is one thing that provides dazzling evidence of this not-whole. Consider how, with one of these nuances or oscillations of signification that are produced in language (*langue*), the not-whole changes meaning when I say to you,

¹⁷⁰ 回顾前文那句“原乐之所以能是原乐的样子，它身上一定有一边 (*côté*) 是瘸的”，我们发现这两个“一边”用的是同一个词。

"Regarding feminine sexuality, our colleagues, the lady analysts, do not tell us... the whole story!" (pas tout!). It's quite striking.²⁰ They haven't contributed one iota to the question of feminine sexuality. There must be an internal reason for that, related to the structure of the apparatus of jouissance.

有个现象很能证明这个非全(pas tout), 而且让人拍案惊奇。你看, 牙牙语 (la langue) 中有诸多微妙差异和指称的轻微振荡, 所以我稍微玩弄一下措辞, 非全 (pas tout) 的含义就会产生变化: “我们的女同事, 女性分析师.....对于女性的性行为 (sexualité féminine), 她们从不全盘托出! (从来不说非全) (elles ne nous disent pas tout!) ”很震撼吧。她们对此没有贡献任何帮助, 她们丝毫没有推动过关于女性性行为 (sexualité féminine) 问题的研究。这里肯定有个内因, 一个有关原乐机制结构的内因。

3

That brings me back to what I myself earlier raised by way of objections to myself, all by myself, namely, that there was a male way of botching (rater) the sexual relationship, and then another. This botching (ratage) is the only way of realizing that

relationship if, as I posit, there's no such thing as a sexual relationship. To say, thus, that everything succeeds does not stop us from saying "not-everything succeeds" (*pas-tout réussit*), for it is in the same manner - it fails (*ça rate*). It's not a matter of analyzing how it succeeds. It's a matter of repeating until you're blue in the face why it fails.

这使我回到了我自己之前以反对自己的方式提出的问题；这全都是由我自己提出的，即有一种男性的方式来搞砸（*rater*）性关系，然后又有另一种。如果像我所假设的那样，没有性关系这回事，那么这种搞砸（*ratage*）就是实现这种关系的唯一方式。因此，说一切都成功了并不妨碍我们说“不是一切都成功”（*pas-tout réussit*），因为它是以同样的方式——失败（*ça rate*）。这不是一个分析它如何成功的问题。这是一个一直重复，问到你脸色发青的问题——它为什么失败。

It fails. That is objective. I have already stressed that. Indeed, it is so plain that it is objective that one must center the question of the object in analytic discourse thereupon. The failure is the object.

它失败了。这是客观的。我已经强调了这一点。事实上，

它是如此的直白、客观，以至于人们必须把分析话语中的对象问题集中在此。失败就是对象。

I already said long ago in what respect the good and the bad object differ. There is the good, there is the bad, oh la la! Today I am trying to begin with that, with what is related to what's good (le bon), the good (le bien), and to what Freud enunciates. The object is a failure (un raté). The essence of the object is failure.

关于好与坏的对象是在哪方面不同的，我早就说过了。有好的，有坏的，和其他的东西！今天我试图从有关美好（善）（le bon）、好处（le bien）以及弗洛伊德对此的阐述开始讲起。对象（客体）（object）是一个失败（un raté）。对象的本质就是失败。

You will notice that I spoke of essence, just like Aristotle. So? That means that such old words are entirely usable. At a time when I dragged my feet less than today, that is what I turned to right after Aristotle. I said that, if something freshened the air a bit after all this Greek foot-dragging around Eudemonism, it was certainly the discovery of utilitarianism.

你会注意到，我说的是本质（essence），就像亚里士多德一样。所以呢？这意味着这种老词还是很好用的。在有一段时间我毫无进展，于是我转而开始跟随亚里士多德的脚步。我说过，如果说在希腊人搞的幸福主义（Eudemonism）¹⁷¹这种累赘之后，有什么东西让环境变得清新一些了的话，那肯定是功利主义（utilitarianism）的发现。

That didn't faze my audience at the time because they'd never heard of utilitarianism - the result being that they couldn't make the mistake of believing that it meant resorting to the useful (utilitaire). I explained to them what utilitarianism was in Bentham's work, which is not at all what people think it is. In order to understand it one must read *The Theory of Fictions*.

这在当时并没有吓到我的听众，因为他们从来没有听说过功利主义——结果是他们不会将其误解为功利主义就是追求有用的东西（utilitaire）。我向他们解释了边沁作品中的功利主义是什么，这根本不是人们所认为的那样。为了理解它，人们必须阅读《虚构理论》（*The Theory of Fictions*）。

¹⁷¹ 幸福主义（Eudemonism）这种学说认为道德义务是基于“正确的行动”趋向于产生幸福。

Utilitarianism means nothing but the following - we must think about the purpose served by the old words, those that already serve us. Nothing more. We must not be surprised by what results when we use them. We know what they are used for - they are used so that there may be the *jouissance* that should be (*qu'il faut*). With the caveat that, given the equivocation between *faillir* and *falloir*, the *jouissance* that should be must be translated as the *jouissance* that shouldn't be/never fails (*qu'il ne faut pas*).

功利主义的意思无非是以下几点——我们必须思考些已经为我们所使用的老词背后的目的。仅此而已。我们决不能对使用它们时所产生的结果感到意外。我们知道它们的用处——使用它们可能是为了“应有的 (*qu'il faut*) 原乐”。需要注意的是，鉴于 *faillir* (失败) 和 *falloir* (需要) 之间的模棱两可，“应有的原乐”必须被翻译成“不应该/永不失败 (*qu'il ne faut pas*) 的原乐”。¹⁷²

¹⁷² *Falloir*, 可用于所有时态, 但只在用于第三人称单数时 (*il faut, il faudrait* 等), 意思是“必须”, “应该”, “一定”, “必要”等。*Faillir* 的意思是“失败”、“动摇”、“无法偿还”、“错过”或“不足”; 在某些语境中, 例如 *j'ai failli faire une gaffe*, “我几乎犯了一个错误”, 它意味着在即将要去做某件事。在现在时中 *faillir* 和 *falloir* 都

Yes, I am teaching something positive here. Except that it is expressed by a negation. But why shouldn't it be as positive as anything else?

是的，我在教一些积极的东西。只不过它是通过一个否定词来表达的。但为什么它不应该像其他东西一样积极呢？

The necessary - what I propose to accentuate for you with this mode - is that which doesn't stop (*ne cesse pas*) what? - being written (*de s'écrire*). That is a very fine way in which to divide up at least four modal categories. I will explain that to you another time, but I will give you a bit more of a taste this time anyway. "What doesn't stop not being written" is a modal category, and

写为第三人称单数。因此，*la jouissance qu'il ne faut pas* 是指不能，不应该，但又不能失败或永不失败的原乐。(Faillir 以前也意味着[为了一个女孩]犯罪，失误，或疏忽承诺。) *La jouissance qu'il faut* 这个短语用 *falloir* 比用 *faillir* 好得多，因为在前者的情况下 *il* 并不指向什么特别的东西（“必要的”或“应该的”原乐），而在后者的情况下指的是一个“他”或一个“它”（“它无法偿还的原乐”或“他所不能满足的原乐”）。此外，为了让 *faillir* 在语法上顺畅，这个短语必须重新改写 *la jouissance à laquelle il faut*。

it's not the one you might have expected to be opposed to the necessary, which would have been the contingent. Can you imagine? The necessary is linked (*conjugué*) to the impossible, and this "doesn't stop not being written" is the articulation thereof. What is produced is the *jouissance* that shouldn't be/could never fail (*qu'il ne faudrait pas*). That is the correlate of the fact that there's no such thing as a sexual relationship, and it is the substantial aspect (*le substantiel*) of the phallic function.

必然 (*Le nécessaire*) ——我有意强调这点——必要 (*nécessaire*) 是不停的 (*ne cesse pas*) 被书写 (*being written, de s'écrire*)¹⁷³。我在下一次再向你们解释,但这次我还是要给你多讲一讲。“不停地被书写的东西”是一个模态范畴,而且它不是你想到的那个与“必然”相对立的东西,也就是偶然。你能想象吗?必然是与不可能相联系 (*conjugué*) 的,而这个“不停被书写”就是它的表述。所产生的是不应该/永不失败 (*qu'il ne faudrait pas*) 的原乐。¹⁷⁴原乐与“性关系不存在”这一事实相关联,它是菲勒斯函数的实质性 (*le substantiel*)。

¹⁷³ *De s'écrire* 在这里也可以翻译为“书写本身”。

¹⁷⁴ 拉康在这里玩的是动词 *faillir* 和 *falloir* 之间的等价关系,跟两段之前一样。这两个动词都被写成了 *faudriat*, 也就是条件时态,第三人称单数

Let me now return to the textual level. It is the *jouissance* that shouldn't be/could never fail (*qu'il ne faudrait pas*) - in the conditional tense. That suggests to me that to use it we could employ protasis and apodosis. If it weren't for that, things would go better (*ça irait mieux*) - that's a conditional tense in the second part. That is the material implication, the implication the Stoics realized was perhaps what was most solid in logic.

现在让我回到文本的层面。它是不应该/永不失败 (*qu'il ne faudrait pas*) 的原乐——在条件时态下。这让我想到,为了使用它,我们可以用条件从句中的条件 (*protasis*) 和条件从句中的结论 (*apodosis*)。¹⁷⁵ 如果不是这样,事情会变得更好 (*ça irait mieux*) ——第二部分是个条件时态。这是**实质条件** (**实质蕴涵**) (*material implication*), 斯多葛派所意识到的蕴涵 (*implication*) 可能就是逻辑中最坚实的东西。

How are we thus going to express what shouldn't be/could never fail with respect to *jouissance*, if not by the following? Were

¹⁷⁵ 拉康在他早期的文章《逻辑时间与对预期确定性的论断》中介绍了这些术语。

其中 *protasis* 具有“如果...就” (“if-then”) 类型句式中的“如果” (“if”) 从句的含义, *apodosis* 具有“就” (“then”) 的含义。

there another jouissance than phallic jouissance, it shouldn't be/could never fail to be that one.

如果不是通过以下方式，我们将如何表达关于原乐的不应该/永不失败的方面？如果有比菲勒斯原乐更强的另一种原乐，它就不应该是/永不失败的那一种（that one, celle-là）。

That's very nice. One must use things like that, old words, as stupid as anything, but really use them, work them to the bone. That's utilitarianism. And that allowed a giant step to be taken away from the old tales about universals that had preoccupied people since Plato and Aristotle, had dragged along throughout the Middle Ages, and were still suffocating Leibniz, to so great an extent that one wonders how he still managed to be so intelligent.

这非常好。人们必须使用这样的东西（老词），即便它们如此的蠢，但要真的去使用它们，就要把它们用的透彻。这就是功利主义。这使得我们可以从关于普遍性的老故事中迈出一大步；这些老故事自柏拉图和亚里士多德以来就一直困扰着人们，拖了一整个中世纪，并且还让莱布尼茨感到窒息，以至于人们怀疑他怎么还能如此聪明。

Were there another one, it shouldn't be/could never fail to be that one.

如果有另一个 (another one, une autre), 它不应该是/永不失败的那一个 (celle-là)。

What does "that one" designate? Does it designate the other in the sentence, or the one on the basis of which we designated that other as other? What I am saying here is sustained at the level of material implication, because the first part designates something false - "Were there another one," but there is no other than phallic jouissance - except the one concerning which woman doesn't breathe a word, perhaps because she doesn't know (connait) it, the one that makes her not-whole. It is false that there is another one, but that doesn't stop what follows from being true, namely, that it shouldn't be/could never fail to be that one.

“那一个”指的是什么？它是指句子中的另一个，还是指我们把另一个指定为另一个所依据的那一个？我在这里说的是在实质条件的层面上维持的，因为第一部分指定了一些虚假的东西——“是否有另一个？” (Were there another

one?)，但除了菲勒斯原乐之外没有别的——除了女人不会说的那一个(非全)，也许是因为她并不知道(*connait*)¹⁷⁶ 它，那个使她非全的那一个。有另一个是假的，但这并不妨碍后面的内容是真的，即它不应该是/永不失败的那一个。

You see that this is entirely correct. When the true is deduced from the false, it is valid. The implication works. The only thing we cannot abide is that from the true should follow the false. Not half bad, this logic stuff! The fact that the Stoics managed to figure that out all by themselves is quite impressive. One mustn't believe that such things bore no relation to *jouissance*. We have but to rehabilitate the terms to see that.

你看，这是完全正确的。当真从假中被推导出来的时候，它是有效的。这个推论是有效的。我们唯一不能容忍的是：真是在假之后的东西。还不错啊，逻辑学这东西！斯多葛派设法自己想清楚这一切这件事还挺令人惊讶的。我们不能相信这样的事情与原乐没有关系。我们只需恢复这些术语的原意就能看清这一点。

¹⁷⁶ *Connaître* 意味着比 *savoir* 更有经验的东西，而这可能会导致以下的翻译：“她并不经历这件事”。拉康也许也在玩弄 *con* 这个词--相当于英语俚语“婊子 (*cunt*)”的法语--在 *connaître* 中，以及进一步在其他动词中。参看他在第六章关于女人的经验/知识的评论

It is false that there is another. That won't stop me from playing once more on the equivocation based on faux (false), by saying that it shouldn't (faux-drait) be/could never fail to be/couldn't be false that it is that one. Suppose that there is another - but there isn't. And, simultaneously, it is not because there isn't - and because it is on this that the "it shouldn't be/ could never fail" depends - that the cleaver falls any the less on the jouissance with which we began. That one has (faut) to be, failing (faute de) - you should understand that as guilt - failing the other that is not.

“有另一个”是假的。这并不妨碍我再一次玩基于 faux(假的) 的一词多义的游戏：说它不应该 (faux-drait) 是/永不失败的/不可能是假的，它就是那一个。¹⁷⁷假设有另一个——但没有。同时，不是因为没有——也是因为它在“它不应该是/永远不会失败”所依赖的点上——剃刀才会落在我们开始时的原乐上。一个人必须 (faut) 存在，并不断失败 (匮乏) (faute de) ——你应该把它理解为罪恶——失败于不能成为另一个

¹⁷⁷ 这种文字游戏在英语中是无法翻译的：faux ("虚假"或"错误") 在法语中的发音与 faudrait (应该) 的第一个音节完全一样。

(failing the other that is not) ¹⁷⁸。

That opens up for us, tangentially, and I am saying this in passing, a little glimpse that has considerable weight in a metaphysics. There may be cases in which, instead of it being us who go in search of something to reassure ourselves in the manger of metaphysics, we can even give something back to metaphysics. To wit, one must not forget that the fact that nonbeing is not is blamed by speech on being, whose fault it is. It's true that it is its fault, because if being did not exist, we would be far less uneasy with the question of nonbeing, and thus it is deservedly that we reproach being for it, and consider it to be at fault.

顺便说一下，这为我们开辟了一个一带而过的，形而上学中具有相当分量的小细节。在某些情况下，我们与其在形而上学的食槽里去寻找什么东西来让自己放心，我们不如把一些东西还给形而上学。就是说，我们不能忘记非存在 (nonbeing) 并没有被言说 (speech) 归咎于存在，而这是存

¹⁷⁸ Faute de 通常意味着缺失或失败，但在这里拉康希望我们也能意识到 faute 所包含的罪恶或过错。拉康可能还想让我们在句子的开头意识到到 faut 是基于 faillir 的。"那个人无法偿还 (匮乏)，不断失败..."接下来的四段或许也是如此。

在的错。这确实是它的错，因为如果存在不存在（exist），我们对非存在的问题的不安就会少得多。所以，我们为此责备存在，认为它有错，是理所应当的。

That is also why - and this occasionally angers me, it is what I began with, moreover, and I assume you don't remember - when I forget myself (m'oublie) to the point of publishing (p'oublier), in other words, of forgetting everything (tout-blier) - the whole (tout) has something to do with it - I deserve to have to put up with people talking about me and not at all about my book. Which is just like what happened in Milan. Perhaps it wasn't entirely about me that people were speaking when they said that, according to me, ladies don't exist, but it certainly wasn't what I had just said.

这也是为什么——这一点有时 would 让我生气，此外，这是我的出发点，我想你们也不记得了——那时我把我（m'oublie）忘到忘了出版（p'oublier）¹⁷⁹的程度，换句话说，忘记了一切（tout-blier）——这与整全（tout）有关——我活该要忍受人们谈论我，却根本不谈我的书。这就像在米兰发生的事情一

¹⁷⁹ P'oublier 这个词让人想起"遗忘"（oublier）、"出版"（publier）和"垃圾桶"（poubelle）

样。也许人们在谈论我时并不完全是在说关于我的事，他们说按照我的说法来讲，“女士不存在”，但这肯定不是我刚才所说的。

In the end, if this jouissance comes to someone (*celui*) who speaks, and not by accident, it is because it is a bit premature. It has something to do with the renowned (*fameux*) sexual relationship, concerning which he will have only too many occasions to realize that it doesn't exist. It is thus second rather than first. There are traces of it in Freud's work. If Freud spoke of *Urverdrängung*, primal repression, it was precisely because the true, good, everyday repression is not first - it is second.

最后，如果这个原乐发生在说话的人 (*celui*) 身上，而且这不是偶然的，那是因为它有点不成熟 (*premature*)。它与著名的 (*fameux*) 性关系有关。而关于性关系，人们将有很多机会意识到它其实并不存在。因此，它是次要的而不是首要的。在弗洛伊德的作品中也有它的痕迹。如果弗洛伊德谈到 *Urverdrängung*，即原初压抑，那正是因为真正的、好的、日常的压抑并不是首要的——它是第二位 (次要的)。

People repress the said jouissance because it is not fitting for

it to be spoken, and that is true precisely because the speaking (dire) thereof can be no other than the following: qua jouissance, it is inappropriate (elle ne convient pas). I already sustained as much earlier by saying that it is not the one that should be (faut), but the one that shouldn't be/never fails.

人们压抑对原乐的道出是因为它不适合被说出来¹⁸⁰。所以我们只能把它说成(dire)是:作为原乐,它是不合适的(elle ne convient pas)——。我在前面已经证实了这一点,我说它不是应该(faut)的,而是不应该的/永不失败的(shouldn't be/never fails)。

Repression is produced only to attest, in all statements (dires) and in the slightest statement, to what is implied by the statement that I just enunciated, that jouissance is inappropriate - non decet - to the sexual relationship. It is precisely because the said jouissance speaks that the sexual relationship is not.

压抑的产生只是为了证明,在所有的言说(dires)以及最轻微的言说中,我刚才阐述的声明所隐含的内容,即原乐

¹⁸⁰ 法语 il ne convient pas 可以有多种译法:它并不"合适"、"适合"、"相称"、"适当"或"恰当"。我在此用了多种方式来翻译它。

对性关系是不合适的—non decet¹⁸¹。而这正是因为被道出的原乐说出了：性关系不存在。

Which is why that jouissance would do better to hush up, but when it does, that makes the very absence of the sexual relationship a bit harder yet to bear. Which is why, in the final analysis, it doesn't hush up, and why the first effect of repression is that it speaks of something else. That is what constitutes the mainspring of metaphor.

这就是为什么这种原乐能更好地隐匿起来。但当它隐匿起来时，就会使性关系的缺失变得更加难以承受。这就是为什么，归根结底，它没有隐匿下来，以及为什么压抑的第一个效果就是它在谈论别的东西。这就是构成隐喻的主要动力的东西。

There you have it. You see the relationship between all that and utility. It's utilitarian. It makes you capable of serving some purpose, since you don't know (*faute de savoir*) how to enjoy otherwise than to be enjoyed (*être joui*) or duped (*joué*), because

¹⁸¹ Non decet 的意思是"不合适", "不合宜", "不适当", "不相称", "不适合"等。

it is precisely the jouissance that shouldn't be/could never fail.

就这样。你看到了所有这些与功利之间的关系。它是功利的。它使你能够服务于某种目的，因为你不知道 (*faute de savoir*) 如何享受，而不是被享受 (*être joui*) 或被玩弄 (*joué*)，因为这正是不应该/永不失败的原乐。

4

It's on the basis of this step-by-step approach, which made me "scand" something essential today, that we must consider the light Aristotle and Freud can be seen to shed on each other. We must investigate how what they say (*dires*) can intersect and cross over into each other's work.

正是在这种循序渐进的方法的基础上，使我今天“scand”¹⁸²了一些根本性 (*essential*) 的东西：我们必须研究亚

¹⁸² Scander 是 "scansion" 的动词形式，通常被翻译为 "去扫描" (*to scan*) 或 "扫描中" (*scanning*) (如扫描诗句)。在我迄今为止对拉康作品的所有翻译中，我都选择引入一个新词—to scand, scanding—以便将当代更常见的“扫描”用法 (快速翻看、快速浏览清单、用扫描仪拍摄身体的超薄照片，或将数字形式的文本和图像"输

里士多德和弗洛伊德的发现对彼此二人之间的启示。我们必须探究他们所说（*dires*）的东西是如何与对方的作品相互交织在一起的。

In book seven of the *Nicomachean Ethics*, Aristotle raises the question of pleasure. What seems most certain to him, in referring to *jouissance*, is no more nor less than the idea that pleasure can but be distinguished from needs, from those needs with which I began in my first sentence, and with which he frames what is at stake in generation. Needs are related to movement. Indeed, Aristotle places at the center of his world - a world that has now definitively disappeared with the tide - the unmoved mover, immediately after which comes the movement it causes, and, a bit further away, what is born and dies, what is engendered and corrupted. That is where needs are situated. Needs are satisfied by movement.

在《尼各马科伦理学》第七卷中，亚里士多德提出了快乐（*pleasure*）的问题。对他来说，在提到享乐（原乐）时，最确定的是，快乐是可以与需求（*needs*）区分开来的，与我

入"计算机)与拉康在这里的切割、打断、标点或突出某些东西的想法区分开来。

在第一句话中开始提到的那些需求区分开来；亚里士多德用这些需求制定了生成（*generation*）中的关键问题。需求与运动有关。当然，亚里士多德把他的世界——一个现在已经明确随潮水退却的世界——那个不动之动者（*unmoved mover*），紧随其后的是它所引起的运动，再远一点，是生与死，是生发与腐化。这就是需求所处的位置。需求是通过运动来满足的。

Oddly enough, we find the same thing in Freud's work, but there it concerns the articulation of the pleasure principle. What equivocation makes it such that, according to Freud, the pleasure principle is brought on only by excitation, this excitation provoking movement in order to get away from it? It is strange that that is what Freud enunciates as the pleasure principle, whereas in Aristotle's work, that can only be considered as an attenuation of pain, surely not as a pleasure.

蹊跷的是，我们在弗洛伊德的作品中发现了同样的东西，但在那里它涉及到对快乐原则的阐述。是何种的语义双关（*equivocation*）让弗洛伊德认为，只有兴奋（*excitation*）才能触发快乐原则？而这种兴奋则是通过引发运动以从中摆脱。奇怪的是，这就是弗洛伊德所阐述的快乐原则。而在亚

里士多德的作品中，这只能被视为对痛苦的缓解，而不是什么快乐。

If Aristotle connects the status of pleasure with something, it can only be with what he calls *ἐνέργεια*, an activity.

如果亚里士多德要把快乐的状态与某种东西联系起来，那东西只能是与他所说的 *ἐνέργεια*，即一种活动。

Even more oddly, the first example he provides of this, not without coherence, is seeing - it is there that, in his view, resides the supreme pleasure, the one he distinguishes from the level of *γένεσις*, the generation of something, the one that is produced at the heart or center of pure pleasure. No pain has to precede the fact that we see in order for seeing to be a pleasure. It is amusing that having thus posed the question, he has to put forward what? What French cannot translate otherwise, lacking a word that is not equivocal, than by *l'odorer*(smelling). Aristotle here places smell and sight at the same level. As opposed as the second sense seems to be to the first, he tells us that pleasure turns out to be borne thereby. Thirdly, he adds hearing.

更奇怪的是，他对此提出的第一个例子，并不是没有连贯性的，就是“看”（*seeing*）——在他看来，正是在那里存在着最高的快乐，他将其与 *γένεσις*（即某物的生成）的层面区分开来，这最高的快乐是在纯粹快乐的核心或中心产生的。我们要有序地看（*see in order*）才能使看（*seeing*）成为快感，而且不需要任何痛苦作为前提。有趣的是，在提出了这个问题之后，他又提出了什么呢？法语中没有任何其他的翻译，缺乏一个对应词；只能用嗅觉（*l'odorer*）一词。亚里士多德在这里把嗅觉和视觉放在同一水平上。尽管视觉似乎与嗅觉相对立，但他告诉我们，快乐原来是由此产生的。第三，他增加了听觉。

It is just about 1:45 p.m. To orient yourselves on the path along which we are proceeding, recall the step we made earlier by formulating that *jouissance* is centrally related to the one (*celle-là*) that shouldn't be/never fails, that shouldn't be/could never fail in order for there to be a sexual relationship, and remains wholly attached to it. Hence, what emerges with the term by which Aristotle designates it is quite precisely what analytic experience allows us to situate as being the object - from at least one pole of sexual identification, the male pole - the object that puts itself in the place of what cannot be glimpsed of the Other. It

is inasmuch as object a plays the role somewhere - from a point of departure, a single one, the male one - of that which takes the place of the missing partner, that what we are also used to seeing emerge in the place of the real, namely, fantasy, is constituted.

现在刚好下午 1:45 左右。为了确定我们的讨论方向，请回顾我们先前所做的步骤，即原乐与不应该/永不失败的那个（celle-là）有核心关联；为了有性关系，不应该/永不失败，并完全依附于它。因此，从亚里士多德指定的术语中出现的，恰恰是分析经验允许我们将其定位为对象（客体）的东西——至少从性认同的一极，即男性——将自己置于他者的无法瞥见的位置的对象。正是由于对象 a 从一个出发点，一个单一的、男性的出发点，扮演着取代缺失的伴侣的角色，才产生了我们经常看到在实在中显现的东西——即，被构建的幻想 $\$ \diamond a$ 。

I almost regret having, in this way, said enough, which always means too much. For one must see the radical difference of what is produced at the other pole, on the basis of woman.

我后悔以这种方式说够了，这意味着我已经说的太多了。因为人们必须要看到另一极（以女性为基础）产生的东西的

根本差异。

Next time, I will try to enunciate in a way that stands up - and that is complete enough for you to bear the time before we meet again, in other words, half a month - that, for woman - but write woman with the slanted line with which I designate what must be barred - for ~~Woman~~, something other than object a is at stake in what comes to make up for (suppléer) the sexual relationship that does not exist.

下一次，我将尝试以一种站得住脚的方式来阐述--这次的内容对你们来说已经足够彻底了，够你们思考到我们下次见面的时间，也就是半个月之后.....关于女性 (*La femme*)——写时加上斜杠，也就是我所指定的必须被划掉的 *La*——对女性 (*La femme*) 来说，在来弥补 (suppléer) 不存在的性关系的东~~西~~中，除了对象 a 之外，还有其他东西。

1973 年 2 月 13 日

第六章

God and ~~Woman~~'s jouissance

上帝和女性 (*La femme*) 的原乐

READING-LOVING, HATING.

MATERIALISTS.

JOUISSANCE OF BEING.

THE MALE, POLYMORPHOUS PERVERT.

MYSTICS.

阅读 (解读) – 爱和恨

唯物主义者

存在的原乐

男性，多态性的倒错

神秘主义者

For a long time I have wanted to speak to you while walking around a bit among you. Thus, I was hoping, I must admit, that the so-called academic vacation would have diminished the number of you attending here.

这么久以来，我一直想一边稍稍同你们漫步一边和你们

说话。如此一来——我必须承认我曾经希望——来参加所谓的学术假期的人数将会减少。

Since I have been refused this satisfaction, I will return to what I began with the last time - what I called "another satisfaction," the satisfaction of speech.

既然我拒绝了这种满足，我将回到我上次开始的话题——我所说的“另一种满足”，即言说的满足。

Another satisfaction is the one that answers to the jouissance that was barely (juste) required, just enough (juste) for it to happen between what I will abbreviate by calling them man and woman. In other words, the satisfaction that answers to phallic jouissance.

“另一种满足”是一个人回应¹⁸³“刚好” (juste) 需要的原乐，(原乐) “刚好”只能够发生在我简称为男性与女性 (man and woman) 之间。换句话说，是回应对菲勒斯原乐的满足。

¹⁸³这里的法语 *répond à* 有多种含义：“responds to”回应、“corresponds to”对应于、“answers to”....的答案、“talks back to”回嘴、顶嘴等等。在下一句中也有出现。

Note here the modification that is introduced by the word "barely" (juste). This "barely" is a "just barely" (tout juste), a "just barely successful" that is the flip-side of failure - it just barely succeeds. This already justifies what Aristotle contributes with the notion of justice as the bare mean (le juste milieu). Perhaps some of you recognized, when I introduced the whole (tout) - found in the expression "just barely" (tout juste) - that I circumvented the word "prosdiorism," which designates the whole that is not lacking in any language. Well, the fact that it is the prosdiorism, the whole, that allows us on this occasion to slide from Aristotle's justice to the just barely (justesse), to the just barely successful (réussite de justesse), is what legitimates my having brought in Aristotle's work here. Indeed - right? - it cannot be understood immediately like that.

注意这里由“刚好”一词引入的修正。这个“刚好”是一个“一切刚好” (tout juste)，一个“一切刚好成功”，是失败的反面 —— 它只是刚好成功了。这已经证明了亚里士多德以“正义” (justice) 的概念所做的贡献，也就是刚好的意思 (le juste milieu) ¹⁸⁴。也许你们中的一些人认识到，当我介绍整全[tout]

¹⁸⁴ 亚里士多德在《尼各马可伦理学》第五卷第 3-5 章中将正义定义为两个极端之间的中间点或平均值。我已经改变了更标准的翻译 —— 黄金分割点或幸福中

—— 在“一切刚好” (tout juste) 的表达中发现 —— 时，我绕过了“prosdiorism”这个词¹⁸⁵，它指的是任何语言中不缺乏的整全。好吧，正是 prosdiorism，这个整全，让我们在这个场合从亚里士多德的正义滑向刚好[justesse]，滑向刚好勉强成功[réussite de justesse]，这一事实使我能合法的在这里引入亚里士多德的作品。懂吗？这确实很难马上理解。

If Aristotle cannot be understood so easily, due to the distance that separates us from him, that is what, in my view, justifies my saying to you that reading in no way obliges you to understand. You have to read first.

如果亚里士多德由于我们与他之间的距离而不能那么容易被理解，那么在我看来，这就证明 (justifies) 我对你们说的话——阅读绝不是强迫你去理解。首先你必须去阅读 (解读) (read)。

1

点 —— 以传达拉康在这里“刚好”达到中间位置的意义。

¹⁸⁵ 拉康在第十九次研讨会 (1971年12月8日, 1972年1月12日和19日, 等等) 上反复使用这个术语, 指的是那些被称为存在性和普遍性的量词。它们在亚里士多德的作品中以“一个”、“一些”、“所有”(tous) 以及这些术语的否定词出现。

That is why today, in a way that may seem paradoxical to certain of you, I will advise you to read a book regarding which the least one can say is that it concerns me. The book is entitled *Le titre de la lettre*, and was published by the Galilée publishing company, in the collection *A la lettre*. I won't tell you who the authors are - they seem to me to be no more than pawns in this case.

这就是为什么今天，我建议你们阅读一本书，这本书可以说与我有些关系。这本书名为《字符的凭证》 [*Le titre de la lettre*]¹⁸⁶，由加利雷出版社出版，收录在《*À la Lettre*》文集中。我不会告诉你们作者是谁——在我看来，他们不过是这件事的棋子。

That is not to diminish their work, for I will say that, personally, I read it with the greatest satisfaction. I would like you to put yourselves to the test of this book, written with the worst of intentions, as you will easily see in the last thirty pages. I cannot encourage its circulation strongly enough.

¹⁸⁶ 英文版参见 Jean-Luc Nancy 和 Philippe Lacoue-Labarthe, *The Title of the Letter*, 由 David Pettigrew 和 François Raffoul 翻译 (纽约州立大学出版社, 1992)

这并不是要贬低他们的工作，因为我要说的是，就我个人而言，阅读这本书是一种极大的满足。我希望你们能用这本书来考验下自己，这本书是以最坏的意图写成的，你们从最后 30 页中很容易看出来。我是很支持这本书能够广为传播的。

I can say in a certain way that, if it is a question of reading, I have never been so well read - with so much love. Of course, as is attested to by the end of the book, it is a love about which the least one can say is that its usual underside (doublure) in analytic theory need not be ruled out here.

从某种方式来说，如果这是一个关于阅读（解读）的问题，我的理论从来没有被解读得这么好，甚至可以说他们是带着“爱”来解读的。当然，正如这本书结尾所证明的那样，这种爱的底色(doublure)在分析理论中并不需要被排除出去。

But that goes too far. To even talk about subjects in this case, in any way whatsoever, may be going too far. To even mention their feelings is perhaps to recognize them too much as subjects.

但他们可能搞的太过火了。在这种情况下，无论以任何

方式谈论这个课题都可能变得更为过火。甚至我提到他们的感受也会被他们视作是课题。

Let us simply say that it is a model of good reading, such good reading that I can safely say that I regret never having obtained anything like it from my closest associates. The authors felt that they had to limit themselves - and, well, why not compliment them for it, since the condition of a reading is obviously that it impose limits on itself - to an article included in my *Écrits* that is entitled "The Instance of the Letter."

让我们简单地说，这是一本好书的典范。这样的好书，我可以肯定地说，我很遗憾从未从我最亲密的伙伴那里得到过类似的东西。作者们认为，他们必须限制他们自己——而且，为什么不称赞他们呢，因为阅读（解读）的条件显然是它对自己施加限制——在我的选集 *Écrits* 中包括一篇文章，题为《字符的实例》（The Instance of the Letter）。

Beginning with what distinguishes me from Saussure, and what made me, as they say, distort him, we proceed, little by little, to the impasse I designate concerning analytic discourse's approach to truth and its paradoxes. That is, no doubt, something

that ultimately escapes - I needn't probe any further - those who set themselves this extraordinary task. It is as if it were precisely upon reaching the impasse to which my discourse is designed to lead them that they considered their work done, declaring themselves - or rather declaring me, which amounts to the same thing given their conclusions - confounded. It would be altogether appropriate for you yourselves to examine their conclusions, which, you will see, can be qualified as inconsiderate. Up until these conclusions, the work proceeds in a way that I can only characterize as strikingly illuminating (éclaircissement). If it could, by any chance, lighten your attendance here (éclaircir), I would regard that as merely an added perk for me, but, after all, I'm not sure - why not have faith in you (vous faire confiance), since there are always just as many of you here? - whether anything could put you off.

我要从我与索绪尔(Saussure)的不同之处开始讲起,并谈谈是什么让我如他们所说的那样歪曲了索绪尔,我会一点一点地进入关于分析话语接近真理及其悖论的僵局。毫无疑问,对于那些把这种非凡的工作强加给自己的人想要逃脱什么,我不需要进一步探究。就好像我的话语旨在将他们走向僵局,让他们认为自己的工作已经完成,他们对自己,或者说是

我感到困惑——鉴于他们的结论，这是同一件事。你们自己来研究一下他们的结论就知道我的论断是完全正确的，你们会发现，这些结论都是经不起推敲的。在这些得出结论之前，这项工作以一种具有惊人的启发性的方式进行着。如果它能让你少出现在这[法: *éclaircir*]¹⁸⁷, 对我而言就更好了, 但是, 毕竟我不确定, 为什么不对你们有些信心呢? [法: *vous faire confiance*] 因为这里总是有这么多人, 毕竟又有什么东西能让你们失望呢? ¹⁸⁸

Thus, apart from the last twenty or thirty pages - to tell you the truth, those are the only ones I skimmed through - the others will be a comfort to you that, overall, I can but wish you.

因此，除了最后的二三十页 —— 说实话，这些是我唯一粗略浏览过的部分—— 其他的部分对你们来说应该很好读（可能吧）。

2

¹⁸⁷ 拉康在这里玩 *éclaircir* 的双关，他在这堂课的第一句话中使用了“减少”（参加他演讲的人数）的意思；它也意味着“启蒙”。

¹⁸⁸ 这里的法语，*je ne suis pas sûr ... que rien enfin ne vous rebute*，或许也可以说是“我不确定……是否有什么东西可以让你失望”。

On that note, I will continue with what I have to say to you today, namely, to further articulate the consequence of the fact that no relationship gets constituted between the sexes in the case of speaking beings, for it is on that basis alone that what makes up for that relationship can be enunciated.

在这一点上，我要继续我今天的话题，即进一步阐明“对言说的存在而言，不存在两性之间建构起的关系”这一事实带来的后果。因为只有在这一基础上，才能阐明补充这一关系的内容。

For a long time I have scanded what constitutes the first step in this undertaking with a certain "There's such a thing as One" (Y a d'l'Un). This "There's such a thing as One" is not simple - that's the word for it. In psychoanalysis, or more precisely in Freud's discourse, it is announced by the fact that Eros is defined as the fusion that makes one from two, as what is supposed to gradually tend in the direction of making but one from an immense multitude. But, since it is clear that even all of you - as numerous as you are here, assuredly forming a multitude - not only do not make one, but have no chance of pulling that off -

which is only too amply demonstrated every day, if only by communing in my speech - Freud obviously has to bring in another factor that poses an obstacle to this universal Eros in the guise of Thanatos, the reduction to dust.

长久以来，我一直在探讨什么是这项事业的第一步，即某种“有这么一个‘一’”[法: *Y a d'1'Un*]。这“有这么一个‘一’”并不简单 —— 这就是它的说法。在精神分析中，或者更准确地说，在弗洛伊德的论述中，它是由以下事实宣布的：爱欲 (Eros) 被定义为二生一的融合 (*fusion de ce qui du deux fait un*)，并由此逐渐趋向于只能从无限的多中生一。但是，既然这对你们所有人来说都很明显 —— 你们这么多人聚集于此，肯定形成了一种多 (*multitude*) —— 但这不仅没有生成一，而且没有机会合一。哪怕只是在我的讲座上你们也不能做到一致 (*communier*)，这更充分地证明这一点。为了阻碍这个伪装成塔纳托斯 (Thanatos, 死亡的化身) 现身的厄洛斯(普遍的爱欲)，弗洛伊德在此显然不得不引入另一个因素 (*factor*)，即回归尘土 (*the reduction to dust*)。

That is obviously a metaphor that Freud is able to use thanks to the fortunate discovery of the two units of the germ (*germen*), the ovum and the spermatozoon, about which one could roughly

say that it is on the basis of their fusion that is engendered what? A new being. Except that that doesn't happen without meiosis, a thoroughly obvious subtraction, at least for one of the two, just before the very moment at which the conjunction occurs, a subtraction of certain elements that are not superfluous in the final operation.

弗洛伊德有一个经常用的隐喻：两种生殖细胞，卵子和精子，在它们结合（fusion）的基础上，产生了什么？——一个新的存在。但是，如果没有减数分裂，这就不会发生，这是一个彻彻底底的减法，至少对两者中的一个来说，就在结合发生的那一刻，对某些元素的减法在最终运作中并不是多余的。

But biological metaphors clearly cannot reassure us here - they reassure us here still less than elsewhere. If the unconscious is truly what I say it is, being structured like a language, it is at the level of language (langue) that we must investigate this One. The course of the centuries has provided this One with an infinite resonance. Need I mention here the Neo-Platonists? Perhaps I will have occasion to mention their adventure very quickly later, since what I need to do today is very precisely designate from

whence the thing not only may but must be taken up on the basis of our discourse and of the revamping our experience brings about in the realm of Eros.

但生物学隐喻显然不能让我们完全明白 —— 但至少这让我们更清楚了一些。如果无意识真的像我说的那样，是像语言一样结构起来的，那么我们必须从法语[la langue]的层面上研究这个“一”。几千年以来的历程使这个“一”有着深远的反响。我觉得可能在此有必要提及新柏拉图主义者，也许我以后会有机会提到他们的冒险，而我今天需要做的是非常准确地指出，从何时起，(原)物 (the thing) 不仅可以，而且必须基于在我们的话语和我们在爱欲领域的经历所带来的改变。

We must begin with the fact that this "There's such a thing as One" is to be understood in the sense that there's One all alone (il y a de l'Un tout seul). We can grasp, thereby, the crux (nerf) of what we must clearly call by the name by which the thing resounds throughout the centuries, namely, love.

我们必须从这样一个事实开始：这个“有这么一个‘一’”应被理解为存在这么一个完全独立的“一”[法: il y a de l'Un

tout seul]。由此，我们可以把握住这个症结[法: nerf]，我们必须明确说出这个症结的名字，这个症结在数千年中都是以这个名字出现的，就是“爱”。

In analysis, we deal with nothing but that, and analysis doesn't operate by any other pathway. It is a singular pathway in that it alone allowed us to isolate what I, I who am talking to you, felt I needed to base transference on, insofar as it is not distinguished from love, that is, on the formulation "the subject supposed to know."

在（精神）分析中，我们只处理这个问题，而且分析并不通过任何其他途径运作。它是唯一的途径，因为只有它允许我们分离出“我”，正在和你们说话的“我”，让我觉得需要把移情建立在“假设知道的主体”的表述上，只要它不与爱区分开来。

I cannot but mention the new resonance this term "knowledge" can take on for you. I love the person I assume to have knowledge. Earlier you saw me stall, back off, and hesitate to come down on one side or the other, on the side of love or on the side of what we call hatred, when I insistently invited you to

read a book whose climax is expressly designed to discredit me (déconsidérer) - which is certainly not something that can be backed away from by someone who speaks, ultimately, but on the basis of "desideration" and aims at nothing else. The fact is that this climax appears sustainable to the authors precisely where there is a "desupposition" of my knowledge. If I said that they hate me it is because they "desuppose" that I have knowledge.

我不能不提到“知识” (savoir)¹⁸⁹这个词，对你们来说可能产生的新的反响。早些时候，你看到我在拖延，退缩，犹豫不决，不知道该站在哪一边——站在爱的一边，还是站在我们所说的仇恨的一边。当时我坚持邀请你们读一本书，这本书的高潮部分是明确用来诋毁[法: déconsidérer]我的——当然这种事是不会使人退缩的，因为这些人目的不是别的，就是为了“污蔑”[desideration]¹⁹⁰。事实是，这个高潮在作者看来是可持续的，而这恰恰是在对我的知识进行“去除假设”[desupposition]的地方。如果我说他们恨我，那是因为他们“不再认为”[desuppose]我有知识。

¹⁸⁹ Savoir 同时也有知道，认识，明白的意思，有英文 know 的含义（译注）

¹⁹⁰"Sideration"是医学术语，指的是由于强烈的情绪冲击而导致的生命机能的突然消失或瘫痪。在法语中，它与 sidérer 有关，"惊呆"、"踉跄"或"震惊"。Dé-sidération 在拼写上与前面句子中使用的 déconsidérer 接近。

And why not? Why not, if it turns out that that must be the condition for what I call reading? After all, what can I presume Aristotle knew? Perhaps the less I assume he has knowledge, the better I read him. That is the condition of a strict putting to the test of reading, a condition I don't weasel out of.

而为什么不呢？如果事实证明，这必须是我所谓的阅读的条件，那为什么不呢？毕竟，我可以假定亚里士多德知道什么？也许我越不假定他有知识，我就越能读懂他。这就是严格把关阅读的条件，这个条件我是不会推脱的。

What is offered to us to be read by that aspect of language that exists, namely, what is woven as an effect of its erosion - that is how I define what is written thereof - cannot be ignored. Thus, it would be disdainful not to at least recall to mind what has been said about love throughout the ages by a thought that has called itself- improperly, I must say - philosophical.

提供给我们阅读的是语言存在的那个方面，即作为其侵

蚀的效果所编织的东西¹⁹¹不能被忽视,这就是我对其中所写的东西的定义。因此,如果不回顾一下古往今来一种自称为哲学的思想在爱情上的建树,那就太过轻蔑了。

I am not going to provide a general review of the question here. It seems to me that, given the type of faces I see all around the room, you must have heard that, in philosophy, the love of God (l'amour de Dieu) has occupied a certain place. We have here a sweeping fact that analytic discourse cannot but take into account, if only tangentially.

我不打算在这里对这个问题进行概述。在我看来,鉴于我在房间里看到的那种面孔,你们一定听说过,在哲学中,上帝之爱¹⁹²已经占据了一定的地位,因此分析话语不能不考虑到这一点,哪怕只是一笔带过。

I will recall to mind here something that was said after I was, as the authors express themselves in this booklet, "excluded" from Sainte-Anne [Hospital]. In fact, I was not excluded; I withdrew. That's a horse of a different color, especially given the

¹⁹¹ 这里的法语表述相当模糊。

¹⁹² 此处的法语 l'amour de Dieu 的意思也是“God's love”。

importance of the term "excluded" in my topology - but it's of no import, since that's not what we're here to talk about. Well-intentioned people - who are far worse than ill-intentioned ones - were surprised when they heard that I situated a certain Other between man and woman that certainly seemed like the good old God of time immemorial. It was only an echo, but they made themselves the unpaid conduits thereof. They were, by God, it must be admitted, from the pure philosophical tradition, and among those who claim to be materialists - that is why I say "pure," for there is nothing more philosophical than materialism. Materialism believes that it is obliged, God only knows why - a serendipitous expression here - to be on its guard against this God who, as I said, dominated the whole debate regarding love in philosophy. Those people, to whose warm reception I owed a renewed audience, thus manifested a certain uneasiness.

在此，我想起了在我被圣安妮医院“开除”（excluded）后所说的一些话，正如作者在这本小册子中所表达的那样。事实上，我没有被“排除在外”；是我自己退出了。这完全是另外一回事，特别是考虑到“排除在外”一词[excluded]在我的拓扑学中的重要性。但这并不重要，因为这不是我们在这里要讨论的问题。好心的人，他们比不怀好意的人要坏得多，当

他们听说我指出男性和女性之间的某个大他者确实像是远古时代的善良旧上帝时,都很惊讶。这只是一种回声(echo),但他们却把自己当成了这种回声的无偿传递者。必须承认,他们来自纯粹的哲学传统,而在那些自称是唯物主义者的人中——这就是为什么我说“纯粹”,因为没有什么比唯物主义更哲学的了。唯物主义认为,只有上帝知道为什么——无意冒犯——有义务对这位上帝保持警惕,正如我所说的,上帝主导了整个关于哲学中爱的辩论。这些人,他们的热情接待让我重新得到了听众,而我也因此表现出某种不安。

It seems clear to me that the Other - put forward at the time of "The Instance of the Letter" as the locus of speech - was a way, I can't say of laicizing, but of exorcising the good old God. After all, there are even people who complimented me for having been able to posit in one of my last seminars that God doesn't exist. Obviously, they hear (entendent) – they hear, but alas, they understand, and what they understand is a bit precipitate.

在我看来,大他者——在《字符的实例》[the Instance of the letter]时期被我提出——是一种道路,我不能说是世

俗道路，而是驱除善的旧上帝的道路。毕竟，甚至还有人¹⁹³ 恭维我在最后一次研讨会上能够提出上帝不存在。很明显，他们听到了 (*entendent*)¹⁹⁴，但遗憾的是，他们虽然也理解了，但他们理解的东西有点草率。

So today, I am instead going to show you in what sense the good old God exists. The way in which he exists will not necessarily please everyone, especially not the theologians, who are, as I have been saying for a long time, far more capable than I am of doing without his existence. I, unfortunately, am not entirely in the same position, because I deal with the Other.

所以今天，我反而要告诉你，善的旧上帝在什么意义上存在（实存）。他存在的方式不一定会让所有人满意，尤其是神学家，正如我长期以来一直说的，他们比我更不需要他的实存。不幸的是，我并不完全处于同样的地位，因为我讨论的是“大他者”。

This Other - assuming there is but one all alone - must have

¹⁹³ 此处法语 *il y a bien des gens* 也可翻译为“有很多人”

¹⁹⁴ *Entender* 意味着“听到”和“理解”；然而，在这里，它与 *comprendre* 并列，我在这句话的后半部分将其翻译为“理解”。

some relationship with what appears of the other sex.

这个大他者 —— 假设只有一个人 —— 必须与出现的其他性别 (other sex) 的东西有某种关系。

On that score, I didn't stop myself, the year I mentioned last time, that of The Ethics of Psychoanalysis, from referring to courtly love. What is courtly love?

在这一点上，我没有阻止自己，我上次提到的那一年，即《精神分析的伦理学》，提到了宫廷爱情。什么是宫廷爱情？

It is a highly refined way of making up for (suppléer à) the absence of the sexual relationship, by feigning that we are the ones who erect an obstacle thereto. It is truly the most amazing thing that has even been attempted. But how can one denounce the fake?

这是一种高度精致的做法，通过假装我们为其设置障碍来弥补性关系的缺失。这确实是人们尝试过的最神奇的事。但是，谁又能谴责其虚伪呢？

Rather than dwelling on the paradox of why courtly love appeared during the feudal era, materialists should see therein a magnificent occasion to show, on the contrary, how it is rooted in the discourse of loyalty (*féauté*), of fidelity to the person. In the final analysis, the "person" always has to do with the master's discourse. Courtly love is, for man - in relation to whom the lady is entirely, and in the most servile sense of the word, a subject - the only way to elegantly pull off the absence of the sexual relationship. It is along this pathway that I shall deal - later though, for today I must break new ground - with the notion of the obstacle, with what in Aristotle's work - whatever else may be said, I prefer Aristotle to Jaufré Rudel - is precisely called the obstacle, *ένστασις*.

与其纠结于封建时代为什么会出现宫廷爱情的悖论，恰恰相反，唯物主义者应该看到其中有一个绝佳的机会，它是如何植根于忠诚[法：*fédalité*]的话语、对人的忠诚的话语。归根结底，“人”总是与主人话语有关。对男性来说，宫廷爱情是——在他与他的女士的关系中，他是一个主体（臣仆）——唯一能优雅地弥补性关系的匮乏的方式。正是沿着这条道路，我将处理障碍的概念（*obstacle*），虽然是稍后，因为今天我必须开拓新的领域。在亚里士多德的作品中——无

论如何，我更喜欢亚里士多德而不是乔弗雷·鲁德尔(Jaufré Rudel)¹⁹⁵ —— 被精确地称为障碍[希腊：ένστασις]¹⁹⁶。

My readers - whose book you must, I repeat, all go out and buy later - even found that. They investigate the instance so thoroughly, so carefully - as I said, I have never seen a single one of my students do such work, alas, no one will ever take seriously what I write, except of course those about whom I said earlier that they hate me in the guise of desupposing my knowledge - that they even discover the evaraaí the Aristotelian logical obstacle that I had reserved for the end. It is true that they do not see where it fits in. But they are so used to working, especially when something motivates them - the desire, for example, to obtain their Master's, a truly serendipitous term here - that they even mention that in the footnote on pages 28 and 29.

我的读者们 —— 我再说一遍，你们以后都必须去买他

¹⁹⁵ 指的是宫廷爱情诗人 Jaufré Rudel de Blaye。在英文译本中，见 *Trobador Poets*，由 Barbara Smythe 翻译（纽约：Cooper Square Publishers, 1966），以及 *Songs of the Troubadours*，由 Anthony Bonner 翻译（纽约：Schocken Books, 1972）。

¹⁹⁶ ένστασις 是一个人对手的论点提出的障碍；它也是一个普遍的谓词的例外，因此是一个反驳一般主张的实例或反例。这仅仅是把拉康的“Instance de la lettre”翻译成“字符的能动性”的不恰当性的一个例子。

们的书 —— 甚至也发现这一点。他们对事例的调查是如此彻底，如此仔细 —— 正如我说的，我从未见过我的一个学生做这样的工作，唉，没有人会认真对待我写的东西，当然，除了那些我前面说过的，以诋毁我的知识为幌子恨我的人 —— 他们甚至发现了我留到最后的亚里士多德的逻辑障碍。的确，他们没有看到它在哪里合适。但他们是如此沉浸于工作，特别是当有什么东西激励他们时 —— 例如，获得硕士学位的愿望¹⁹⁷，无意冒犯 —— 他们甚至在第 28 和 29 页的脚注中提到这一点¹⁹⁸。

Consult Aristotle and you will know everything when I at last come to this business of the *evaracriç*. You can read, one after the other, the passage in the Rhetoric and the two sections of the Topics¹⁶ that will allow you to truly know what I mean when I try to integrate my four formulas, $\exists x \overline{\Phi x}$ and the rest, into Aristotle's work.

去请教亚里士多德，当我最后谈到 *ένστασις* 这个问题时，你们会知道一切。你们可以一个接一个地阅读《修辞学》中

¹⁹⁷ 法语中 *maîtrise* 既有"硕士学位"（艺术或科学）的意思，也有"精通"的意思。

¹⁹⁸ 这与英文版第 24 页的脚注 4 相对应。

的段落和《论题篇》的两个部分¹⁹⁹，这样你们就能真正明白当我试图将我的四个公式，即 $\exists x \overline{\Phi x}$ （至少有一个 x 不服从于菲勒斯函数）以及其他的公式融入亚里士多德的作品时我的意思了。

Lastly, to finish up on this point, why should materialists, as they are called, be indignant about the fact that I situate - and why shouldn't I - God as the third party in this business of human love? Even materialists sometimes know a bit about the *ménage à trois*, don't they?

最后，在这一点上做个总结，为什么这些被称为唯物主义者的人们，要对我将上帝当作人类爱情关系的第三者这一事实感到愤慨，我为什么不应该这样做？即使是唯物主义者有时也知道一些三人行事情，不是吗？

So let us try to push ahead. Let us try to push ahead regarding what results from the following, that nothing indicates that I don't know what I'm saying when I speak to you. What creates a

¹⁹⁹ 拉康在这里指的是亚里士多德作品中提到的段落，即《文字的凭据》的脚注中提到的亚里士多德作品中的段落：《修辞学》II, 25, 1402a, 《论题篇》VIII, 2, 157ab, 和 II, 11, 115b。作者还提到了 Prior Analytics II, 26。

problem right from the beginning of this book, which continues right up until the end, is that it assumes - and with that one can do anything - that I have an ontology, or, what amounts to the same thing, a system.

因此，让我们努力向前推进。让我们试着向前推进，关于下面的结果，没有任何迹象表明我对你说话时不知道我在说什么。这本书从一开始就产生了一个问题，这个问题一直持续到最后，就是它进行了预设 —— 有了这个预设，人们可以做任何事情 —— 预设我有一个本体论，或者，预设了一个系统，当然这都是同一回事。

In the circular diagram in which is supposedly laid out what I put forward regarding the instance of the letter, the authors are at least honest enough to use dotted lines - for good reason, since they hardly weigh anything - to situate all of my statements enveloping the names of the principal philosophers into whose general ontology I am claimed to insert my supposed system. But it cannot be ambiguous that I oppose to the concept of being - as it is sustained in the philosophical tradition, that is, as rooted in the very thinking that is supposed to be its correlate - the notion that we are duped (joués) by jouissance.

在那张据称列出了我提出的关于《字符的实例》的环形图²⁰⁰中，作者们至少诚实地使用了虚线——出于好的原因，因为这些虚线几乎没有任何影响——来定位我所有的陈述，其中包括一些重要的哲学家的名字，我声称要把我设立的系统纳入他们的本体论中。但不能弄混的是，我反对存在的概念——因为它在哲学传统中是持续的（sustained），也就是说，根植于假定与它相关联的思维中——反对认为我们被原乐所欺骗[法：joués]²⁰¹的这种观念。

Thought is jouissance. What analytic discourse contributes is the following, and it is already hinted at in the philosophy of being: there is jouissance of being.

思想就是原乐。分析性话语所贡献的是以下内容，它已经在存在哲学中得到暗示：存在“存在的原乐”（there is jouissance of being）。

I spoke to you of the Nicomachean Ethics because the trace is there. What Aristode wanted to know, and that paved the way

²⁰⁰ 见第 112 页（英文版第 110 页），题为‘字符的实例’的“系统”。

²⁰¹ 这里的法语字面意思是“玩弄”；比喻的意思是“欺骗”、“拥有”、“玩弄”等等。

for everything that followed in his wake, is what the jouissance of being is. Saint Thomas had no problem after that coming up with the physical theory of love - as it was called by the abbot Rousselot, whom I mentioned last time - namely, that the first being we have a sense of is clearly our being, and everything that is for the good of our being must, by dint of this very fact, be the Supreme Being's jouissance, that is, God's. To put it plainly, by loving God, we love ourselves, and by first loving ourselves - "well-ordered charity," as it is put - we pay the appropriate homage to God.

我对你说起《尼科马可伦理学》，是因为（原乐存在的）痕迹就在那里。亚里士多德想知道的是，并且这也为他之后的一切铺平了道路，何为“存在的原乐”（*jouissance of being*）。此后，圣托马斯·阿奎那提出了符合自然法则的爱的理论（*physical theory of love*）——这正是我上次提到的修道院院长卢塞洛所称呼的——即我们有感觉的第一个存在显然是我们的存在，而一切为了我们的存在的利益（*good*）所做的，都将成为最高存在（即上帝）的原乐。说白了，通过爱上帝，我们就爱我们自己，而首先要通过爱我们自己——

“井然有序的慈善”，正如人们所说的²⁰² —— 我们才能向上帝致以恰当的崇敬。

Being - if people want me to use this term at all costs - the being that I oppose to that - and to which this little volume is forced to attest right from the very first pages of its reading, which simply involve reading - is the being of signifierness. And I fail to see in what sense I am stooping to the ideals of materialism - I say "to the ideals" because they're beyond its scope - when I identify the reason for the being of signifierness in jouissance, jouissance of the body.

存在 (如果人们希望我一定要使用这个词), 我所反对的存在 —— 而且这本小书从其阅读的第一页开始就不得不证明这一点, 而它只是涉及解读 —— 是能指性 (signifierness) 的存在。当我在身体的原乐中确定能指性存在的原因时, 我看不出我在什么意义上屈服于唯物主义的理念 —— 我说“理念”是因为它们超出了唯物主义的范围。

²⁰²"Charité bien ordonnée commence par soi-même"是一句著名的法国谚语。在英语中, 它的字面意思是"井然有序的慈善从自己开始" (Well-ordered charity begins with oneself), 但英语中最密切相关的谚语是“慈善从家庭开始”。

But, you see, a body hasn't seemed materialistic enough since Democritus. One has to find atoms and the whole nine yards, not to mention sight, smell, and everything that follows therefrom. All that goes together.

但是，你瞧，自从德谟克利特以来，身体似乎还不够物质化。我们必须找到原子和一切，更不用说视觉、嗅觉，以及由此产生的一切。所有这些都是紧密相连的。

It's no accident that Aristotle occasionally quotes Democritus, even if he feigns disgust when he does so, for he relies on the latter's work. In fact, the atom is simply an element of flying signifierness, quite simply a *στοιχεῖον*. Except that it is extremely difficult to make it work out right when one retains only what makes the element an element, namely, the fact that it is unique, whereas one should introduce the other a little bit, namely, difference.

亚里士多德偶尔引用德谟克利特的话并不是偶然的，即使他在这样做的时候佯装厌恶，因为他依靠的是后者的作品。事实上，原子只是一个具有漂浮能指的元素，很简单，是一

个元素[希腊: στοιχείον]²⁰³。只不过，如果只保留使元素成为元素的因素，即它是唯一的这一事实，那么久应该引入另一点，即差异，而这是极其困难的。

Now, if there's no such thing as a sexual relationship, we must see in what respect the jouissance of the body can serve a purpose here.

现在，如果没有所谓的性关系，我们必须看到身体的原乐在什么方面可以在这里发挥作用。

3

Let us approach things first from the pole at which every x is a function of Φx , that is, from the pole where man is situated.

让我们首先从每一个 x 都是 Φx (菲勒斯函数) 的函数的那一侧，也就是从男性所在的那一侧来探讨问题。

One ultimately situates oneself there by choice - women are

²⁰³ στοιχείον 的意思是“元素”、“主要成分”、“文字”或“言说的一部分”。

free to situate themselves there if it gives them pleasure to do so. Everyone knows there are phallic women, and that the phallic function doesn't stop men from being homosexuals. It is, nevertheless, the phallic function that helps them situate themselves as men and approach woman. I shall discuss man quickly, because what I have to talk about today is woman and because I assume that I have already sufficiently hammered it home to you that you still recall the following - there is no chance for a man to have jouissance of a woman's body, otherwise stated, for him to make love, without castration (*à moins de castration*), in other words, without something that says no to the phallic function.

人最终通过选择将自己安置在那里 —— 女性可以自由地将自己安置在那里，如果这样做能给她们带来快乐。每个人都知道有菲勒斯式的女性 (*phallic women*)，而且菲勒斯函数并不能阻止男性成为同性恋者。然而，正是这种菲勒斯函数帮助他们把自己定位为男性并接近女性。我将很快讨论一下男性，因为我今天主要谈的是女性，而且我假定我已经充分向你们说明了这一点²⁰⁴，你们仍然记得以下内容 ——

²⁰⁴ 拉康在第十八次和第十九次研讨班上已经将菲勒斯函数和他在下文中很快提到的四个逻辑公式视作重点。这也是他能够假定他的听众仍然记得他已经说过的

如果没有阉割[castration]²⁰⁵，男性就不可能对女体产生兴趣（原乐），换句话说，如果没有对菲勒斯函数说不的东西，他就没有机会做爱。

That is the result of analytic experience. That doesn't stop him from desiring woman in every way, even when that condition does not obtain. He not only desires her, but does all kinds of things to her that bear an astonishing resemblance to love.

这就是精神分析经验的结果。这并不妨碍他以各种方式欲望女性，即使在那个条件不具备的时候他也能继续欲望。他不仅欲望着她，而且为她做各种事情，这与爱情有惊人的相似之处。

As opposed to what Freud maintains, it is man - I mean he who happens to be male without knowing what to do with it, all the while being a speaking being - who approaches woman, or who can believe that he approaches her, because on that score

关于男性的内容。

²⁰⁵ The French here might also be translated as "anything less than (or short of) castration" or as "with something less than (or in the case of something less than) castration." See the last paragraph of this chapter.

这里的法语也可以翻译为“任何少于（或短于）阉割的东西”或“与少于（或在少于的情况下）阉割的东西”。见本章的最后一段。

there is no dearth of convictions, the convictions I spoke about last time. But what he approaches is the cause of his desire (that I have designated as object a. That is the act of love. To make love (faire l'amour), as the very expression indicates, is poetry. But there is a world between poetry and the act. The act of love is the male's polymorphous perversion, in the case of speaking beings. There is nothing more certain, coherent, and rigorous as far as Freudian discourse is concerned.

与弗洛伊德的观点相反，男性——我指的是碰巧是男性却不知道该怎么做人，同时又是一个言说的存在——在接近女性，或者是相信他在接近女性，因为在这方面并不缺乏信念，我上次谈到的“舔狗信念”²⁰⁶。但他所接近的是他的欲望的成因（我把它指定为客体小 a [object a]），这就是爱的行动（性交）²⁰⁷。创造爱[法: faire l'amour]，正如其表达方式本身所表明的那样，是一种诗²⁰⁸。但在诗和行动之间有一

²⁰⁶ 拉康指的是他在上次讲座中提到的“一败涂地的蠢货”[法: con-vaincu, 也译为深信不疑], 即被征服（或被说服）的混蛋或白痴。在文字游戏中, con 作为“阴户”也可能是有意的。

²⁰⁷ 这里的法语, l'acte d'amour, 似乎意味着“做爱的行为”, 而不是“爱的行为”。因此, 我认为它在这里或多或少相当于 l'acte sexuel, 即性交。

²⁰⁸ Faire, 在法语中, 常常表示比英语中的 make 更容易让人相信的东西。Fait l'homme 的瘾症扮演男性的角色, 也许像一个演员。因此, faire l'amour 可以暗示类似于“扮演爱情”或“创造爱情”的东西。

个世界。就言说的存在而言，爱的行动是男性的多态性的倒错[polymorphous perversion]。就弗洛伊德的话语而言，没有什么比这更确定、更连贯、更严格的了。

I still have a half hour to try to thrust you, if I dare express myself thus, into how things stand at woman's pole. One of the following two things is true: either what I write has no meaning at all - which is, by the way, the conclusion of the short book [discussed earlier], and that is why I beg you to have a look at it - or when I write $\overline{\forall x}\Phi x$, a never-before-seen function in which the negation is placed on the quantifier, which should be read "not-whole," it means that when any speaking being whatsoever situates itself under the banner "women," it is on the basis of the following - that it grounds itself as being not-whole in situating itself in the phallic function. That is what defines what? Woman precisely, except that Woman can only be written with a bar through it. There's no such thing as Woman, Woman with a capital *W* indicating the universal. There's no such thing as Woman because, in her essence - I've already risked using that term, so why should I think twice about using it again? - she is not-whole.

如果我敢这么说，那么我还有半个小时的时间来尝试把你们推向²⁰⁹女性的立场上。以下两件事中的一件是真的。要么我写的东西根本没有意义——顺便说一下，这就是前面讨论过的这本短书的结论，这就是我求你们看一看的原因——要么当我写 $\forall x \Phi x$ （并不是所有 x 都服从于菲勒斯函数）时，一个从未见过的函数，其中的否定被放在全称量词上，应该读作“非全”（pas tout）。这意味着，当任何言说的存在在“女性”的旗帜下定位时，它是基于以下情况的——它把自己定位在菲勒斯函数中，作为非全的基础²¹⁰。正是菲勒斯函数定义了女性（La femme），只不过女性只能通过加一个斜杠来写出 **La**²¹¹。没有女性（« **La** » femme）这种东西，大写的 L 表示普遍。因为在她的本质中——我已经冒着风险使用了“本质”这个词，那么我为什么要再三考虑使用它呢？——她是非全的（elle n'est « pas toute »）。

I see my students far less attached to reading my work than

²⁰⁹ 法语 Introduire，我在这里译为“推向”（thrust），在某些语境中也有渗透的意思。

²¹⁰ 或者译为，“它的基础是非全将自己置于菲勒斯函数中”。

²¹¹ 在法语中，拉康说我们必须把“La femme”中的冠词“La”写成 **La**，正如他在下一句话中告诉我们的，这是一个指定普遍性的定语。在英语中，定冠词“the”有时也以这种方式发挥作用，如“the Good”、“the Just”等。然而，在英文中，“女性”（the woman）意味着一个具体的女性（“一个人梦中的女性”，“楼梯上的女性”），而拉康在这里的“La”指的是一个普遍的，如女性的气质或女性的本质。关于这一点，见第一章，脚注 28。

the slightest underling when he is motivated by the desire to obtain a Master's; not one of them has avoided producing an utter and complete muddle regarding the lack of a signifier, the signifier of the lack of a signifier, and other gibberish regarding the phallus, whereas with "woman" (la) I am designating for you the signifier that is, nevertheless, common and even indispensable. The proof is that, earlier, I already spoke of man and "woman" (la femme). That "woman" (la) is a signifier. With it I symbolize the signifier whose place it is indispensable to mark - that place cannot be left empty. "Woman" (la) is a signifier, the crucial property (propre) of which is that it is the only one that cannot signify anything, and this is simply because it grounds woman's status in the fact that she is not-whole. That means we can't talk about Woman (La femme).

相比阅读我的作品，我的学生更愿意像一个无足轻重的奴才一样被获得硕士学位的欲望所驱使；他们当中没有一个人能搞清关于匮乏的能指、匮乏能指的能指以及其他关于菲勒斯的胡言乱语，他们对这些概念理解的一塌糊涂。而我用 **La** 为你们指定了能指 (« Le » signifiant (S₁))²¹²，尽管这很

²¹² 与上文 La 对应，拉康在这里将 Le 用大写的形式写出，指的是阳性的普遍（译注）

常见的甚至是必不可少的。证据是，早些时候，我已经谈到了男性和“女性”[la femme]。La-是一个能指 (Le signifiant)。我用这个 La-来象征能指，而能指 (Le signifiant) 的位置是不可缺少的 —— 那个位置不能空着。La-是一个能指，它的关键属性[property]是，它是唯一一个不能象征任何东西的能指，这仅仅是因为它把女性的位置建立在“她是非全的 (elle n'est « pas toute »)”之上。这意味着我们不能谈论“(普遍的) 女性” (« La femme »)。

A woman can but be excluded by the nature of things, which is the nature of words, and it must be said that if there is something that women themselves complain about enough for the time being, that's it. It's just that they don't know what they're saying - that's the whole difference between them and me.

一个女性只能被事物的本质 (也就是词的本质 (la nature des mots)) 排除在外²¹³，必须说，如果现在有什么东西是女性自己一直抱怨够了的，那就是这一点。只是她们不知道自己在说什么 —— 这就是她们和我之间的全部区别。

The fact remains that if she is excluded by the nature of

²¹³ Il n'y a de femme qu'exclue 也可译为“除了被排除在外的，没有女性”。

things, it is precisely in the following respect: being not-whole, she has a supplementary jouissance compared to what the phallic function designates by way of jouissance.

事实是, 如果“女性” (*La femme*) 被事物的本质所排斥, 那恰恰是在以下方面: 作为非全的存在 (*d'être « pas toute »*), “女性” (*La femme*) 与菲勒斯函数所指定的原乐相比, 有一个补充的原乐 (*jouissance supplémentaire*)。

You will notice that I said "supplementary." If I had said "complementary" what a mess we'd be in! We would fall back into the whole.

你会注意到, 我说的是“补充”[*supplementary*]。如果我说的的是“补集”[*complementary*], 那我们会陷入怎样的困境? 我们会重新落入整全 (*le tout*) 之中。

Women content themselves (*s'en tiennent*), any woman contents herself (*aucune s'en tient*), being not-whole, with the jouissance in question and, well, generally speaking, we would be wrong not to see that, contrary to what people say, it is nevertheless they who possess men.

她们包含着自身[法: s'en tiennent]²¹⁴, 没有一个女性不包含自身[法: aucune s'en tient], 是非全的存在 (d'être « pas toute »), 与问题中的原乐和.....嗯, 一般来说, 我们会因看不到这一面而犯错误, 与人们平常的说法相反, 正是她们占有着男性。

Commoners - I know some of them, they're not necessarily here, but I know quite a few - commoners call their wife "la bourgeoise." That's what that means. He is the one who obeys orders (à la botte), not her. Since Rabelais, we have known that the phallus, her man, as she says, is not indifferent to her. But, and this is the whole point, she has different ways of approaching that phallus and of keeping it for herself. It's not because she is not-wholly in the phallic function that she is not there at all. She is not not at all there. She is there in full (à plein). But there is something more (en plus).

民众[Commoners]—— 我认识一些人, 他们不一定在这里, 但我知道他们中有很多人称他们的妻子为庸俗市侩的女

²¹⁴ 这可以用很多方式来翻译。"女性将自己限制在.....的范围内", "女性坚持.....到.....", "女性与.....一起去....."等等。

人[la bourgeoise]。这就是那句话字面意思²¹⁵。他是服从命令的人，而不是妻子。从拉伯雷 (François Rabelais) 开始，我们就知道菲勒斯，她的男人，如她所说，对她并非无动于衷。但是，这就是问题的关键，她有不同的方式来接近那个菲勒斯，并为自己保留它。这并不是因为她在菲勒斯函数中是非全的 (« pas toute »)，她不在 «不完全» 中 (Elle y est pas « pas du tout »，指女性不是 tout (整全) 的例外)，²¹⁶。她是完全在那里的[法: à plein]，但还有更多[法: en plus]的东西。

Be careful with this "more" - beware of taking it too far too quickly. I cannot designate it any better or otherwise because I have to rough it out (trancher), and I have to go quickly.

对这个“更多”要小心——小心回应的太快。我不能指定它的好坏，因为我必须粗略地区分[法: trancher]²¹⁷，而且我必须快点搞完这些。

There is a jouissance, since I am confining myself here to

²¹⁵ Bourgeoise 一词本身在俗语里面也有老婆的意思 (译注)

²¹⁶ 这显然是对拉康的第二个女性模型 $\overline{\exists x \Phi x}$ (没有一个 x 不服从于菲勒斯函数)。

²¹⁷ Trancher 的字面意思是“切割或切片”；形象地说，它的意思是“决定、确定或解决 (辩论或问题)”。拉康在这里的考虑似乎是在一开始就简单地设置一些路标。

jouissance, a jouissance of the body that is, if I may express myself thus - why not make a book title out of it? it'll be the next book in the Galilée collection - "beyond the phallus." That would be cute, huh? And it would give another consistency to the women's liberation movement. A jouissance beyond the phallus. . .

有一种原乐，因为我在这里把自己局限在原乐中²¹⁸，一种身体的原乐，也就是说，如果我可以这样表达自己——为什么不把它写成书名呢？这将是加利雷作品集的下一本书——《超越菲勒斯》(«Au-delà du phallus»)。那将会很可爱吧？它将为妇女解放运动提供另一种一致性。超越菲勒斯的原乐...

You may have noticed - I am naturally speaking here to the few semblances of men I see here and there, fortunately I don't know them for the most part, and that way I don't presume anything about the others - that now and then, there is something that, for a brief moment, shakes (secoue) women up or rescues them (secourt). When you look up the etymology of those two words in the Bloch et Von Wartburg that is so delectable to me,

²¹⁸拉康在这里使用了同样的表达方式，s'en tenir à la jouissance，就像他在后面第三段的开头所做的那样。

and that I am sure you don't even all have on your bookshelves, you'll see the relationship between them. Such things don't happen by chance, all the same.

你们可能已经注意到了 —— 我自然而然地在这里和少数几个人说话，幸运的是他们大部分我都不认识，这样我就不会对其他人进行任何的假设 —— 马上，就会有一些东西会震惊[secoue]或支持[secourt]女性。当你在法语字典中查找这两个词的词源时——这对我来说是十分愉快的，不过我认为你们都没有这本字典²¹⁹——你会看到这两个词之间的关系。这样事情永远都不是偶然发生的。

There is a jouissance that is hers (à elle), that belongs to that "she" (elle) that doesn't exist and doesn't signify anything. There is a jouissance that is hers about which she herself perhaps knows nothing if not that she experiences it - that much she knows. She knows it, of course, when it comes (arrive). It doesn't happen (arrive) to all of them.

有一种原乐是属于她的，属于那个“她”，那个不存在也

²¹⁹ 这两个动词，secouer 和 secourir，在 Oscar Bloch 和 Walther von Wartburg 的《法语词典》（巴黎：法国大学出版社，1932年）第 581 页上有讨论。

没有任何意义的“她”²²⁰。有一种原乐是属于她的，并不是说她体验过却可能对此一无所知——相反，她知道的太多了。她当然知道，当它来临时。它不会发生在所有人身上。

I don't want to end up talking about putative frigidity, but one must isolate that aspect of relationships between men and women that is related to current trends (la mode). It's very important. Of course in Freud's discourse, alas, as in courtly love, all of that is covered over by minute considerations that have led to all kinds of problems (ravages). Minute considerations concerning clitoral jouissance and the jouissance that people call by whatever name they can find, the other one, precisely, the one that I am trying to get you to approach by a logical pathway, because, as things currently stand, there is no other.

我不想谈论假定的性冷淡 (frigidity)，但你们必须与当前流行的对男性与女性之间关系的看法保持距离。这很重要。当然，在弗洛伊德的话语中，唉，就像在宫廷爱情中一样，所有这些都导致各种问题的微小理由 (minute

²²⁰ 这也许是对拉康在别处所说的话的引用：“所谓的第三种人[他、她或它]不存在”(《第三期研讨会》，The Psychoses, 由 Russell Grigg 翻译 [纽约:诺顿, 1993], 第 314 页)。

considerations) 所掩盖。关于阴蒂原乐和人们以任何他们能找到的任何名字称呼的原乐——这个原乐的名字正是他者 (l'autre), 确切地说是我试图让你通过合乎逻辑的途径接近的那个原乐, 因为按照目前的情况, 没有其他的 (原乐) 了。

The plausibility of what I am claiming here - namely, that woman knows nothing of this jouissance - is underscored by the fact that in all the time people have been begging them, begging them on their hands and knees - I spoke last time of women psychoanalysts - to try to tell us, not a word! We've never been able to get anything out of them. So we call this jouissance by whatever name we can come up with, "vaginal," and speak of the posterior pole of the uterine orifice and other such "cunt-torsions" (conneries) - that's the word for it! If she simply experienced it and knew nothing about it, that would allow us to cast myriad doubts on this notorious (fameuse) frigidity.

有一件事是确定的, 就是我之前提到的: “女性对这种原乐一无所知”——事实上, 人们一直在跪倒在地上乞求她们——我上次谈到那些女性精神分析师——那些人试图告诉我们, (从她们口中) 一句话都得不到! 我们从来没有从她们那里得到任何东西。所以我们用我们能想出的任何名字来称

呼这种原乐，比如，“阴道” (vaginal)，或者“子宫口里面的小豆豆”和其他类似的“逼养的” (cunt-torsions) 之类的粗口蠢话 [conneries]! 如果她只是体验过，但对它一无所知，那会使我们对这种臭名昭著的女性性冷淡感产生质疑。

That too is a theme, a literary theme. And it's worth dwelling on for a moment. I've been doing nothing but that since I was twenty, exploring the philosophers on the subject of love. Naturally, I didn't immediately focus on the question of love, but that did dawn on me at one point, with the abbot Rousselot, actually, whom I mentioned earlier, and the whole quarrel about physical love and ecstatic love, as they are called. I understand why Gilson didn't find that opposition to be a very good one. He thought that Rousselot had made a discovery that wasn't really one, because that opposition was part of the problem, and love is just as ecstatic in Aristotle's work as in Saint Bernard's, assuming one knows how to read the chapters regarding *φιλία*, friendship. Some of you must surely know what literary debauchery occurred around that: Denis de Rougemont - have a look at *Love in the Western World*, it gets red hot! - and then another no stupider than anyone else, named Nygren, a Protestant, [the author of] *Agape and Eros*. Christianity naturally ended up inventing a God such

that he is the one who gets off (jouit)!

这也是一个主题，一个文学题材。这值得讲一段时间。我从 20 岁起就一直在做这件事，寻找以爱为主题进行讨论的哲学家。当然，我并没有立即关注爱的问题，但我确实突然明白了，我之前提到的修道院院长卢塞洛的观点，以及整个被称为“肉体之爱”和“狂喜之爱”的争论²²¹。我理解为什么吉尔森认为这种对立并不是一个很好的对立²²²。他认为卢塞洛的发现并不是一个真正的发现，因为这种对立是问题本身的一部分。而亚里士多德的作品中的爱就和圣伯纳德的作品中的狂喜是一样的²²³，假设一个人知道如何阅读有关菲利亚 [希腊: φιλία] 的章节，友谊（之爱）。你们中的一些人肯定知道在这方面发生了什么样的文学的放荡：丹尼斯·德·鲁日蒙 (Denis de Rougemont) —— 看看《西方世界的爱》²²⁴，它

²²¹ 参见 *Écrits* 119 页和《第三期研讨班》287 页，卢塞洛解释说，“肉体的爱”在中世纪并不被理解为肉体的或身体的，而是自然的爱 —— 一种在自然界中发现的母熊和幼崽之间的爱。在英国多米尼加省的教父们准备的圣托马斯阿奎那的《神学概要》的翻译中，它被翻译为“自然的爱”（芝加哥：大英百科全书，1952 年）

²²² 参见 Etienne-Henri Gilson, 缪斯合唱团, 1951 年。

²²³ 毫无疑问，拉康在这里指的是西多会的克莱尔沃的伯纳德。参见克莱尔沃的伯纳德选集，由 G.R. Evans 翻译（纽约：Paulist Press, 1987）。

²²⁴ 这本书于 1939 年以法文出版，名为 *L'Amour et l'Occident*。它由蒙哥马利比利时翻译成英文，并在美国 and 英国以不同的标题同时出版：西方世界的爱（纽约：Pantheon, 1940 和 1956）和激情与社会（伦敦：Faber and Faber Ltd., 1940 和 1956）。

变得炙手可热！—— 然后有了另一个家伙名叫尼格伦 (Nygren), 一位新教徒,《阿加佩与厄洛斯/上帝之爱与情爱》[Agape and Eros]的作者²²⁵。基督教自然而然地创造了一个上帝, 这样这位上帝就是从中超脱 (具有一切) 的人!

There is, nevertheless, a little connection when you read certain serious authors, like women, as if by chance. I will give you a reference here to an author, a reference I owe to a very nice person who had read the author's work and brought it to me. I read it immediately. I'd better write her name on the board, otherwise you won't buy it. It is Hadewijch d'Anvers, a Beguine - she is what we so quaintly refer to as a mystic.

然而, 当您阅读某些严肃的作家 (例如某些女性) 时, 似乎他们之间有一点联系, 这好像是偶然的。我会在这里给你们一个作家参考, 我应该感谢一个非常好的朋友, 他阅读了这个作家的作品并将其带给我。我马上读了这本书。我最好把这个女作家的名字写在黑板上, 否则你不会买的。是哈

²²⁵ 安德斯·尼格伦 Anders Nygren 的 Agape and Eros, 由 Philip S. Watson 翻译 (费城: 威斯敏斯特出版社, 1953 年); 部分译本于 1932 年至 1939 年间由 S.P.C.K. House 在英国出版。最初以瑞典语出版, 名称为 Den Kristna Kärlektanken。Eros 和 Agape (斯德哥尔摩: Svenska Kyrkans Deakonistyrelses Bokförlag, 1930 年和 1936 年)。

德维希 (Hadewijch d'Anvers), 一个贝居因修会修女 [Beguine]——她就是我们所谓的神秘主义者²²⁶。

I don't use the word "mystic" as Péguy did. Mysticism isn't everything that isn't politics. It is something serious, about which several people inform us - most often women, or bright people like Saint John of the Cross, because one is not obliged, when one is male, to situate oneself on the side of $\forall x\Phi x$. One can also situate oneself on the side of the not-whole. There are men who are just as good as women. It happens. And who also feel just fine about it. Despite - I won't say their phallus - despite what encumbers them that goes by that name, they get the idea or sense that there must be a jouissance that is beyond. Those are the ones we call mystics.

我会不像佩吉 (Charles Péguy) 那样用“神秘主义”(mystic) 这个词²²⁷。神秘主义并不是所有非政治的东西。它是一件严肃的事情，有一些人——大多数是女性，或者像十字架的圣约翰这样的明智人告诉我们，因为当一个人是男性时，没

²²⁶ 参见哈德维希的 *The Complete Works*, 由修女 Columba Hart 翻译 (纽约: Paulist Press, 1980 年)

²²⁷ 参见 Charles Péguy 的 *Notre Patrie* (1905)、*Notre Jeunesse* (1910) 和 *Mystère de la charité de Jeanne d'Arc* (1910)。

有义务让自己站在 $\forall x\Phi x$ (所有 x 都服从于菲勒斯函数)一边。一个人也可以将自己置于非全 (« pas tout », $\overline{\forall x\Phi x}$) 一侧。有一些男性和女性一样擅长这样，这种事会发生，他们也对此感觉良好。尽管 —— 我说的不是他们的菲勒斯 —— 尽管那个名字阻碍了他们，他们的想法或感觉是，必须有一种超越的原乐。这些就是我们所说的神秘主义者。

I have already spoken about other people who were not too bad in terms of mysticism, but who were situated instead on the side of the phallic function, Angelus Silesius, for example. Confusing his contemplative eye with the eye with which God looks at him, must, if kept up, partake of perverse jouissance. For the Hadewijch in question, it's like for Saint Teresa - you need but go to Rome and see the statue by Bernini to immediately understand that she's coming. There's no doubt about it. What is she getting off on? It is clear that the essential testimony of the mystics consists in saying that they experience it, but know nothing about it.

我已经谈到了其他人，他们在神秘主义方面并不算太差，但他们却位于菲勒斯函数的一侧，例如安吉卢斯·西里修斯

(Angelus Silesius) ²²⁸。他将他沉思的眼睛与上帝注视他的眼睛混淆了，如果要追随，就必须参与倒错的原乐。对于问题中的哈德维希，就像圣特蕾莎一样 —— 你只需要去罗马看看贝尼尼 ²²⁹的雕像就能立即明白她的未来。毫无疑问。她要从何处挣脱？很明显，神秘主义者的对此得到证词大都是说他们体验过它，但对它一无所知。

« Extase de Sainte Thérèse »

²²⁸ 尤其参见其著作 *The Cherubic Wanderer*, 由 Maria Shradly 翻译(纽约: Paulist Press, 1986 年)。

²²⁹ "圣特蕾莎的狂喜" (*The Ecstasy of St. Teresa*) 是乔凡尼·洛伦佐·贝尼尼 (Gian Lorenzo Bernini) (1645-52 年) 的大理石和镀金青铜壁龛雕塑，位于罗马维多利亚圣玛利亚教堂的科罗纳罗教堂。请参阅本期研讨会法语版的封面照片。



These mystical jaculations are neither idle chatter nor empty verbiage; they provide, all in all, some of the best reading one can

find - at the bottom of the page, drop a footnote, "Add to that list Jacques Lacan's *Écrits*" because it's of the same order. Thanks to which, naturally, you are all going to be convinced that I believe in God. I believe in the *jouissance* of woman insofar as it is extra (*en plus*), as long as you put a screen in front of this "extra" until I have been able to properly explain it.

这些神秘的投掷 (*jaculation*) 既非空谈也非妄言；归根结底，它们提供了一些人们能找到的最好的解读 —— 在页面底部，放一个脚注，“将其添加到雅克·拉康的选集中”，因为它的顺序相同。多亏了这一点，你们自然都会相信我信奉上帝。我相信女性的原乐 (*la jouissance de La femme*) 是剩余的。在我能正确解释这个“剩余的”之前，你们要在“剩余的”前放一个幕布遮住它。

What was attempted at the end of the last century, in Freud's time, what all sorts of decent souls around Charcot and others were trying to do, was to reduce mysticism to questions of cum (*affaires de foutre*). If you look closely, that's not it at all. Doesn't this *jouissance* one experiences and yet knows nothing about put us on the path of *ex-sistence*? And why not interpret one face of the Other, the God face, as based on feminine *jouissance*?

上世纪末，弗洛伊德时期，马丁·沙可（Jean-Martin Charcot）和其他人周围的各种正派人物都试图做的，是将神秘主义还原为做爱的问题。如果你仔细观察，就会发现事实根本不是这样。不正是这种人体验过却对此一无所知原乐让我们走上外-实存的[ex-sistence]道路吗？为什么不将大他者的一张脸，即上帝的脸，解释为基于女性的原乐呢？

As all of that is produced thanks to the being of signifierness, and as that being has no other locus than the locus of the Other (Autre) that I designate with capital A, one sees the "cross-sightedness" that results. And as that is also where the father function is inscribed, insofar as castration is related to the father function, we see that that doesn't make two Gods (deux Dieu), but that it doesn't make just one either.

由于所有这些都是因为能指性的存在而产生的，并且该存在除了只能存在于用大写 A 指定的大他者中[法: l'Autre]，因此人们看到了由此产生的“斗鸡眼”[cross-sightedness]²³⁰。

²³⁰ Biglerie 的字面意思是斜视（如斗鸡眼），似乎意味着一种基于双重视觉的蒙蔽。

并且因为这也是父的函数被铭刻的地方，就阉割与父的函数相关而言，我们看到它不会产生两个上帝，但它也不会只产生一个。

In other words, it's no accident that Kierkegaard discovered existence in a seducer's little love affair. It's by castrating himself, by giving up love, that he thinks he will accede to it. But perhaps, after all - why not? - Régine too existed. This desire for a good at one remove (au second degré), a good that is not caused by a little a - perhaps it was through Régine that he attained that dimension.

换句话说，克尔凯郭尔在勾引者的恋情中发现“实存”（existence）并非偶然。通过阉割自己，放弃爱，他认为他会接受这种存在²³¹。但也可能是，毕竟雷吉娜也存在，为什么不呢？这种对善的二阶欲望——一种不是由客体小 a 引起的善——也许正是通过雷吉娜，克尔凯郭尔达到了那个（善的）维度。

1973 年 2 月 20 日

²³¹ 这里的“它”似乎是指“存在”。尤其参见 Soren Kierkegaard, *The Diary of a Seducer* (New York: Frederick Ungar, 1966)。

第七章

A love letter (une lettre d'amour)

一封情书

COALESCENCE AND SCISSION OF a AND $S(A)$.

THE BEYONDSEX.

SPEAKING TO NO AVAIL.

PSYCHOANALYSIS IS NOT A COSMOLOGY.

KNOWLEDGE OF JOUISSANCE.

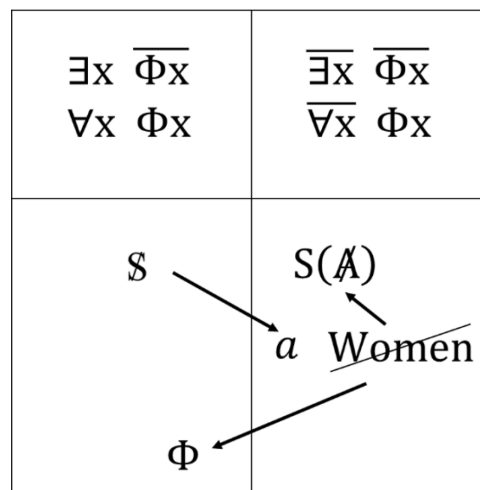
a 和 $S(A)$ 的缝合和断裂

超越—性 (Beyondsex)

向无用言说

精神分析不是宇宙论

知识的原乐



After what I just put on the board, you may think you know everything. Don't.

看了我写在黑板上的东西，你们可能以为自己什么都知道了。不。

Today I am going to try to speak about knowledge, about that knowledge which, in the inscription of the four discourses - on which the social link is based, as I thought I could show you - I symbolized by writing S_2 . Perhaps I will manage today to make you sense why this 2 goes further than a secondariness in relation to the pure signifier that is written S_1

今天我要试着谈谈知识，关于知识，即铭刻在四种话语中的知识——社会关系正是以此为基础，正如我向你们展示的那样——我通过书写 S_2 来象征它，也许我今天会让你们理解为什么这个 2 在与写为 S_1 的纯粹能指的关系中，不仅仅只是作为次要性（secondariness）（ S_2 ），而是更进一步。

1

Since I decided to give you this inscription as a prop on the

blackboard, I am going to comment on it, briefly I hope. I did not, I must admit, write it down or prepare it anywhere. It doesn't strike me as exemplary, if not, as usual, in producing misunderstandings.

既然我决定把这个些公式写在黑板上，那就简单地说一下。我必须承认，这些公式我之前从没有写下来过，也没有在任何地方准备写。²³²通常，若不是它会引起较大的误解的话，我也不会特别拿它来当范例。

In effect, a discourse like analytic discourse aims at meaning. By way of meaning, it is clear that I can only deliver to you, to each of you, what you are already on the verge of absorbing. That has a limit, a limit provided by the meaning in which you live. I wouldn't be exaggerating if I said that that doesn't go very far. What analytic discourse brings out is precisely the idea that that meaning is based on semblance (*ce sens est du semblant*).

事实上，像分析话语这样的话语的追求的目的是意义（*meaning*）。就意义而言，很明显，我能传达给你们的，你们每一个人的，只是你们已经要理解的东西（*verge of*

²³² 应该注意的是，表中的前四个公式拉康已经在研讨会 XVIII 和 XLX 中提出过

absorbing)。它有一个限度，这个限度由你在其中的意义所决定。说这种话语（当前话语 *le disque-coucourant*，见第三章）走不远一点也不为过，这并非是在夸大其词。分析话语所引出的正是这样一种观点，即意义是建立在表象的基础上的（这种意义（ S_1 ）是表象（*ce sens est de semblant*）²³³。

If analytic discourse indicates that that meaning is sexual, that can only be by explaining its limit. There is nowhere any kind of a last word if not in the sense in which "word" is "not a word" (*mot, c'est motus*) - I have already stressed that. "No answer, not a word" (*Pas de réponse, mot*), La Fontaine says somewhere. Meaning (*sens*) indicates the direction toward which it fails (*échoue*).

²³³ 在卡莱尔时代，法语在英语中仍然流通。看看他的《英雄》（1841），第 284 节：“你不真实：你并不存在，只是表面上的。”它具有看似、明显和假冒的含义，这些含义仍然与当代英语中的“表象（*semblance*）”有关。雅克·拉康在《*Microscopia: An Introduction to the Reading of Television*》（Bruce Fink 翻译）中提出“虚构（假装）”一词来呈现它。（纽约：诺顿 1990）在这里，我通常更喜欢“外表”；在手头的例子中，拉康说 *du semblant* 暗示要么是“某种表象”（如某种水），要么是“基于表象”。关于表象，首先参见拉康的第十八次研讨会，论一个不基于表象的论述。

如果说分析师话语表明了是意义 (S₁) 是性的 (sexual), 意义只能是通过解释它的局限性 (来指出) [S₁ ◇ S₂]. 如果不是在“言” (word) 即“非言” (not a word) 的意义上, 就没有任何形式的定论 (« mot » c'est « motus »说, 就是不说³) 我已经强调过这一点了。拉封丹 (La Fontaine 注: 一位寓言诗人) 在某处说过: “没有回答, 就一个字也没有” (Pas de réponse, mot)。意义 (sens)²³⁴表明着它自身失败的方向 (échoue)。

Having posited that, which should make you beware understanding too quickly, having taken all these precautions dictated by mere prudence - φρόνησις, as it is expressed in Greek in which so many things were said, but which remained far from what analytic discourse allows us to articulate - here is more or less what is inscribed on the blackboard.

对于这里提出的东西, 你们不要理解得太草率, 也就是说, 要经过审慎 (prudence) —— φρόνησις (智慧); 正如希腊语所表达的那样, 在希腊语中, 有那么多事情被说了出

²³⁴ Sens 在法语里也有“趋势”的意思。

来，但却远远没有达到分析话语让我们表达的东西——这里或多或少就是写在黑板上的东西。

$\exists X \quad \overline{\Phi X}$	$\overline{\exists X} \quad \overline{\Phi X}$
$\forall X \quad \Phi X$	$\overline{\forall X} \quad \Phi X$

We'll start with the four propositional formulas at the top of the table, two of which lie to the left, the other two to the right. Every speaking being situates itself on one side or the other. On the left, the lower line - $\forall x\Phi x$ - indicates that it is through the phallic function that man as whole acquires his inscription (prend son inscription), with the proviso that this function is limited due to the existence of an x by which the function Φx is negated (niée): $\exists x\overline{\Phi x}$. That is what is known as the father function - whereby we find, via negation, the proposition $\overline{\Phi x}$, which grounds the operativity (exercice) of what makes up for the sexual relationship with castration, insofar as that relationship is in no way inscribable. The whole here is thus based on the exception posited as the end-point (terme), that is, on that which altogether negates Φx .

我们将从表格顶部的四个命题公式开始，其中两个位于

左侧（男性性），另外两个位于右侧（女性性）。每个言说的存在都位于一侧或另一侧。在左下的 $\forall x\Phi x$ 表示是通过阳具功能，男人作为一个整全（« tout »）将自己注册(*prend son inscription* 注册)²³⁵，附带条件是，由于存在一个 x ，该 x 否定了函数 Φx （菲勒斯函数）： $\exists x\overline{\Phi x}$ （至少有一个 x 不服从于菲勒斯函数），因此该函数受到限制。这就是所谓的父亲功能²³⁶——通过否定，我们发现命题 $\overline{\Phi x}$ ，它奠定了用阉割弥补性关系的可操作的基础，因为这种关系是无法描述的。因此，这里的整全（« tout »）是基于作为终点的例外，也就是基于完全否定 Φx （即 $\overline{\Phi x}$ ）的基础上。（整全只能在排除一个例外的有限的普遍性中才能维系自身的一致性）

On the other side, you have the inscription of the woman portion of speaking beings. Any speaking being whatsoever, as is expressly formulated in Freudian theory, whether provided with the attributes of masculinity - attributes that remain to be determined - or not, is allowed to inscribe itself in this part. If it inscribes itself there, it will not allow for any universality -it will be a not-whole, insofar as it has the choice of positing itself in Φx

²³⁵ 这里的法语也许也可以翻译为“可以书写”。*inscription* 在法文中也有“（入伍入学）注册”“注册”和“（入学考试）注册”

²³⁶ 这里的法语：*la fonction du père*,也可以翻译成“父亲功能”“功能父亲”

or of not being there (de n'en pas être).⁷

在另一方面，有言说的存在中女性部分的注册。任何言说的存在，无论如何，在弗洛伊德理论中明确提出，无论是否具有男性性 (masculinity) 的属性——这些属性还有待确定——都在这一部分中铭刻自己。如果它在那里写下自己，它将不允许任何普遍性——它将是一个非全 (pas tout) \sqrt{X} ，因为它可以选择将自己列入 (positing) Φx (菲勒斯函数) 或不列入 (de n'en pas être)。²³⁷

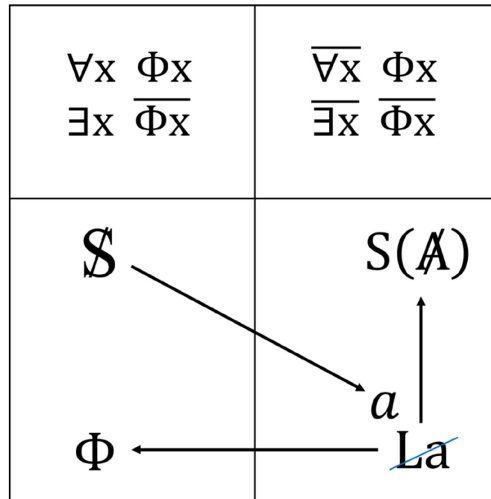
Those are the only possible definitions of the so-called man or woman portion for that which finds itself in the position of inhabiting language.

这就是男性或女性部分的唯一可能的定义，因为这些定义是发现自己栖居在语言中的某个位置上。

Underneath - that is, below the horizontal bar where the vertical bar (division) is crossed over, that division of what is improperly called human- ity insofar as humanity is divided up into sexual identifications - you have a scanded indication of what

²³⁷ 这也可以解释为“不存在在其中”

is in question. On the side of man, I have inscribed $\$$, certainly not to privilege him in any way, and the Φ that props him up as signifier and is also incarnated in S_1 , which, of all the signifiers, is the signifier for which there is no signified, and which, with respect to meaning (sens), symbolizes the failure thereof. It is "half-sense," "inde-sense" par excellence, or if you will allow me again, "reti-sense." This $\$$, thus doubled by that signifier on which, in the end, it does not even depend, this $\$$ never deals with anything by way of a partner but object a inscribed on the other side of the bar. He is unable to attain his sexual partner, who is the Other, except inasmuch as his partner is the cause of his desire. In this respect, as is indicated elsewhere in my graphs by the oriented conjunction of $\$$ and a , this is nothing other than fantasy. This fantasy, in which the subject is caught up (pris), is as such the basis of what is expressly called the "reality principle" in Freudian theory.



在下面——也就是横线下面，分割线（division）被越过的地方，这个划分被不恰当地称为人性（humanity），因为人性被划分为不同的性别认同——你可以震惊地看出问题所在。在男人的一边，我写了 $\$$ ，当然不是要以任何方式给予他特权，还有把他作为能指（ S_1 ）支撑起来的 Φ ， Φ 自身也化身为了 S_1 ，在所有的能指中，它是没有所指的能指，就意义(sens))而言，它象征着其失败。这是“半-意义 (half-sense)”，卓越的 (par excellence) “片面-意义 (inde-sense)”，或者如果你们允许我再说一次“瘖哑的-意义 (reti-sense)”。这个 $\$$ ，因此被它所依赖的能指 (Φ) 加倍，这个 $\$$ 从不依靠搭档 (partner) 来处理任何东西 [$\$: \exists x \overline{\Phi x}$]，而是通过写在在分割线另一边的对象 a 。他无法达到他的性伴侣，即大他者，除非他的伴侣是他欲望的根源。在这方面，正如我的图中用 $\$$ 指向 a （客体小 a ）表示的那样 [$\$ \diamond a$]，这无非是幻想。在这

种幻想中，主体被困住了（抓住）(pris)，这就是弗洛伊德理论中，被明确称为“现实原则”的基础。

Now for the other side. What I am working on this year is what Freud expressly left aside: Was will das Weib? "What does woman want?" Freud claims that there is only masculine libido. What does that mean if not that a field that certainly is not negligible is thus ignored. That field is the one of all beings that take on the status of woman - assuming that being takes on anything whatsoever of her destiny. Moreover, it is improper to call her Woman (la femme), because, as I stressed last time, as soon as Woman is enunciated by way of a not-whole, the W cannot be written. There is only barred Woman here. ~~Woman~~ is related to the signifier of A insofar as it is barred. I will illustrate that for you today.

现在来看另一侧。我今年研究的是弗洛伊德明确搁置的问题：“女人想要什么？（Was will das Weib?）”弗洛伊德声称只有男性性的力比多。²³⁸如果一个不容忽视的领域就这样被忽视了，那又意味着什么呢？这个领域是那所有占据女性

²³⁸ 法语很难用确切程度的否定来表达：除了男性性的力比多外没有其他的力比多（il n'y a de libido que masculine）

地位的存在的领域——假设她承担了她的任何命运。此外，称她为“女性” (La femme) 是不合适的，因为，正如我上次强调的那样，一旦“女人” (La femme) 是以非全 («pas tout») 来方式被阐述，就不能写成“La”，而是要写成“~~La~~”。这里只有一个禁止的女人，被禁止的女人(被划去的女人/~~Woman~~)。~~La~~与能指 A 有关，因为它是被禁止的 (barred)。我今天会给你们解释一下。

The Other is not simply the locus in which truth stammers. It deserves to represent that to which woman is fundamentally related. Assuredly, we have but sporadic testimonies of this, and that is why I took them up last time in their metaphorical function. Being the Other, in the most radical sense, in the sexual relationship, in relation to what can be said of the unconscious, woman is that which has a relationship to that Other. That is what I would like to articulate a little more precisely today.

大他者不仅仅是真理起步 (balbutie) 的所在。它应该代表与女性根本上相关的事物。当然，关于这一点，我们只有零星的证据，这就是为什么我在上次谈到它们的隐喻功能 (metaphorical function)。从最激进的意义讲，在性关系中，在无意识所说的话语中，女性是与大他者有关联的。这就是

我今天想确切阐明的。

Woman has a relation to the signifier of that Other, insofar as, qua Other, it can but remain forever Other. I can only assume here that you will recall my statement that there is no Other of the Other. The Other, that is, the locus in which everything that can be articulated on the basis of the signifier comes to be inscribed, is, in its foundation, the Other in the most radical sense. That is why the signifier, with this open parenthesis, marks the Other as barred: S(A).

女性 (*La femme*) 与那个大他者的能指有关系，就作为大他者而言，她只能永远是大他者。我在这里只能假设你们还记得我之前所说的，即不存在大他者的大他者 (*qu'il n'y a pas d'Autre de l'Autre*)。大他者，也就是说，一切可以在能指基础上被表达出来的东西都基于其被铭刻的所在地，即最彻底意义上的，大他者。这就是为什么能指，用这个开放括号，标记着被禁止的大他者：S(A)。

How can we conceive of the fact that the Other can be, in some sense (*quelque part*), that to which half - since that it also roughly the biological proportion - half of all speaking beings

refer (se réfère)? That is nevertheless what is written on the blackboard with the arrow that begins from ~~Woman~~. ~~Woman~~ cannot be said (se dire). Nothing can be said of woman. Woman has a relation with $S(A)$, and it is already in that respect that she is doubled, that she is not-whole, since she can also have a relation with Φ .

在某种意义上，我们怎么能想象大他者可以是言说的存在中的一半——因为它也大致是生物学上的比例——指涉 (se réfère)²³⁹的那一半？这就是黑板上写的以 ~~La~~ 为起点的箭头。~~La~~ 不能被说出 (se dire, 或者译成：~~La~~ 不能说出自己)。对于女性 (~~La~~ femme) 来说，什么也不能被道出。女性 (~~La~~ femme) 与 $S(A)$ 有关系 (癡症话语：什么是女人？Qu'est-ce qu'une femme ?)，而且在这方面她已经加倍了，她是非全的 (elle n'est « pas toute »)，因为她也可以和 Φ 有关系。

I designate Φ as the phallus insofar as I indicate that it is the signifier that has no signified, the one that is based, in the case of man, on phallic jouissance. What is the latter if not the following, which the importance of masturbation in our practice highlights sufficiently – the jouissance of the idiot?

²³⁹ 这里的法语也可以翻译为“自称”“是相关的”“与自己相关”等

我指定 Φ 为菲勒斯，因为我指出它是没有所指的能指 (S_1)，在男性的情况下，这个能指 (Φ) 是以菲勒斯原乐为基础的。这个菲勒斯原乐是什么？——在我们精神分析实践中，自慰的重要性得到了充分的强调——是白痴的原乐吗？

2

After that, to calm you back down, I need but speak to you of love - which I will do in a moment. But what does it mean that I have come to such a pass as to speak to you of love, whereas it is not very compatible with the direction from which analytic discourse can provide a semblance of some-thing that would be science?

在那之后，为了让你们平静下来，我只需要跟你们谈论爱情——我马上就会说。但这意味着什么呢？我来到这里是向你们讲述爱情，而这与分析话语看似将会是种科学²⁴⁰的表象似乎不太一致？

²⁴⁰ 这里的法语：会是科学 (serait science)，下一句中再出现；在这两种情况下，它也可以翻译为“想成为科学”或“将构成科学”

You are barely aware of this "would be science." Of course, you know, because I have made you take notice of it, that there was a time when one could, not without reason, assure oneself that scientific discourse was grounded in the Galilean turning point. I have stressed that enough to assume that, at the very least, some of you have gone back to the sources, I mean to Koyré's work.

你几乎没意识到这“将是科学”。当然，你们知道，因为我已经让你注意到了，有一段时间，人们可以毫无理由地确信科学话语是建立在伽利略的转折点上的。对此我已经强调的够多了，足以假设，至少你们中的一些人又干回了老本行，我是指像科雷（Koyré）那样的工作。但是，我们必须看到的是，在这其中真正具有颠覆性的一步，而这一步被称作知（connaissance）。

Regarding scientific discourse, it is very difficult to maintain equally present two terms that I will mention to you.

要同时平等的呈现这两个术语是非常困难的（amour 爱 (S₁→bêtises（愚蠢）) et science 科学(S₂))。

On the one hand, scientific discourse has engendered all sorts of instruments that we must, from our vantage point here, qualify as gadgets. You are now, infinitely more than you think, subjects of instruments that, from the microscope right down to the radiotelevision, are becoming the elements of your existence. You cannot currently even gauge the import of this, but it is nonetheless part of what I am calling scientific discourse, insofar as a discourse is what determines a form of social link.

一方面，科学话语产生了各种各样的工具，从我们的角度来看，这些工具必须被归类为小工具。你现在，远比你想象的更像是仪器的研究题材，从显微镜一直到无线电视，这些仪器正在成为你实存的元素。你目前甚至无法衡量这一点的重要性，但它仍然是我所说的科学话语的一部分，因为话语决定了社会联系的形式。

On the other hand - and here there is no linkup - there is a subversion of knowledge (connaissance). Prior to that, no knowledge was conceived that did not participate in the fantasy of an inscription of the sexual link. One cannot even say that the subjects of antiquity's theory of knowledge did not realize that.

另一方面——这里没有连接（linkup）——只有对知（connaissance）的颠覆。在此之前，没有任何知识在构想时不陷于一种对性联系的铭刻的幻想中。我们甚至不能说古代知识论的研究者没有意识到这一点。

Let us simply consider the terms "active" and "passive," for example, that dominate everything that was cogitated regarding the relationship between form and matter, a relationship that was so fundamental, and to which each of Plato's steps refers, and then Aristotle's, concerning the nature of things. It is visible and palpable that their statements are based only on a fantasy by which they tried to make up for what can in no way be said (*se dire*), namely, the sexual relationship.

例如，让我们简单地考虑一下“主动”和“被动”这两个术语，它们支配着所有关于形式和质料之间关系的思考，这种关系是如此基本，柏拉图以及亚里士多德的每一步都涉及到这种关系，这种事物的本质。显而易见，他们的陈述只是基于他们的某种幻想，以此他们试图弥合无法被道出(*se dire*)之物，即性关系。

The strange thing is that in this crude polarity that makes

matter passive and form the agent that animates it, something, albeit something ambiguous, nevertheless got through, namely, that this animation is nothing other than the a with which the agent animates what? He animates nothing - he takes the other as his soul.

奇怪的是,在这种粗糙的极性(polarité)中,质料(matter)是被动的,而形式(form)成为了使它有生命(animer)的能动者(agent),有一些东西,虽然是模糊的,流露了出来,也就是说,这个能动者不是别的,就是a,它使什么有生命?它没有激活任何东西——它以他者作为自己的灵魂(âme)。

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Consider what progresses over the course of the ages regarding the idea of a God that is not the God of Christian faith, but that of Aristotle - the unmoved mover, the supreme sphere. The idea that there is a being such that all other beings with less being than it can have no other aim than being the most being they can be, is the whole foundation of the idea of the Good in

²⁴¹ 法语: il prend pour son âme,也可以翻译为“它(错误地)将他人当作自己的灵魂。”

Aristotle's ethics, which I encouraged you to look at in order to grasp the impasses therein. If I base myself now on the inscriptions on the black-board, it is assuredly revealed that it is in the opaque place of jouissance of the Other, of this Other insofar as woman, if she existed, could be it, that the Supreme Being is situated - this Supreme Being that is manifestly mythical in Aristotle's work, this unmoving sphere from which all movements stem, whatever they may be: changes, generations, motions, translations, increases, etc.

思考一下，关于神的概念在各个时代的发展过程中是怎样的，不是基督教信仰的神，而是亚里士多德的神——不动之动者、至高无上的领域。存在着这样一种存在，所有其他的存在都没有别的目的，只是成为他们所能成为的最高存在，这就是亚里士多德伦理学中“善”概念的全部基础，我建议你们都去看看，以便抓住其中的僵局。如果我现在以黑板上的符号为基础，它肯定地揭示了大他者原乐中晦涩难懂的地方。而如果作为女性的大他者，则处在大他者原乐的位置上，那么，她也应在至高存在之所在——用亚里士多德的话来说，这个至高无上的存在显然是神话的，这个静止的领域是所有运动的根源所在，无论它们是什么：变化、产生、运动、转化、增加等等。

It is insofar as her jouissance is radically Other that woman has more of a relationship to God than anything that could have been said in speculation in antiquity following the pathway of that which is manifestly articulated only as the good of man.

正因为她的原乐从更根本上是大他者的,所以其实“女性”(La femme) 与上帝的关系可以说比在古代的思辨中的任何东西都多,她们遵循着被认为只有男人才拥有的善。

The aim of my teaching, insofar as it pursues what can be said and enunciated on the basis of analytic discourse, is to dissociate a and A by reducing the first to what is related to the imaginary and the other to what is related to the symbolic. It is indubitable that the symbolic is the basis of what was made into God. It is certain that the imaginary is based on the reflection of one semblable in another. And yet, a has lent itself to be confused with $S(A)$, below which it is written on the blackboard, and it has done so by means of the function of being. It is here that a scission or detachment remains to be effectuated. It is in this respect that psychoanalysis is something other than a psychology. For psychology is this uneffectuated scission.

我的教学目的——在于追求在分析话语的基础上所能被说出的和阐明的东西——是通过将 a (客体小 a) 还原为与想象 (界) 相关的事物, 而将 A (大他者) 还原为与象征相关的事物²⁴², 从而将两者分隔开来。毫无疑问, 象征是构成神 (fait Dieu)²⁴³ 的基础。可以肯定的是, 想象是基于一个相似物对另一个相似物的反映。²⁴⁴ 然而, a 已经让自己与 S(A) 混淆了, 它被写在黑板上, 它是通过存在作用的中介实现的 (l'intermédiaire de la fonction de l'être)。正是在这里, 一种分裂 (scission, scinder) 或分离 (detachment, décoller) 仍然是有效的。正是在这个方面, 使得精神分析不是心理学。心

²⁴² 法语的 ce qui est de l'imaginaire 和 ce qui est du symbolique 可以更直接地翻译为“什么是想象 (界) 的”和“什么是象征 (界) 的”, 或者是“基于想象 (界) 的东西”。和“什么是基于象征 (界) 的”。

²⁴³ Fait Dieu 也有造神的意思

²⁴⁴ Semblable 通常翻译成“同胞”或“对等物”, 但在拉康的用法中, 它专门指的是两个想象中的他者 (a 和 a') 的镜像, 他们彼此相似 (或者至少在彼此中看到自己)。“同胞”——对应法语中的 "prochain"—指向男人 (不是女人)、成人 (不是孩子), 并暗示着情谊, 而在拉康的作品中, “相似的 (semblable)” 最重要的是唤起了竞争与嫉妒。“对等物”暗示了平行的层次结构, 两个人在其中扮演着相似的象征角色。我的“对等物”也是可以完成或补充我的人, 而我的同类是与我无法区分的人, 与我竞争并篡夺我的角色 (这在强迫症中尤其明显, 在这种情况下, a 和 a' 可能会混淆)。因此, 我更愿意在这里恢复在《哈姆雷特》第五幕第二场第 124 行中发现的现在已经过时的英语“相似的 (semblable)”：“除了在他的镜子里以外, 再也找不到第二个跟他同样的人, 纷纷追踪求迹之辈, 不过是他的影子而已。”

理学就是使这种分裂无效。

3

Now, in order to rest a little, I'm going to allow myself to read to you what I wrote to you a while ago, on what? I wrote from the only place where it is possible to speak of love.

现在为了休息一下，让我读一下我之前写给你们的内容，你们猜猜是关于什么的？我是从唯一可能谈论爱的地方写下这些内容的。

Indeed, people have done nothing but speak of love in analytic discourse. How can one help but sense that, with respect to everything that can be articulated now that scientific discourse has been discovered, it is purely and simply a waste of time? What analytic discourse contributes - and perhaps that is, after all, the reason for its emergence at a certain point in scientific discourse - is that to speak of love is in itself a jouissance.

事实上，人们除了在分析话语中谈论爱之外，什么也没做。人们怎么能不感觉到，既然科学话语已经被发现，就所

有事物都能被阐明而言，这难道不纯粹是浪费时间吗？分析话语的贡献——或许那是它在科学话语的某一点出现的原因——是谈论爱本身就是一种原乐。

That is assuredly confirmed by the tangible effect that saying whatever [comes to mind] - the very watchword of the analysand's discourse - is what leads to the Lustprinzip, what leads to it most directly, without requiring the accession to the higher spheres that constitutes the foundation of Aristotelian ethics.

无论说什么，实际效果肯定证实了这一点[想起 comes to mind]——分析师话语的口号——是通向快乐原则（Lustprinzip）的东西，是最直接地通向它的东西，而不需要进入构成亚里士多德伦理学基础的更高领域。

The Lustprinzip is, in effect, based only on the coalescence of a with S(A).

实际上快乐原则仅基于 a 与 S(A) 的合并。

A is barred by us, of course. That doesn't mean that it

suffices to bar it for nothing to exist thereof. If by $S(\mathbb{A})$ I designate nothing other than woman's jouissance, it is assuredly because it is with that that I am indicating that God has not yet made his exit.

当然，我们禁止（画斜杠）了 \mathbb{A} （Autre 大他者）。这并不意味着它足以禁止它存在。如果我只是用 $S(\mathbb{A})$ 命名了女人的原乐（jouissance de **L**a femme），那肯定是因为我正在用它表明上帝还没有离开。

That is more or less what I wrote for you. What was I, in the end, writing for you? The only thing one can write that is a bit serious - a love letter.

这或多或少是我为你们写的。我到底为你们写了什么？唯一能写的有些正经的东西——一封情书。

I'm one of those people who doesn't give the psychological presuppositions, thanks to which all of that lasted so long, a good reputation. Still, it is hard to see why the fact of having a soul should be a scandal for thought - if it were true. If it were true, the soul could not be spoken except on the basis of what allows a being - speaking being, to call it by its name - to bear what is

intolerable in its world, which assumes that the soul is foreign to it, in other words, phantasmatic. Which considers the soul to be here - in other words, in this world - owing only to its patience and courage in confronting it. That is confirmed by the fact that, up until our time, the soul has never had any other meaning.

我是那种不会给出心理预设的人，多亏了这一切持续了这么长时间，才有了良好的声誉。然而，很难弄清楚为什么拥有灵魂的事实会成为思想的丑闻——如果它是真的的话。如果这是真的，那么灵魂就不能被说出来，除非是基于允许一个存在——言说的存在，以它的名字来称呼它——承受它的世界中本不堪忍受的东西，它假定灵魂是对它陌生的，换句话说，是幻觉的。它认为灵魂在这里——换句话说，在这个世界上——仅仅是因为它在面对它时有耐心和勇气。直到我们这个时代，灵魂从未有任何其他意义这一事实证实了这一点。

It is here that *la language*, *la language* in French must help me out - not, as it sometimes does, by offering me a homonym, like *d'eux* for *deux* or *peut* for *peu*, or this *il peut peu*, which must be there to serve some purpose for us -but simply by allowing me to say that one "*souloves*" (*âme*). I *soulove*, you *soulove*, he

souloves. You see here that we can rely only on writing, especially if we include "I so love soulove."

正是在这牙牙语 (la langue) 里, 法语中的牙牙语能够助我一臂之力——而不是像有时那样, 给我一个同音异义词, 比如他们的 (d'eux) 到两个 (deux) 或可能 (peut) 到很少 (peu) 或是他或许很少 (il peut peu), ²⁴⁵ 它一定对我们来说是为了某种目的而存在的——但是请允许我说一个“灵魂之爱” (souloves/âme) ²⁴⁶。我爱灵魂, 你爱灵魂, 他爱灵魂。你们在这里看到我们只能依靠文字, 特别是我们要加上“我如此热爱灵魂之爱 (I so love soulove) 。”²⁴⁷

The soul's existence can thus be thrown into question (mise en cause) -that's the right term with which to ask whether it's not an effect of love. In effect, as long as the soul souloves the soul (l'âme âme l'ame), sex is not involved. Sex doesn't count here. The elaboration from which the soul results is "homosexual," as is perfectly legible in history.

²⁴⁵ 他 (或它) 无能为力

²⁴⁶ 拉康这里将“爱” (aimer) 和“灵魂” (âme) 结合在一起

²⁴⁷ 法语: "jamais j'âmais" 字面意思是“我从未有灵魂之爱 (soulove) ”, 也可以翻译成“我从未有如此灵魂之爱 (so soulove) ”

因此，灵魂的实存因此会受到质疑 (*mise en cause*) ——这是一个正确的术语，可以用来询问它是否不是爱的一个效果。实际上，只要灵魂爱着灵魂 (*l'âme aime l'âme*)，就不会涉及性。性在这里不算数。灵魂由此产生的是“同人恋” (*hommosexuelle*) (注：这里的 *homme* 指的不是男人，而是无性的人) 的，²⁴⁸这在历史上完全是很明显的。

What I said earlier about the soul's courage and patience in bearing the world is the true warrant (*répondant*) of what makes Aristotle, in his search for the Good, come up with the following - each of the beings in the world can only orient itself toward the greatest being by confounding its good, its own good, with that with which the Supreme Being shines. What Aristotle evokes with the term (*φιλία*), namely, what represents the possibility of a bond (*lien*) of love between two of these beings, can also, manifesting the tension toward the Supreme Being, be reversed in the way in which I expressed it -it is in their courage in bearing the intolerable relationship to the Supreme Being that friends, *φίλοι*, recognize and choose each other. This ethics is manifestly "beyondsex" (*hors-sexe*), so much so that I would like

²⁴⁸ *hommosexuelle* (同人恋) 是人 (*homme*) 和同性恋 (*homosexual*) 两个词的结合

to give it the accent that Maupassant provides by enunciating somewhere in his work the strange term "Horla." The "Beyondsex" (Horsexe) is the man about whom the soul speculated.

我之前所说的，关于灵魂承受世界的勇气和耐心，是亚里士多德在寻求善的过程中提出以下观点的真正保证 (répondant) ——世界上的每一种存在，都只能将自己的善与至高的存在所闪耀的光芒混杂在一起，从而走向至高存在 (Supreme Being, 也就是 a 与 A 和混合)。亚里士多德用友爱 (φιλία, philia) 这个词所表达的，即代表了两个存在之间爱情联系 (lien) 的可能性，而这也可以被我的表达方式所颠倒，表现为对至高存在的张力 (tension) ——正是在他们勇敢地承担着与至高存在的不堪忍受的关系中，朋友们， φίλοι (朋友们)，才相互认识 and 选择。这种伦理显然是“超越-性”的 (horssexe 在性别之外的)，以至于我想用莫泊桑 (Maupassant) 在他的作品中的某个地方用的“Horla”²⁴⁹这个奇怪的词来强调它。“超越-性” (Horsexe) 是灵魂推断出来的人。

²⁴⁹ 居伊·德·莫泊桑的短篇小说《le Horla》可以在居伊·德·莫泊桑全集 (法语 Oeuvres complètes) (Paris: Louis Conard, 1927) 第 18 卷, 3-48 页找到; 英文版见《居伊·德·莫泊桑的生平》(New York: M. Walter Dunne, 1903), 第二卷, 第 1—35 页。

But it turns out that women too are in soullove (amoureuses), in other words, that they soullove the soul. What can that soul be that they soullove in their partner, who is nevertheless homo to the hilt, from which they cannot get away? That can only, in effect, lead them to this final term - and it is not for nothing that I call it as I do - υστερία, as it is said in Greek, hysteria, namely, to play the part of the man (faire l'homme) as I have said, being thus hommosexual or beyondsex themselves - it being henceforth difficult for them not to sense the impasse that consists in the fact that they love each other as the same (elles se mêment) in the Other, for, indeed, there is no need to know you are Other to be there (il n'y a pas besoin de se savoir Autre pour en être).

但事实证明，女人也陷在灵魂之爱之中（amoureuses 恋爱），换句话说，她们爱灵魂。她们在伴侣身上所爱的灵魂究竟是什么，她们伴侣的灵魂是相同性别的，她们却无法摆脱？实际上，那只能将她们引向最后一个术语——我这样称呼它并非是没有道理的——正如希腊语——υστερία，也就是歇斯底里（癔症），即扮演男人（faire l'homme 做男人），²⁵⁰ 正如我所

²⁵⁰ Faire l'homme 的意思是“塑造男人”（例如，把他变成男子汉）和“扮演男人的角色”；这两种意思都可以用英语“构建一个男人”（to constitute a man）来表示。

说, 她们自己因此成为同人恋的或超越-性的——往后她们很难不觉察到她们在大他者中同样爱着彼此这一事实所构成的僵局 (elles se mêment)²⁵¹, 因为其实, 不需要知道你是大他者, 你也会置身其中 (you are Other to be there) (il n'y a pas besoin de se savoir Autre pour en être)。

So that the soul may come into being, woman is differentiated from it right from the beginning. She is called woman (on la dit-femme) and defamed (dif-fame). The most famous (fameux) things that have come down to us about women in history are, strictly speaking, what one can say that is infamous (infamant). It is true that she retains the honor of Cornelia, the mother of the Gracchuses. There's no need to speak of Cornelia to analysts, who hardly ever think of her, but speak to them of any old Cornelia and they'll tell you that it won't be very good for her children, the Gracchuses (Gracques) - they'll tell whoppers (craques) until the end of their existence

²⁵¹ 这个新词表达是基于“法语：他们彼此相爱 (elles s'aiment) ——“他们爱自己或彼此”——和法语：相同 (même), 在这个语境中意思是相同的。这句话似乎在暗示他们发现自己 (在大他者中) 是相同的, 并且因为他们的相似之处而爱对方, 或因对方而爱自己。句子的最后几个词 pour en être, 也可以翻译为“成为其中的一部分”或“参与其中”。

为了灵魂的产生，女人从一开始就与之被区别开来。她被称为“女人”（on la dit-femme）和被污蔑的（dif-fâme）。²⁵² 严格来说，历史上流传下来的那些关于女性的最著名的（fameux）事情，可以说大都是臭名昭著的（infamant）。²⁵³ 但仍有女性像柯尼利亚——格拉古兄弟之母——一样仍保持着美誉。没必要对分析师提起柯尼利亚（Cornelia），因为他们很少会想到她，但只要跟他们提起任何一个以前的柯尼利亚，他们就会告诉你，这对她的孩子们，对格拉古兄弟（Gracques）没有好处——因为他们会一直说谎话（craques）²⁵⁴。

That was the beginning of my letter, an *âmesement*.

这是我这封信的开头，一个小小的消遣（an *âmesement*）。

Next I made an allusion to courtly love, which appeared at the time at which homosexual *âmesement* had fallen into supreme decadence, in that sort of impossible bad dream known

²⁵² Dit-femme 和 diffâme（污蔑）在法语中是用音异义词；后者还包含 âme，“灵魂”。

²⁵³ Infamant also 也意味这“诽谤”，从音位上讲，fameux 和 infamant 都包含 femme，“女人”。

²⁵⁴ Gracques 与 craques 在法语里读音相近，拉康拿这个来当冷笑话。

as feudalism. At that level of political degeneracy, it must have become perceptible that, for woman, there was something that could no longer work at all.

接下来我提到了宫廷爱情，它出现的时候，同人恋之乐 (homosexual amusement) 已经陷入极度的颓废，处于一种被称为封建主义的不可能的噩梦之中。在这种政治堕落中，人们一定可以察觉到，对于女性来说，有些东西已经完全不起作用了。

The invention of courtly love is not at all the fruit of what people are historically used to symbolizing with the "thesis-antithesis-synthesis." There wasn't the slightest synthesis afterward, of course - in fact, there never is. Courtly love shone as brightly as a meteor in history and afterward we witnessed the return of all the bric-a-brac of a supposed renaissance of stale antiquities. Courtly love has remained enigmatic.

宫廷爱情的出现，根本不是人们历史上习惯用“正—反—合”来象征的结果。当然，后来没有丝毫的综合——事实上从来没有。宫廷爱情在历史中若流星般闪耀，之后我们目睹了所有被认为是过时古董复兴的小玩意儿的回归。宫廷爱情一

直是个谜。

Here there is a little parenthesis - when one gives rise to two (quand un fait deux)_y there is never a return. They don't revert to making one again, even if it is a new one. Aufhebung is one of philosophy's pretty little dreams.

这里有一个插入语——“当(太)一生二，便一去不返”。他们不会再回到一了，即便它是新的一。扬弃 (Aufhebung) 是哲学的小小美梦之一。

After the meteor of courtly love, what relegated courtly love to its original futility came from an entirely different partition. It required nothing less than scientific discourse, that is, something that owes nothing to the presuppositions of antiquity's soul.

在宫廷爱情的流星一闪而过之后，使宫廷爱情跌落到它原来的无用中的是一种完全不同的划分 (partition)。这种划分只是需要科学的话语，也就是说，与古代灵魂的预设无关。

And it is from that alone that psychoanalysis emerged, namely, the objectivization of the fact that the speaking being still

spends time speaking to no avail (*en pure perte*). He still spends time speaking for a purpose that is among the shortest-lived - the shortest-lived, I say, because it is no more than still (*encore*) underway. In other words, it will continue only as long as it takes for it to finally be resolved - that's what we have coming to us - demographically.

正是从这一个方面出发，精神分析出现了，也就是说，言说的存在仍然花时间无用地言说（*en pure perte*），这一事实的客观化。他仍然花时间为一个短暂的目的演讲——我说它是最短暂的，因为它只不过再一次（*encore*）进行这件事。换句话说，只要它最终得到解决，它就会继续下去——这是我们得到的结果——以人口学的方式展示（*demographically*）。

That is not at all what will fix man's relationship with women. It is Freud's genius to have seen that. Freud, what a funny name - Kraft durch Freud, it's a whole platform! It is the funniest leap in the sacred farce of history. One could, perhaps, while this turning point lasts, have an inkling of something that concerns the Other, insofar as woman deals with it.

这根本不能修复男性和女人的关系。弗洛伊德的天才之

处在于他看到了这一点，弗洛伊德，多么有趣的名字—卡夫，达奇·弗洛伊德（注：Kraft durch Freud，也可以理解为从弗洛伊德中获得力量），这是一个完美的舞台！这是历史上神圣闹剧中最有趣的飞跃。当这个转折点持续的时候，而女人（La femme）又参与了其中，人们就可能对一些关于大他者的事情的有所领悟（petit éclair）。

I am providing now an essential complement to something that has already been very clearly seen, but that would be clarified by seeing by what pathways it was seen.

我现在提供的是一个基本的补充，它已经被非常清楚地看到，但这将通过它被看到的路径来澄清。

What was seen, but only regarding men, is that what they deal with is object a, and that the whole realization of the sexual relationship leads to fantasy. It was seen, of course, regarding neurotics. How do neurotics make love? That is the question with which people began. They couldn't help but notice that there was a correlation with the perversions - which supports my a because a is what is there as the cause, whatever the said perversion.

我们所看到的，但仅是关于男人的是，他们处理的是对象 a，并且把性关系的整个实现导向了幻想[S ◇ a]。当然这是关于神经症主体的，神经症主体是怎么做爱的？这是人们开始的问题。他们不由自主地注意到这与倒错是有关联的——这支撑了我的 a，因为何种倒错，a 就是原因。

What is amusing is that Freud at first attributed the perversions to women - see the Three Essays on the Theory of Sexuality. That is truly a confirmation that, when one is a man, one sees in one's partner what one props oneself up on, what one is propped up by narcissistically.

有趣的是，弗洛伊德最初将性倒错归咎于女性——参见《性学三论》。这确实证实了，当一个人是男人的时候，他会从他的伴侣身上看到他支撑自己的东西，他自恋地被其支撑。

But people had the opportunity after that to notice that the perversions, such as we believe we discern them in neurosis, are not that at all. Neurosis consists in dreaming, not perverse acts. Neurotics have none of the characteristics of perverts. They simply dream of being perverts, which is quite natural, for how else could they attain their partner?

但是之后，人们有机会注意到，诸如我们认为我们在神经症中辨别它们的性倒错根本不是那样。神经症在于幻想，而不是做出变态的行为。神经症主体没有性倒错主体的任何特征。他们只在幻想中成为性倒错，这很自然，否则他们怎么能得到他们的伴侣？

People then began to meet perverts - they're the ones Aristode didn't want to see at all costs. There is in them a subversion of behavior based on a savoir-faire, which is linked to knowledge (savoir), knowledge of the nature of things - there is a direct connection between sexual behavior and its truth, namely, its amorality. Put some soul at the beginning of that -âmorality. . . .

然后人们开始发现性倒错——他们是亚里士多德不惜一切代价不想看到的人。其中有一种基于一种“做的知识” (savoir-faire)²⁵⁵的对行为的颠覆，该行为与知识 (savoir)，对事物的本质的知识有关——性行为与其真相，即与其非道德性 (amorality) 之间有着直接的联系。把灵魂放在——道德 (âmorality) 的开头. . . .

²⁵⁵ savoir-faire 的原意是本事，才能，才干，本领

There is a morality - that is the consequence - of sexual behavior. The morality of sexual behavior is what is implicit in (sous-entendu) everything that has been said about the Good.

有一种道德——也就是性行为的后果，性行为的道德性是隐含在（sous-entendu 默示）关于善的一切话语中的。

But endlessly saying good things leads to Kant where morality shows its true colors. That is what I felt I needed to lay out in an article, "Kant with Sade" - morality admits that it is Sade.

但无休止的言说善事会导致康德在道德上显示其真面目。这就是我觉得我需要在一篇文章“康德同萨德”所阐述的内容——道德承认它是萨德。

You can write Sade however you like: either with a capital S, to render homage to the poor idiot who gave us interminable writings on that subject - or with a lower-case s, for, in the final analysis, that's morality's way of being agreeable, and in old French, that is what that means - or, still better, you can write it as cade, since one must, after all, say that morality ends at the level of the id (ça), which doesn't go very far. Stated differently,

the point is that love is impossible and the sexual relationship drops into the abyss of nonsense, which doesn't in any way diminish the interest we must have in the Other.

你可以随心所欲的方式来书写萨德：用大写的 S (Sade)，向可怜在白痴表示敬意，他给了我们关于这个主题的无穷无尽的文章——或者用小写的 s (sade)，因为在最终的分析中，这就是道德令人愉快的方式，在古老的法语中，这就是它（即 sade）的意思²⁵⁶——或者，更好的是，你可以把它写成 çade，因为道德毕竟必须在本我（ça）中结束，这并不遥远。换一种说法，重点是爱是不可能的，性关系落入了谬论的深渊，这在任何方面都不会减少我们对大他者的兴趣。

What we want to know - in what constitutes feminine jouissance insofar as it is not wholly occupied with man, and even insofar, I will say, as it is not, as such, at all occupied with him - what we want to know is the status of the Other's knowledge (son savoir).²¹

我们想知道的是——有什么构成了女性原乐，因为它不

²⁵⁶ 古老的法语形容词 sade，自十六世纪以来就不再使用，意思是“令人愉快的”（指人或事物）。

完全被男人占据，甚至，我会说，因为它根本没有被男人占据——我们想知道大他者的知识的地位（son savoir）。²⁵⁷

If the unconscious has taught us anything, it is first of all that somewhere in the Other it knows (*ça sait*). It knows because it is based precisely on those signifiers with which the subject constitutes himself.

如果无意识教会了我们什么，首先，在大他者的某处，它知道（*ça sait*）。它之所以知道，是因为它正是基于主体用来构成自己那些的能指。

Now that leads to confusion, because it is difficult for whoever soulives not to think that everything in the world knows what it has to do. If Aristotle props up his God with the unmoving sphere on the basis of which everyone must pursue his good, it is because that sphere is supposed to know what is good for it. That is what the break (*faillie*) induced by scientific discourse obliges us to do without.

²⁵⁷ 这里的法语可能意味着“她的知识”，但鉴于女人不是句子的语法主语，并且考虑到前后句子的上下文，“它的知识”似乎更有可能，因此指的是大他者。然而，在前面的章节中，拉康提出了女人对她的享乐了解多少的问题；无论如何，在本节的后面，拉康将对她的认识等同于大他者的认识。

这就导致了混乱，因为对于任何一个“灵魂之爱”者来说都很难不认为，世界上的一切都知道它必须要做什么。如果亚里士多德用不动的领域来支持他的神，每个人都必须在其基础上追求他的善，那是因为那个领域应该知道什么对它来说是善的。这就是科学话语所导致的断裂 (*faillie*)，迫使我们不得不做的。

There is no need to know why - we no longer have any need whatsoever for the knowledge Aristotle situates at the origin. In order to explain the effects of gravitation, we don't need to assume the stone knows where it must land. Imputing a soul to animals makes knowing the act par excellence of nothing other than the body - you see that Aristotle wasn't completely off the wall - except that the body is made for an activity, an *ἐνέργεια*, and that somewhere the entelechy of this body is based on the substance he calls the soul.

不需要知道为什么——我们不再需要亚里士多德所定位的知识的起源。为了解释重力的影响，我们不需要假设石头知道它一定会落在哪里。把灵魂归到动物身上，使认知变得除了身体之外，别无它法——你们可以看到亚里士多德并没

有完全脱离常理——除了身体是为一种活动而生的，一种 *ἐνέργεια* (现实的)，而这个身体的完全实现 (*entelechy*)，在某处，是建立在他称之为灵魂的实体之上的。

Analysis allows for this confusion by restoring the final cause, by making us say that, as concerns everything at least related to speaking beings, reality is like that - in other words, phantasmatic. Is that something that can, in any way whatsoever, satisfy scientific discourse?

分析通过还原最终原因允许这种混淆，通过让我们说，关于所有至少与说话的存在相关的事物，现实就像那样，换句话说，是幻觉的。这是一种，以任何方式，满足科学话语的东西吗？

There is, according to analytic discourse, an animal that happens to be endowed with the ability to speak (*qui se trouve parlant*) and who, because he inhabits the signifier, is thus a subject of it. Henceforth, everything is played out for him at the level of fantasy, but at the level of a fantasy that can be perfectly disarticulated in a way that accounts for the following - that he knows a lot more about things than he thinks when he acts. But

this isn't tantamount to the beginnings of a cosmology.

根据分析话语，有一种动物碰巧被赋予了说话的能力 (*qui se trouve parlant*)，因为他栖居于能指中，所以是能指的主体²⁵⁸。从此以后，一切都是在幻想的层面上进行的，但在幻想的层面上可以以某种方式完全脱节，这说明了以下几点——他知道的事情比他在行动时所想的要多得多。但这并不等于宇宙论的开端。

That is the eternal ambiguity of the term "unconscious." Certainly, the unconscious is presupposed on the basis of the fact that there is, somewhere in the speaking being, something that knows more about things than he does, but this is not an acceptable model of the world. Psychoanalysis, insofar as it derives its very possibility from the discourse of science, is not a cosmology, though it suffices for man to dream for him to see reemerge this immense bric-a-brac, this cluttered storeroom with which he has to make do, which assuredly makes a soul of him, a soul that is occasionally lovable when something is willing to love it.

²⁵⁸ 或“因此受制于它。”

这就是“无意识”一词永恒的模糊性。当然，无意识是预设这样一个事实的基础上的，在言说的存在的某个地方，有一些东西比他知道的更多，但这不是一个可接受的世界模型。精神分析学，就其可能来源于科学的话语而言，并不是一种宇宙论。虽然它足以使人梦想看到这巨大的小摆设重新出现，这杂乱的储藏室使它不得不凑合着用，这无疑使他有了一个灵魂，一个当有什么东西愿意爱它的时候，偶尔是可爱的灵魂。

A woman can, as I said, love in a man only the way in which he faces the knowledge thanks to which (dont) he souloves. But, concerning the knowledge thanks to which (dont) he is, the question is raised on the basis of the fact that there is something, jouissance, regarding which (dont) it is not possible to say whether a woman can say anything about it, whether she can say what she knows about it. (qu'il y a quelque chose dont il n'est pas possible de dire si ce quelque chose - qui est jouissance - elle peut quelque chose en dire, en d'autres termes ce qu'elle en sait.)

正如我所说的，女人爱男人的方式只有他面对知识的方式——他深爱的知识 (savoir dont il « (a)-me ») ²⁵⁹[男性被基

²⁵⁹ 法语：其中 (dont) 是一个多意的代词，可以翻译成多种形式：“其中有”、“由

本幻想所俘获]。但是，关于他“是”的知识 (le savoir dont il « est »), 这个问题在这样一个事实的基础上提出的——男人是不可能说出原乐来的, 但女人能对此(原乐)说出些什么, 也就是说她对此 (原乐) 是知道的。

At the end of today's lecture, I have thus arrived, as always, at the edge of what polarized my subject, namely, whether the question of what she knows about it can be raised. That is no different from the question whether the term she gets off on (dont elle jouit) beyond all this "playing" (jouer) that constitutes her relationship to man - the term I call the Other, signifying it with an A - whether this term knows anything. For it is in this respect that she herself is subjugated (sujette) to the Other, just as much as man.

在今天的讲座结束时，我和往常一样到达了的主题的两极分化的边缘，即是否可以提出她所知道的东西的问题。这与她在所有这些构成她与男人关系“表演”之外所得到的术语——我称之为“大他者”的术语，用 A 表示——是否这个词什么都知道。因为正是在这方面，她自己被大他者征服，就像男人一样。

此”、“哪些”、“谁的”等。

Does the Other know?

大他者知道吗？

There was someone named Empedocles - as if by chance, Freud uses him from time to time like a corkscrew - of whose work we know but three lines, but Aristotle draws the consequences of them very well when he enunciates that, in the end, God was the most ignorant of all beings according to Empedocles, because he knew nothing of hatred. That is what the Christians later transformed into floods of love. Unfortunately, that doesn't fit, because not to know hatred in the least is not to know love in any way either. If God does not know hatred, according to Empedocles, it is clear that he knows less about it than mortals.

有一个叫恩培多克勒斯（Empedocles）的人——弗洛伊德时不时像开瓶器一样的使用他——他的作品只遗留下三行，但亚里士多德很好地借题发挥出许多结论，他阐明，最后根据恩培多克勒斯的观点来看，神是所有生物中最无知的，

因为他对仇恨一无所知。这就是后来基督徒转化为爱的洪流。不幸的是，这不合适，因为一点都不了解仇恨那就也不会以任何方式了解爱。如果按恩培多克勒斯所说，上帝不知道仇恨，那么很明显，他对爱的了解比凡人要少。

The upshot is that one could say that the more a man can believe a woman confuses him with God, in other words, what she enjoys, the less he hates (haie), the less he is (est) - both spellings are intended - and since, after all, there is no love without hate, the less he loves.

结果是，人们可以说一个男人越能相信一个女人把他与上帝混淆，换句话说，把他和她享受（或扮演 jouit）的角色混淆，他恨的 (haie) 就越少，他之所是 (est) 就越少——这两种拼写都是故意为之的²⁶⁰——而既然终究没有没有恨的爱，没有恨，就没有爱。

1973年3月13日

²⁶⁰ 拉康在这里用的 est 和 haie 发音相同。

第八章

Knowledge and truth

知识与真理

HATELOVING (L'HAINAMORATION).

KNOWLEDGE ABOUT TRUTH.

CONTINGENCY OF THE PHALLIC FUNCTION.

FREUD'S CHARITY.

GETTING OFF ON KNOWLEDGE.

THE UNCONSCIOUS AND WOMAN.

Hateloving (爱恨) “L'hainamoration”(爱恨交织)

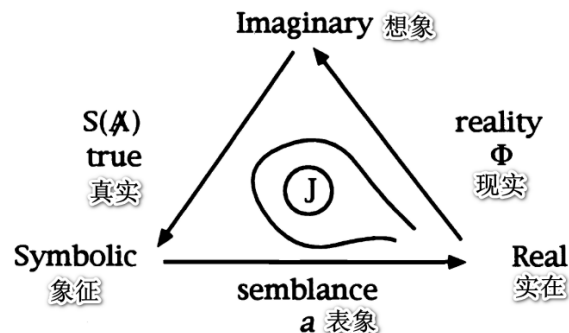
关于真理的知识

菲勒斯功能的偶然性

弗洛伊德的博爱 (CHARITY)

从知识开始

无意识和女人



I would really like it if, from time to time, I had a response, even a protest. I left rather worried the last time, to say the least. It seemed altogether bearable to me, nevertheless, when I reread what I had said - that's my way of saying that it was very good. But I wouldn't be displeased if someone could attest to having understood something. It would be enough for a hand to go up for me to give that hand the floor, so to speak. I see that no one is putting a hand up, and thus I must go on.

我真的希望，你们能够不时有些回应，甚至是反对。至少，上次我离开时很担心。然而，当我重读我所说的话时，我似乎完全可以忍受——这是我说（这些话）的较好方式。但如果有人能证明你们（从中）理解到一些事情的话，我不会不高兴。可以这么说，这就好像只要有手举起来，我就可以让它说话（法语：Il suffirait qu'une main se lève pour qu'à cette main, si je puis dire, je donne la parole.）。但我看到没有人举手，因此我必须继续说下去。

is the depth (relief) psychoanalysis was able to introduce in order to situate the zone of its experience. It was evidence of good will on its part. If only it had been able to call it by some other name than the bastardized one of "ambivalence," perhaps it would have succeeded better in shaking up the historical setting in which it inserted itself. But perhaps that was modesty on its part.

今天的内容，我想要将它写为“hainamoration”（爱恨交织）。这就是精神分析能够引入的深度（depth, relief）²⁶¹，以定位其经验的区域。这是其良好意愿的证明。如果它能够用别的名字来称呼，而不是用“矛盾心理”（ambivalence）这个拙劣的词语，也许它会更好地改变它所处的历史背景。但这也或许出于它的谦逊。

I mentioned last time that it's no accident Freud arms himself with Empedocles' statement that God must be the most ignorant of all beings, since he does not know hatred. The question of love is thus linked to that of knowledge. I added that Christians transformed God's non-hatred into a mark of love. It is here that

²⁶¹ “Hainamoration”由名词 haine (“恨”)和形容词 énamoré (迷恋)组成。“深度”(Depth)大概不是 relief 最好的翻译；其他可能的翻译包括“轮廓”、“地形”、“地面”、“轮廓”等。

analysis reminds us that one knows nothing of love without hate. Well, if the knowledge (*connaissance*) that has been fomented over the course of the centuries disappoints us, and if today we must overhaul the function of knowledge, it is perhaps because hatred has never been put in its proper place.

我上次提到：弗洛伊德用恩佩多克勒的话武装自己，说上帝因不知仇恨，一定是所有生命中最无知的。这绝非偶然。因此，爱的问题与知识的问题相联系。我补充道，基督徒把上帝的“非恨”变成了爱的标志。正是在这里，精神分析告诉我们，如果一个人不知道恨，那么他对爱也就同样一无所知。好吧，如果几个世纪以来形成的知识 (*connaissance*) 让我们失望，如果今天我们必须革新 (*rénover*) 知识的功能，那可能是因为仇恨从来没有被放在适当的位置。

True, that doesn't seem to be the most desirable thing to mention. That's why I ended last time with the sentence, "One could say that the more a man believes a woman confuses him with God, in other words, what she enjoys," recall the schema I presented last time, "the less he hates," and simultaneously, "the less he is," in other words, in this business, "the less he loves." I wasn't too happy about having ended on that note, which is

nevertheless a truth. That is why today I will examine once more in what respect the and the real apparently get confused.

没错，这似乎不是什么最值得一提的事情。这就是为什么我最后一次以这样一句话结尾：“一个男人越相信一个女人把他与上帝（也就是她所享受（扮演）的角色）混淆，”回想一下我上次提出的图示，“他越不恨（她）”，同时，“他越不是（上帝）”，换句话说，在这过程中，“他越不爱。”²⁶²我对以这个结论结束感到不太高兴，尽管这是事实。这就是为什么今天我将再次检验一下真实(true, vrai)和实在(real, réel)在哪些方面被明显混淆了。²⁶³

"The true aims at the real" - that statement is the fruit of a long reduction of pretensions to truth. Wherever truth presents itself, asserts itself as if it were an ideal that could be based on speech, it is not so easily attained. If analysis rests on a presumption, it is that knowledge about truth can be constituted on the basis of its experience.

“真实旨在实在”（The true aims at the real）——这句话

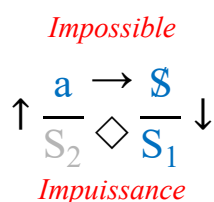
²⁶² 拉康稍微改变了他上次的表述。

²⁶³ 这里的法语“se confond”也可以翻译为“重叠”（overlap）

是长期以来还原对于真理的虚饰的结果。无论真理出现在什么地方，只要它声称自己是一个可以建立在言语基础上的理想，²⁶⁴它就不那么容易实现。如果分析需要基于一种假设，那就是关于真理的知识可以在分析经验的基础上建立起来。

In the little writing (gramme) I gave you of analytic discourse, a is written in the upper left-hand corner, and is supported by S₂, in other words, by knowledge insofar as it is in the place of truth. It is from that point that it interrogates S, which must lead to the production of S₁ that is, of the signifier by which can be resolved what? Its relation to truth.

在我给你们的分析师话语的小文章 (gramme) 中，a 写在左上角，由 S₂，也就是在处真理的位置上的知识所支撑。正是从这一点上，它质询 S²⁶⁵，而这必然导致 S₁，也就是能指的产生。但通过它能化解什么？它与真理的关系。



²⁶⁴ 或者“一个言语基础上的理想可以成为媒介（或道具 prop）”

²⁶⁵ 这里的“it”似乎是指 a，但在语法上可以指 S₂ 或 knowledge。

Truth, let us say, to go right to the quick, is originally ἀλήθεια, a term about which Heidegger speculated extensively. Emet, the Hebrew term, is, like every term for truth, of juridical origin. Even in our times, a witness is asked to tell the truth, nothing but the truth, and, what's more, the whole truth, if he can - but how, alas, could he? We demand of him the whole truth about what he knows. But, in fact, what is sought - especially in legal testimony - is that on the basis of which one can judge his jouissance. The goal is that jouissance be avowed, precisely insofar as it may be unavowable. The truth sought is the one that is unavowable with respect to the law that regulates jouissance.

真理，让我们直截了当地说，最初是 ἀλήθεια（无蔽，真理），海德格尔对这个真理进行了广泛的思考。“Emet”这个希伯来文术语，和每一个术语一样，都有法律上的渊源。即使在我们这个时代，证人也被要求说出真相（真理 vérité），除了真相什么也别提。更重要的是，整个真相（toute la vérité），如果他能——但是，唉，他能说出来吗？我们询问他所知道的全部真相。但事实上，所寻求的——特别是在法律证词中

——一个人可以据此判断自己的原乐²⁶⁶。其目标仍是为了承认 (avowed) 原乐，尤其是在无法避免的情况下。真理的寻求的是用律令 (law) 来规范不可告人 (unavowable) 的原乐。

It is also in that sense that, in Kant's terms, the problem is raised of what a free man should do when one proposes to him all the jouissances if he denounces the enemy who the tyrant fears is disputing his jouissance. From the imperative that nothing pathetic should dictate testimony, must we deduce that a free man ought to tell the tyrant the truth, even if that means delivering the enemy or rival into the tyrant's hands by his truthfulness? The reservations sparked in all of us by Kant's answer, which is affirmative, stem from the fact that the whole truth is what cannot be told. It is what can only be told on the condition that one doesn't push it to the edge, that one only half-tells (mi-dire) it.

也正是在这个意义上，用康德的话来说，问题总是出现在这样的情况下——一个暴君给一个自由的人提出这样的条件：如果他敢去谴责在扰乱暴君的原乐的人的话，暴君就会给他提供一切的原乐时，他会做什么？从没有什么可悲的

²⁶⁶ Ce qu'il en est de sa jouissance 的字面意思是“事物如何与他的原乐共存”，或“他的原乐的状态或状况”

²⁶⁷东西可以规定证词这点来看，我们是否必须推断一个自由的人应该告诉暴君真相，即使这意味着他诚实地将敌人或对手交到暴君手中？康德的回答引发了我们所有人的疑惑，这是肯定的，源于这样一个事实，即整个真理 (*toute la vérité*) 是不可说的。只有不把其逼至边缘，真理才可被“半说”（说出一半） (*mi-dire*)。

Yet another thing restrains (*ligote*) us regarding the status of truth: the fact that *jouissance* is a limit. This is related to the very structure that was evoked by my "quadripodes" at the time at which I constructed them for you - *jouissance* is questioned (*s'interpelle*), evoked, tracked, and elaborated only on the basis of a semblance.

还有一件事限制了我们关于真理的地位：事实上，原乐是一个限度。这与我为你们构建四边形时，我的“四边形”所唤起的结构有关——原乐被质询 (*s'interpelle*)，被唤起，被追踪，并且仅在表象的基础上被阐述。

Love itself, as I stressed last time, is addressed to the semblance. And if it is true that the Other is only reached if it attaches itself (*qu'à s'accoler*), as I said last time, to a, the cause

²⁶⁷ 康德意义上的“可悲”，即对一个人或一个事物的情感依恋。

of desire, then love is also addressed to the semblance of being. That there-being is not nothing. It is attributed to (supposé à) that object that is a.

正如我上次强调的那样，爱本身是针对表象的。如果真的像我上次说的那样，只有当大他者自我依附 (qu's'acoler) 时，它才真正抵达 a，这个欲望的成因，那么爱也是针对存在的表象的。这个存在不是无²⁶⁸。它归因的 (supposé á)²⁶⁹ 那个客体即 a。

Shouldn't we find anew here the trace that, insofar as such, it (cor)responds to some imaginary? I have expressly designated that imaginary as I (l'I), isolated here from the term "imaginary." It is only on the basis of the clothing of the self-image that envelops the object cause of desire that the object relationship is most often sustained - that is the very articulation of analysis.

我们不应该在这里重新找到这样的痕迹吗？就其本身而言，它对应于某些想象（界）的事物？我已经明确地将想

²⁶⁸ 这里的法语，cet être-là，字面意思是“在那里的存在”或“刚才提到的存在”，也借用了法语中此在的术语：être-là，“在那里”。最后一句中的 Qu's'acoler 也可以被理解为“如果一个人依附于自己”。

²⁶⁹ Supposa á 从字面上可以翻译为“在中假设”或“在中预设”。

象 (*i*-maginaire) 表达为 $l'i$, *i* 与“想象的” (imaginaire) 一词隔离开来。只有在包裹欲望的客体成因的自理想像的外衣的基础上, 客体的关系²⁷⁰才能被维持——这就是分析的表达。

The affinity of a to its envelope is one of the major conjunctions put forward by psychoanalysis. To me it essentially introduces a point about which we must be suspicious.

a 对其外壳 (envelope) 的密切关系是精神分析提出的主要结合之一。对我来说, 这基本上引出了一个我们必须怀疑的问题。

This is where the real distinguishes itself. The real can only be inscribed on the basis of an impasse of formalization. That is why I thought I could provide a model of it using mathematical formalization, in as much as it is the most advanced elaboration we have by which to produce signifierness. The mathematical formalization of signifierness runs counter to meaning - I almost said "à contre-sens." In our times, philosophers of mathematics say "it means nothing" concerning mathematics, even when they

²⁷⁰ Rapport objectal (客体的 (客体性的) 的关系) 与法语中关于客体关系 (客体之间的关系) 的常用术语 relation d'objet 不同。

are mathematicians themselves, like Russell.

这就是实在将自身区分开来的地方。因为实在[不可能性]只能在形式化的僵局的基础上被书写。这就是为什么我认为我可以用数学公式来为它搭建模型，因为这是我们用来生产能指性阐述的最深入的方式。能指的数学公式与其意义背道而驰——我几乎说出了“à contre-sens”。²⁷¹在我们这个时代，数学哲学家，即使当他们自己是数学家的时候，比如罗素，也认为数学“没有任何意义”。

And yet, compared to a philosophy that culminates in Hegel's discourse - a plenitude of contrasts dialectized in the idea of an historical progression, which, it must be said, nothing substantiates for us - can't the formalization of mathematical logic, which is based only on writing (l'écrit), serve us in the analytic process, in that what invisibly holds (retient) bodies is designated therein?

然而，与在黑格尔的论述中达到顶峰的哲学相比——在历史进程的概念中辩证地形成了大量的对比，必须说，我们没有任何证据（认为说）——因为其中指定了无形地保持

²⁷¹ Contre-sens 字面意思是“反方向”、“反潮流”等。；比喻的意思是指“矛盾”

(retient) 身体的东西 (« ça »), 所以仅仅基于书写 (l'écrit) 的数理逻辑的形式化不能在分析过程中为我们服务,

If I were allowed to give an image for this, I would easily take that which, in nature, seems to most closely approximate the reduction to the dimensions of the surface writing (l'écrit) requires, at which Spinoza himself marveled - the textual work that comes out of the spider's belly, its web. It is a truly miraculous function to see, on the very surface emerging from an opaque point of this strange being, the trace of these writings taking form, in which one can grasp the limits, impasses, and dead ends that show the real acceding to the symbolic.

如果我被允许为这一点提供一个图像 (image), 我能很容易地从自然界的任何地方得到它, 这似乎最接近表面书写 (l'écrit) 所要求的维度, 甚至斯宾诺莎自己会对此感到惊讶——从蜘蛛的腹部, 蜘蛛网中产生的文字作品。这是一个真正神奇的功能, 从这个奇怪的存在的一个不透明点的表面上, 看到这些作品形成的痕迹, 在这些痕迹中, 我们可以把握到极限、僵局和绝境, 这些都表明了实在对象征的侵入。

That is why I do not believe that it was in vain that I

eventually came up with the inscriptions (l'écriture) a , the $\$$ of the signifier, A , and Φ . Their very writing constitutes a medium (support) that goes beyond speech, without going beyond language's actual effects. Its value lies in centering the symbolic, on the condition of knowing how to use it, for what? To retain a congruous truth - not the truth that claims to be whole, but that of the half-telling (mi-dire), the truth that is borne out by guarding against going as far as avowal, which would be the worst, the truth that becomes guarded starting right with (dès) the cause of desire.

这就是为什么我不相信我提出书写 (l'écriture) a [主人话语: $a \diamond \$$ (话语 (parole) 的作用)] 及能指的 $\$$ (被画杠的主体) [癡症话语: $S_2 \diamond a \rightarrow S(A)$ (语言的作用)], A (大他者) 和 Φ (菲勒斯) [分析话语: $S_1 \diamond S_2$ (书写的的作用)] 是徒劳的。

$$H: S_2 \diamond a \rightarrow S(A)$$

$$M: a \diamond \$ \rightarrow a$$

$$A: S_1 \diamond S_2 \rightarrow \Phi$$

他们的书写本身就构成了一种媒介 (medium/法: support), 超越了言语, 超越了语言的实际效果。它的价值在

于以符号为中心，在知道如何使用它的条件下，为了什么？
为保留²⁷²一个一致的真理——1.不是声称整全（tout）的真理，而是真理的半说（mi-dire）。2.真理是通过防止被完全公开（avowal）而被证实的，公开的真理是最糟糕的。3.真理是从对欲望的成因（a）的保护中产生的。真理假定（présume）这个欲望，并将其铭刻于躯体的偶然性中（分析假设欲望是建立在躯体偶然性的基础上的）。

2

Let me remind you what I base this term "contingency" on. The phallus - as analysis takes it up as the pivotal or extreme point of what is enunciated as the cause of desire - analytic experience stops not writing it. It is in this "stops not being written" (ne cesse pas de s'écrire) that resides the apex of what I have called contingency.

让我提醒你们，我是将“偶然性”这个术语建基于什么之上的。（是建基在）菲勒斯——当分析把它作为被阐明为欲望成因的关键或极 endpoint 时——分析经验就会停止去写它（stops

²⁷² Retenir 可以表示“持有”、“保留”、“保持”、“保有”、“携带”、“接受”等，以及“保存”、“检查”、“保住”、“留存”等。

not writing it)。正是在这个“不停止被写出”（不停止地写出自身）（ne cesse pas de s'écrire）²⁷³中，存在着我所说的偶然性的顶点。

Analytic experience encounters its terminus (terme) here, for the only thing it can produce, according to my writing (gramme), is S_1 . I think you still remember the clamor I managed to stir up last time by designating this signifier, S_1 as the signifier of even the most idiotic jouissance - in the two senses of the term, the idiot's jouissance, which certainly functions as a reference here, and also the oddest jouissance.

分析经验在这里遇到了它的终点 (terme)。因为根据我的公式 (gramme)，它唯一能产生的是 S_1 。我想你们还记得我上次通过指定这个能指， S_1 这个作为最愚蠢的原乐的能指——在这个术语的两种意义上，傻子的原乐，它当然在这里起到了指涉的作用 (reference)，同时也是最古怪 (奇特) 的原乐。²⁷⁴

The necessary is introduced to us by the "doesn't stop" (ne

²⁷³ S'écrire 可以不那么习惯地翻译为“写出自己”或“写出自身”

²⁷⁴"idiot"的希腊词根 ιδιοτητες 的意思是“特别的”(particular)或“奇特的”(peculiar)

cesse pas). The "doesn't stop" of the necessary is the "doesn't stop being written" (ne cesse pas de s'écrire). Analysis of the reference to the phallus apparently leads us to this necessity.

就是在这个“不停止被写出”的顶端中，存在着我所说的“必然性”²⁷⁵。我所称的必然性，与不可能性相对立，因此必要性就是“不停止”（doesn't stop, ne cesse pas），“不停止”的必然性也就是“不停止被写出”。对菲勒斯指涉的分析显然使我们认识到这一必要性（necessity）。

The "doesn't stop not being written," on the contrary, is the impossible, as I define it on the basis of the fact that it cannot in any case be written, and it is with this that I characterize the sexual relationship - the sexual relationship doesn't stop not being written.

相反，“不停止被写出”是不可能的，因为我定义它是基于这样一个事实，即它在任何情况下都不能被写出，正是基于这一点，我描述了性关系——性关系只会不停地被写出。

²⁷⁵ 拉康在这里产生了笔误，他在一开始把必然性写成了偶然性，翻译时直接将此笔误改正

Because of this, the apparent necessity of the phallic function turns out to be mere contingency. It is as a mode of the contingent that the phallic function stops not being written. What submits the sexual relationship to being, for speaking beings, but the regime of the encounter is tantamount to contingency. It is only as contingency that, thanks to psychoanalysis, the phallus, reserved in ancient times to the Mysteries, has stopped not being written. Nothing more. It has not entered into the "doesn't stop," that is, into the field on which depend necessity, on the one hand, and impossibility.

因此，菲勒斯功能表面上的必要性只是偶然的。它作为偶然性的一种模式，即菲勒斯功能不停地被写出。对于言说的存在而言，使性关系和遇见的机制（the regime of the encounter）服从于存在的，是偶然性。通过精神分析，我们才能知道，菲勒斯只有作为偶然性才能在古代一直保留着神秘色彩，它必须被不停地书写。其中没有什么更多的意义。它没有进入“不停止”（的领域），也就是说，进入一方面依赖于必要性，另一方面依赖于不可能性的领域。²⁷⁶

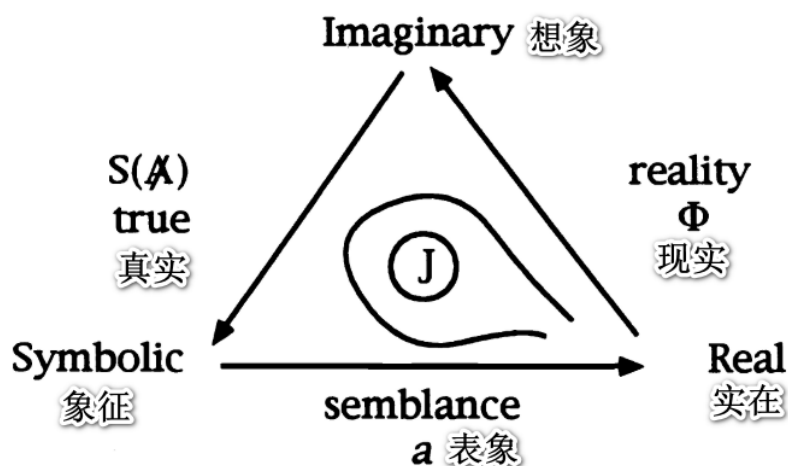
²⁷⁶ 我在“不可能性”之前省略了两个词，加上了 *haut*，这两个词相当模糊，可以表示为“更高”或“高于那个”（好像拉康指的是一个图表），或“在那个之前”或“在那个之前”。

The true thus attests here that by making us beware the imaginary, as it does, it has a lot to do with "a-natomy."

因此，真理在这里证明，通过让我们意识到想象界，正如它所做的那样，它与“a-natomy”（解剖学）有很大关系。

It is, in the final analysis, from a depreciatory perspective that I contribute the three terms I write as a, S(A), and Φ . They are written on the triangle constituted by the Imaginary, the Symbolic, and the Real.

在最后的分析中，从贬损的角度来看，我贡献了我写的三个术语：a、S(A)和 Φ 。它们写在由想象、象征和实在组成的三角上。



To the right is the scant reality (peu-de-réalité) on which the pleasure principle is based, which is such that everything we are allowed to approach by way of reality remains rooted in fantasy.

1.右边是贫乏的现实 (peu-de-réalité) [Φ], 快乐原则便是基于这种现实, 因此我们可以通过现实的方式接近的一切仍然植根于幻想[$a \diamond S$, 与主人话语相冲突]。

On the other side, what is $S(A)$ but the impossibility of telling the whole truth (tout le vrai), about which I spoke earlier?

2.另一边, $S(A)$ 难道不就是我之前谈到的不可能说出的全部真理 (tout le vrai) 吗?

Lastly, the symbolic, directing itself toward the real, shows us the true nature of object a . If I qualified it earlier as a semblance of being, it is because it seems to give us the basis (support) of being. In everything elaborated on being and even on essence, in Aristotle's work for example, we can see, if we read it on the basis of analytic experience, that object a is what is at stake. Contemplation, for example, Aristotelian contemplation, is based

on the gaze, as I defined it in *The Four Fundamental Concepts of Psychoanalysis*, as one of the four media (supports) that constitute the cause of desire.

3.最后，象征界 (the symbolic)，其自身指向实在，向我们展示了对对象 a 的真实本质。如果我早些时候把它定性为存在的表象，那是因为它似乎给了我们存在的基础 (support)。例如，在亚里士多德的著作中，我们可以看到，如果我们根据分析经验来阅读 (解读) 它，那么对象 a 就是十分关键的 (at stake)。例如，亚里士多德的沉思是基于凝视的，正如我在精神分析的四个基本概念中所定义的那样，它是构成欲望成因的四种媒介 (supports) 之一。

With such a "graphicization" - not to say "graph," because that term has a precise meaning in mathematical logic - we see the correspondences that make the real an open [set] between semblance, a result of the symbolic, and reality as it is based on the concreteness of human life: on what leads men, on what makes them always run headlong down the same pathways, and on what is such that the yet-to-be-born (*encore-à-naître*) will never yield anything but *l'encorné*.

有了这样一种“图形化”(graphicization)——不说“图形”(graph), 因为这个术语在数理逻辑中有着精确的含义——我们看到了对应关系(correspondences)使实在在表象之间产生了一个开口(ouvert), 这个表象(semblance)是象征符号(导致)的结果, 而现实(la réalité)则是基于人类生活的具体性: 1.是什么引导人们, 2.是什么使他们总是沿着同一条道路前进, 3.而在什么样的情况下, “尚未出生的”(encore-à-naître)将永远不会产生任何东西, 除了 l'encorné²⁷⁷。

On the other side we have a. Being on the right path, overall, it would have us take it for being, in the name of the following - that it is apparendy something. But it only dissolves (se résout), in the final analysis, owing to its failure, unable, as it is, to sustain itself in approaching the real.

另一方面, 我们有 a。总的来说, 在正确的道路上, 它会让我们以下面的名义接受它: 它显然是某物。但是, 归根结底, 由于它的失败, 它只能在最后的分析中消解(se résout), 它无法维持自己接近实在的状态。

²⁷⁷Uencorneé 是“有角的人”, 指的是被欺骗的人: 戴绿帽子的人。Uencore-né (“the reborn”) 是一个谐音。

The true, then, of course, is that. Except that it is never reached except by twisted pathways. To appeal to the true, as we are often led to do, is simply to recall that one must not make the mistake of believing that we are already at the level of semblance (*dans le semblant*). Before the semblance, on which, in effect, everything is based and springs back in fantasy, a strict distinction must be made between the imaginary and the real. It must not be thought that we ourselves in any way serve as a basis for the semblance. We are not even semblance. We are, on occasion, that which can occupy that place, and allow what to reign there? Object a.

当然，真实就是这样。除非通过扭曲的路径，否则它永远无法到达。正如我们经常被引导去做的那样诉诸真实，只是要记住人不能错误地认为我们已经达到了表象层面 (*dans le semblant*)。事实上，在表象之前，一切事物都是以其为基础并在幻想中重现的，(因此) 必须严格区分想象和实在，决不能认为我们自己以任何方式作为表象的基础。我们自己甚至都不是表象。有时，我们是能够占据那个地方的人，并允许什么统治那个地方?——对象 a。

Indeed, the analyst, of all [those whose] orders of discourse

are sustained currently (actuellement) - and that word is not nothing, provided we give "action" its full Aristotelian meaning - is the one who, by putting object a in the place of semblance, is in the best position to do what should right fully (juste) be done, namely, to investigate the status of truth as knowledge.

事实上，分析师，在（这些人的）所有目前的话语秩序得到维持的人中——如果我们赋予“行动”其亚里士多德式的全部含义，那么这个词并非什么都不是——是这样一个人²⁷⁸，他通过把对象 a 放在表象的位置，使自己处于最好的位置并去做应该做的最正确 (juste) 的事，即调查 (质疑) 作为真理的“知识” (savoir) 的地位。

3

What is knowledge? It is strange that, prior to Descartes, the question of knowledge had never been raised. Analysis had to come onto the scene before this question was raised afresh.

什么是知识？奇怪的是，在笛卡尔之前，知识的问题从

²⁷⁸ 这句话中有一个语法结构问题，拉康将分析师比作一个人，而不是分析话语，将其与其他话语秩序进行比较。

未被提出过。在重新提出这个问题之前，必须对此进行分析。

Analysis came to announce to us that there is knowledge that is not known, knowledge that is based on the signifier as such. A dream does not introduce us into any kind of unfathomable experience or mystery - it is read in what is said about it, and one can go further by taking up the equivocations therein in the most anagrammatic sense of the word ["equivocations"]. It is regarding that aspect of language that Saussure raised the question whether the strange punctuation marks he found in the saturnine verses were intentional or not. That is where Saussure was awaiting Freud. And it is where the question of knowledge is raised afresh.

分析告诉我们，有一种未知的知识，这种知识是基于能指本身的。梦并不会把我们带入任何深不可测的经历或神秘之中——它是从人们对它的描述中被解读出来的[癡症话语]。我们可以更进一步，从最语法化的意义上研究其中的歧义["equivocations"]。正是关于语言的这一方面，索绪尔提出了一个问题，即他在《土星诗集》中发现的奇怪标点符号是否是有意的 (intentional)。这就是索绪尔等待着弗洛伊德的地方。这就是需要重新提出关于知识的问题的地方。

If you will excuse me for borrowing from an entirely different register, that of the virtues inaugurated by the Christian religion, there is here a sort of belated effect, an offshoot of charity. Wasn't it charitable of Freud to have allowed the misery of speaking beings to say to itself that there is -since there is the unconscious - something transcendent, truly transcendent, which is but what the species inhabits, namely, language? Wasn't there, yes, charity in the fact of announcing the news that his everyday life has, in language, a more reasonable basis than it seemed before, and that there is already some wisdom - unattainable object of a vain pursuit - there?

请原谅我借用了—一个完全不同的领域（语域）（register），即基督教所开创的美德，这里有一种迟来的影响，一个博爱（charity）的分支。自从无意识的出现，弗洛伊德就允许言说的存在的痛苦对自己说，有某种超越的、真正超越的物，而那只是个体（人类）（species）所在的地方，即语言。这难道不是很博爱吗？是的，宣布其日常生活建基于语言之上，（这种说法）确实比以前更合理，并且已经有了一些智慧——一种徒劳追求的无法实现的对象——这难道不是博爱吗？

Do we need this whole detour to raise the question of

knowledge in the form, "What is it that knows?" Do we realize that it is the Other? - such as I posited it at the outset, as a locus in which the signifier is posited, and without which nothing indicates to us that there is a dimension of truth anywhere, a *dit-mansion*, the residence of what is said, of this said (dit) whose knowledge posits the Other as locus. The status of knowledge implies as such that there already is knowledge, that it is in the Other, and that it is to be acquired (*à prendre*). That is why it is related to learning (*fait d'apprendre*).

我们是否需要这整个迂回的过程来提出关于知识的问题，以“什么是知道的？”的形式？我们是否意识到这就是大他者？正如我在一开始就假设它是一个被设定的能指轨迹，没有它，任何东西都不能向我们指出存在一个真理的（言说的）维度（« dit-mansion »），一个 *dit-mansion*（*dit* 的意思是说，*maison* 是屋子，居所；这两个单词的合起来接近 *dimension*，维度），是所说内容的居所，这个所言(*dit*)知识将大他者设定为轨迹。知识的地位本身意味着已经存在着知识，知识存在于另一个世界，并且需要去获得 (*prendre*)。这就是为什么它与学习有关 (*fait d'apprendre*)。

The subject results from the fact that this knowledge must be

learned, and even have a price put on it - in other words, it is its cost that values it, not as exchange but as use. Knowledge is worth just as much as it costs (coûte), a pretty penny (beau-coût), in that it takes elbow grease and that it's difficult. Difficult to what? Less to acquire it than to enjoy it (d'en jouir).

主体的结果来自于这一事实，即这些知识必须被学习，甚至被标价——换言之，是它的成本使其具有价值，不是作为交换，而是作为使用。知识的价值和它的成本一样(coûte)，这是一大笔钱(beau-coût)²⁷⁹，因此它需要润滑（支付）²⁸⁰，而这很困难。难在哪？与其说获得它，不如说是享受它(d'en jouir)。

In the enjoying, the conquest of this knowledge is renewed every time it is exercised, the power it yields always being directed toward its jouissance.

在享乐中，这种对知识的征服每次被运用都会被更新，它所产生的力量总是指向它的原乐。

²⁷⁹ Beau coût 在法语中听起来就像 beaucoup（很多的）。

²⁸⁰ 这部分法语 qu'il faille y mettre de sa peau 也可以翻译为“一个人必须用自己的皮（或皮肤）支付”或“一个人必须用鲜血支付”。

It is strange that it has never been brought out clearly that the meaning of knowledge resides altogether in the fact that the difficulty of its exercise is the very thing that increases the difficulty of its acquisition. That is because, with every exercise of this acquisition, we find anew that there's no point asking which of these repetitions was the first to have been learned.

奇怪的是，从来没有人清楚地指出，知识的意义完全在于这样一个事实，即知识运用的难度正是增加知识习得难度的因素。这是因为，每次练习（运用）这种学到的知识时，我们都会发现，没有必要再问这些重复中的哪一个是最先学会的。

Of course there are things that run and that certainly seem to work like little machines - they are called computers. I am willing to accept the notion that a computer thinks. But that it knows, who would say such a thing? For the foundation of knowledge is that the jouissance of its exercise is the same as that of its acquisition.

当然，有些事物是可以运行的，而且看起来确实像小机器一样工作——它们被称为计算机。我愿意接受计算机能够

思考的概念。但“它知道”，谁会说这样的话？因为知识的基础是，原乐的行使（*exercise*）的与原乐的习得（获得）（*acquisition*）是相同的。

Here we encounter in a sure manner, surer than in Marx's own work, the true nature of use value, since in Marx's work use value serves only as an ideal point in relation to exchange value, to which everything is reduced.

在这里，我们以一种比在马克思自己的作品中更确定的方式遇到了使用价值的真正本质，因为在马克思的作品中，使用价值只是作为与交换价值相关的一个理想点（*point idéal*），一切都被还原成交换价值。

Let us talk about this learned (*appris*) that is not based on exchange. With Marx's knowledge of politics - which is not nothing - one cannot do "commarxe" if you will allow me. No more than one can, with Freud's knowledge, defraud.

让我们谈谈这个不是基于交换的学习（获得）（*appris*）。如果你允许的话，有了马克思的政治知识——这并非什么都不是（*nothing*）——一个人（因此）不能做“马克思-商贩

(*commarxe*)”²⁸¹, 就像一个人有了弗洛伊德 (Freud) 的知识, 就不能欺骗 (*fraude*) 一样。(法语注: [*c’est faire « comme si », c’est user d’un savoir sans l’avoir acquis*]——[这意味着“好像”没有学会就能运用知识])

One has but to look to see that, wherever one does not come by such knowledge (*ces savoirs*) by pounding it into one’s head by tough experience, it falls flat. It can neither be imported nor exported. There is no information that stands up unless it is shaped for use (*formé à l’usage*).

一个人只需看看就知道, 只要一个人不是通过艰苦的经历将这种知识灌进自己的脑袋来获得这种知识 (*ces savoirs*), 那么这种知识就会变得生硬枯燥。它既不能输入也不能输出。除非信息被塑造成可供使用的形式 (*formé à l’usage*), 否则就根本站不住脚。

Thus is deduced the fact that knowledge is in the Other and owes nothing to being except that the latter has borne (*véhiculé*) the letter thereof. From whence it results that being can kill where the letter reproduces, but never reproduces the same, never the

²⁸¹ “商业”与“马克思”的结合。

same being of knowledge.

由此推断出，知识存在于大他者之中，它（知识）不依赖于存在，除了后者（大他者）承载了（véhiculé）知识的文字（letter）外。从那里它的结果是，存在可以抹杀文字再生产之处，但从不再生产相同的（知识），从来没有相同的知识的存在。

I think you must have an inkling now of the function I grant the letter in relation to knowledge. I beg you not to too quickly associate this function with so-called messages, for it makes the letter analogous to a germ cell, which, in the realm of molecular physiology, must be strictly separated from the bodies with respect to which it transmits (véhicule) life and death together.

我想你现在一定对我授予文字的与知识有关的功能有所了解。我请求你们不要太快地将这个功能与所谓的信息（messages）联系起来，因为它使文字类似于生殖细胞。在分子生理学领域，生殖细胞必须严格地与和它一起传递（véhicule）生死的身体分离。

Marx and Lenin, Freud and Lacan are not coupled in being.

It is via the letter they found in the Other that, as beings of knowledge, they proceed two by two, in a supposed Other. What is new about their knowledge is that it doesn't presume the Other knows anything about it - certainly not the being who constituted the letter there - for it is clearly on the basis of the Other (de l'Autre) that he constituted the letter at his own expense, at the price of his being, which, by God, is not nothing at all for each of us, but not a whole lot either, to tell the truth.

马克思和列宁、弗洛伊德和拉康在存在中不是成对的。正是通过他们在大他者中发现的文字，他们作为知识的存在，在一个假定的大他者中成双地前进[马克思被列宁所解读，弗洛伊德被拉康所解读]。他们的知识的新颖之处在于，这并不意味着大他者知道关于它们（指知识）的任何事物——当然不是指在那里构成文字的存在²⁸²——因为这显然是基于大他者 (de l'Autre)²⁸³，他才能以自己的存在为代价构成文字。天啊，为了言说真理，这个代价对我们每个人来说都并非什么都不是，但也不需要非常多（很多的代价）。

²⁸² 这里的法语，l'être qui y a fait lettre，也可以翻译为“在那里扮演字符角色（或成为字符）的存在。”我的翻译是“它不假设大他者知道它的任何事情”，n'en est pas supposé que l'Autre en sache rien，也可以翻译为“它不假设大他者不知道它的任何事情。”

²⁸³ 或译为“从大他者那里”，我不清楚这里的 il（由“he”表示）指的是什么。

I'm going to tell you a little secret about those beings from which the letter is wrought (*d'où se fait la lettre*). Despite everything people have said, for example, about Lenin, I don't think either hate or love, hainamoration, has ever really killed (*étouffé*) anyone. Don't tell me stories about Mrs. Freud! On that score, I have Jung's testimony. He told the truth. Indeed, that was his flaw - he told nothing but that.

我要告诉你一个小秘密，关于那些创作这些文字的人 (*d'où se fait la lettre*)。尽管很多人都说过类似的话，比如列宁，而我不认为仇恨、爱或爱恨交织，真的扼杀了(*étouffé*)任何人。不要给我讲弗洛伊德夫人的故事！在这方面，我有荣格的证词。他说了实话。事实上，这就是他的缺点——他除了那什么都没说。

Those who still manage to make those kinds of rejections of being are really the ones who partake of scorn (*mépris*). I will make you write it this time, since today I'm having fun, *mépris*. That makes uniprix. We live in the age of supermarkets, so one must know what one is capable of producing, even by way of being.

那些仍然设法对存在做出这种拒绝的人，实际上是那些一同蔑视的人 (mépris)。因为今天我很开心，这次我会让你写“定价错误”(méprix)²⁸⁴。这使得“联合价格”超市 (uniprix) (出现)。我们生活在超级市场时代，因此人们必须知道自己能够生产什么，即使是通过存在的方式。

The hitch is that the Other, the locus, knows nothing. One can no longer hate God if he himself knows nothing - in particular, of what is going on. When one could hate him, one could believe he loved us, since he didn't hate us in return. This is not apparent, despite the fact that, in certain cases, people went at it full speed ahead.

问题是作为轨迹的大他者一无所知。如果一个人自己什么都不知道，尤其是不知道发生了什么，那么他就不能再恨上帝了。当一个人有能力恨上帝时，他也可以相信上帝爱我们，因为上帝没有反过来恨我们。这并不是很明显，尽管一些人在此问题上十分执着。

²⁸⁴ Prix 本身的意思是“价格”，因此 méPrix 的字面意思是“定价错误”。Uniprix (在下一句中) 是一家法国超市的名称，字面意思是“一个价格”或“联合价格”。“超市”(在后面的句子中) 是英文原文。

Lastly, as I come to the end of these discourses that I have the strength to pursue before you, I would like to tell you an idea that came to me, about which I have reflected just a little bit. The misfortune of Christ is explained to us by the idea of saving men. I find, rather, that the idea was to save God by giving a little presence and actuality back to that hatred of God regarding which we are, and for good reason, rather indecisive (mous).

最后，当我还有精力结束这些在你们面前进行的论述时，我想告诉你们我想到的一个想法，关于这个我只思考了一点。基督的不幸是通过拯救人类的想法向我们阐明的。我发现，更确切地说，这个想法是为了拯救上帝，通过让我们对上帝的仇恨有一些存在感（presence）和现实感（actuality），让我们有更充分的理由，不再那么模糊不清（mous）。

That is why I say that the imputation of the unconscious is an incredible act of charity. The subjects know, they know. But all the same, they don't know everything. At the level of this not-everything (pas-tout), only the Other doesn't know. It is the Other who constitutes the not-everything, precisely in that the Other is the part of the not-at-all-knowledgeable (pas-savant-du-tout) in

the not-everything.

这就是为什么我认为无意识的归咎是一种令人难以置信的博爱行为。主体明白，他们知道。但尽管如此，他们并不是无所不知。在并“非全”(pas-tout)的层面上，只有大他者不知道。正是大他者构成了“非全”，确切地说，他者是“非全”中“完全无知的”(pas-savant-du-tout)²⁸⁵的一部分。

Thus, it may momentarily be convenient to make the Other responsible for this, to which analysis leads in the most avowed manner, though no one realizes it: if libido is only masculine, it is only from where the dear woman is whole, in other words, from the place from which man sees her, that the dear woman can have an unconscious.

因此，让大他者对此负责可能暂时是方便的，分析以最公开的方式引导这一点，尽管没有人意识到：如果欲望和力比多只是男性的，那么它只有在亲爱的女性 (dear woman) 那里才是整全的。换句话说，从男人看到她的地方，亲爱的女性才能拥有无意识。

²⁸⁵ 这里的法语也可以翻译为“对整全一无所知”。

And what does it help her do? It helps her, as everyone knows, make the speaking being, who is reduced here to man, speak, in other words - I don't know if you have noticed this in analytic theory - it helps her exist only as mother. She has unconscious effects, but her unconscious - at the limit point at which she is not responsible for everyone's unconscious, in other words, at the point at which the Other she deals with, the Other with a capital O, works in such a way that she knows nothing, because the Other knows even less, given how difficult it is to even maintain its existence - this unconscious, what can we say of it, if not to sustain with Freud that it doesn't leave her sitting pretty?

无意识能帮她做什么？²⁸⁶众所周知，无意识让她说出言说的存在，这个言说的存在在这里被还原为男人。也就是说，我不知道你们在分析理论中是否注意到这一点，言说的存在帮助她只作为母亲存在。她有受到无意识的影响，但她的无意识——她并不负责每个人的无意识的极限点，换句话说，在她处理大他者，这个带着一个大写字母的大他者时，她以一种她一无所知的方式工作着，因为大他者知道得更少，考

²⁸⁶ 法语“a quoiça lui sert”也可以翻译为“它对她有什么好处”或“它为她服务的目的是什么”。

虑到维持它的实存是多么困难——这个无意识，我们能说什么呢，如果不支持弗洛伊德的观点，那就不能让她好好待一边凉快？

The last time, I played (*joué*), as I allow myself to do, on the equivocation, a bit farfetched, between *il hait* (he hates) and *il est* (he is). I enjoy (*jouis*) that equivocation only insofar as I ask whether it is worthy of a pair of scissors. That is precisely what is at stake in castration.

上一次，我在 *il hait* (he hates)“他讨厌”和 *il est* (he is)“他是”之间的模棱两可的、有点牵强的地方，按照我自己的方式玩(*joué*)。我喜欢这种模棱两可的说法，只要我问它是否配得上上一把剪刀。这正是阉割的利害关系。

That being as such may provoke hatred cannot be ruled out. Certainly, Aristotle's whole concern was, on the contrary, to conceive of being as that by which beings with less being participate in the highest of beings. And Saint Thomas succeeded in reintroducing that into the Christian tradition -which is not surprising given that, having spread among the Gentiles, the Christian tradition had necessarily been thoroughly shaped

thereby, the upshot being that one had but to pull the strings for it to work again. But do people realize that everything in the Jewish tradition goes against that? The dividing line (*coupure*) there does not run from the most perfect to the least perfect. The least perfect there is quite simply what it is, namely, radically imperfect, and one must but obey with the finger and the eye, if I dare express myself thus, he who bears the name Jahve, and several other names to boot. The latter chose his people and one cannot go against that.

不能排除这种情况可能引起仇恨。当然，相反地是，亚里士多德的全部关注点是将存在想象成一种存在，通过这种存在，较少的存在参与到最高的存在中。圣托马斯成功地将这一点重新引入了基督教传统——这并不奇怪，因为基督教传统在外邦人中传播，因此必然被重新彻底塑造，结果是，人们不得不为它再次发挥作用而采取行动（暗中操纵）。但是人们是否意识到犹太传统中的一切都违背了这一点吗？那里的分界线（*coupure*）不是从最完美到最不完美。最不完美的地方很简单，也就是说，根本不完美，一个人只能用手指和眼睛服从——如果我敢这样表达我自己的话——他名为 *Jahvè*, (耶和華), 还有其他几个名字²⁸⁷。祂选择了他的人民，

²⁸⁷ 希伯来语旧约中记载的上帝用的是 JWHW, 只记载辅音, 不记元音, 是一

人们不能反对。

Isn't it revealed therein that it is far better to betray him occasionally than to "be-thrate" him (l'être-haïr), the former being what the Jews obviously did not deprive themselves of doing. They couldn't work it out (en sortir) any other way.

这不是揭示了偶尔背叛祂要比“恨”祂 (l'être-haïr) ²⁸⁸好得多吗？前者是犹太人显然没有禁止自己的行为。他们无法以任何其他方式解决这个问题。

On the subject of hatred, we're so deadened (étouffés) that no one realizes that a hatred, a solid hatred, is addressed to being, to the very being of someone who is not necessarily God.

关于仇恨的主体，我们是如此的沉寂（窒息）(étouffés)，以至于没有人意识到一种仇恨，一种牢固的仇恨，是针对存在的，是针对一个不一定是上帝的人的存在。

种避讳，以此表达尊敬（上帝是不可直呼其名的）。后来基督教神学家将 adhonay（上主）一词加入其中拼成了 Jehovah（耶和华）。

²⁸⁸ 拉康在这里将动词“是”和“恨”结合起来，但 Vêtre haër 也可以被称为 le trahir，即“背叛他”。

We remain stuck - and that is why I said that a is a semblance of being -at the level - and it is in that respect that analysis, as always, is a little bit lame - of the notion of jealous hatred, the hatred that springs forth from "jealouissance," the hatred that "sprimages forth" (s'imeageillisse) from the gaze of the little guy observed by Saint Augustine. Augustine is there as a third party. He observes the little guy and, pallidus, the latter pales in observing the conlactaneum suum hanging on the nipple. Fortunately, this [jealouissance] is the first substitute jouissance, according to Freud - the desire evoked on the basis of a metonymy that is inscribed on the basis of a presumed demand, addressed to the Other, that is, on the basis of the kernel of what I called Ding in my seminar, The Ethics of Psychoanalysis, namely, the Freudian Thing, in other words, the very neighbor (prochain) Freud refuses to love beyond certain limits.

我们仍然坚持——这就是为什么我说 a 是存在的表象——在这个层面上——正是在这方面，分析一如既往地有点站不住脚——嫉妒仇恨的概念，源自“jealouissance”（对他人快感的嫉妒）的仇恨，来自于圣奥古斯丁观察到的小家伙（一个小婴儿）的凝视中“sprimages forth” (s'imeageillisse)（突破

图像)²⁸⁹的仇恨。奥古斯丁是作为第三方存在的。他观察了这个小家伙，他面色苍白地凝视挂在乳头上的 *conlactaneum suum* (正在吃奶的其兄弟)²⁹⁰。幸运的是，根据弗洛伊德的说法，这个[*jealouissance*] (对他人快感的嫉妒) 是第一个原乐的替代——在转喻的基础上诱发的欲望，转喻是基于一个假定的指向大他者的需求²⁹¹，也就是说，基于我在《研讨班：精神分析的伦理学》上称之为原物 (*Ding*)，即弗洛伊德的物的概念，换句话说，弗洛伊德拒绝超越一定限度去爱的邻人 (*prochain*)。

The child who is gazed at has it - he has the a. Is having the a the same as being it? That is the question with which I will leave you today.

被凝视的孩子拥有它——他拥有 a。但拥有 a 和成为它

²⁸⁹ *S'imageaillisse* 包含 *S'image* 和 *jaillisse*，似乎暗示着一种从图像中跳出来的东西。

²⁹⁰ 这个脸色苍白的小婴儿出自奥古斯丁《忏悔录》第一卷第七章，是一个关于嫉妒的例子，拉康曾在《精神分析中的攻击性》一文中进一步阐释。

²⁹¹ 这里的法语可以用许多不同的方式翻译，因为重复的三个词的模糊性：*le désir évoqué d'une métonymie qui s'inscrit d'une demande supposée, adressée à l'Autre, de ce noyau...* (对转喻的唤起欲望，是对这个核心的一个假定的请求的一部分...) 我已经三次翻译为“on the basis of (基于)”的内容可以被“from”、“by”、“of”或“due to”替换。第三个 *de* 也可以理解为与 *demande* 相关，因此建议翻译为“一个假定的需求，针对另一个内核.....”*Noyau* (内核) 也可以翻译为“nucleus”或“core”。

是一样的吗？这就是我今天要留给你们的问题。

1973年3月20日

补充

Beginning of the next class: THE LINGUIST'S POSITION.

下节课的序言：语言学家的立场

I hardly ever talk about what comes out when it is something by me, especially since I generally have to wait so long for it that my interest in it wanes. Nevertheless, it wouldn't be bad for next time if you read something I entitled "L'Étourdit" that begins with the distance there is between the saying (dire) and the said (dit).

我几乎从不谈论我说的某些东西会有什么结果，尤其是因为我通常不得不等待太久，以至于我对它的兴趣减弱。尽管如此，如果你下次读到我写的“L'Étourdit”这篇文章，那篇文章以说的（dire）和所说的（dit）之间的距离来展开论述，那对你们来说也不错。

The fact that being may reside only in what is said (Qu'il n'y

ait d'être que dans le dit) is a question I'll leave open. It is certain that nothing is said but of being (il n'y a du dit que de l'être), yet that does not imply the inverse. On the contrary, and this is something I have said (mon dire), the unconscious is only on the basis of what is said (il n'y a de l'inconscient que du dit). We can deal with the unconscious only on the basis of what is said, of what is said by the analysand. That is a saying (dire).

事实上，存在可能只存在于所说（Qu'il n'y ait d'être que dans le dit）之中，这是一个留待我解决的问题。可以肯定的是，除了存在什么都没有被所说（il n'y a du dit que de l'être），但这并不意味着可以将其反转。相反，这是我说过的（mon dire），无意识只建立在所说的基础上的（il n'y a de l'inconscient que du dit）。我们只能根据被分析者所说的话来处理无意识。这是正在说的（dire）。

How to say it? That is the question. One cannot speak any old which way, and that is the problem of whoever inhabits language, namely, all of us.

怎么说呢？这就是问题所在。谁都无法说出往昔，这是活在语言中的人，即我们所有人的问题。

That is why today - regarding the gap I wanted to express one day by distinguishing what I do here from linguistics, the former being linguistricks - I asked someone, who to my great appreciation was willing to grant my request, to come today to tell you how things stand currently from the linguist's position. No one is better qualified than the person I present to you, Jean-Claude Milner, a linguist.

这就是为什么今天——关于这个差距，有一天我想通过区分我在这里所做的事情和语言学来表达，前者是语言学家——我今天请了一个人来告诉你们，从语言学家的立场来看，目前的情况如何，我非常感谢他愿意同意我的请求。没有人比我现在介绍给你们的语言学家让·克洛德·米尔纳更合格。

End of the class: thank-you's.

课程结束：谢谢。

I don't know what I can do in the quarter of an hour that remains. I will take an ethical notion as my guide. Ethics, as perhaps can be glimpsed by those who heard me speak about it

formerly, is closely related to our inhabiting of language, and it is also - as a certain author whom I will mention another time has laid it out - in the realm of gestures. When one inhabits language, there are gestures one makes, greeting (salutation) gestures, prostration gestures on occasion, and gestures of admiration when it is a question of another vanishing point (point de fuite) - beauty. That implies that things go no further. One makes a gesture and then one conducts oneself like everyone else, namely, like the rest of the riffraff (canailles).

我不知道在剩下的一刻钟里我能做什么。我将以伦理观念为指导。伦理，正如以前听过我谈论它的人可能会看到的那样，伦理与我们对语言的理解密切相关，而且正如我在下次将提到的某位作者所阐述的那样，伦理也属于肢体语言的领域。当一个人居住在语言中时，他会做出手势、问候（敬礼）手势、有时会做出跪拜的姿势，当遇到另一个消失点（point de fuite），即遇到美时，会做出钦佩的姿势。这意味着事物没有走的更远。一个人做一个姿势，然后像其他人一样行事，也就是说，像其他的流氓（canailles）一般。

Nevertheless, there are gestures and then there are gestures. The first gesture that is literally dictated to me by this ethical

reference must be that of thanking Jean-Claude Milner for what he has told us concerning the present state of the fault line (*faille*) that is opening up in linguistics itself. That justifies perhaps a certain number of behaviors that we perhaps owe -I'm speaking for myself - only to a certain distance we were at from this science on the rise, when it believed that it could become a science. It was truly urgent for us to obtain the information we have just received. Indeed, it is very hard not to realize that, regarding analytic technique, if the subject sitting across from us doesn't say anything, it is a difficulty concerning which the least one can say is that it is altogether unusual (*spéciale*).

然而，先有“姿势”，再有姿势。这种伦理参考向我传达的这第一个“姿势”必须要感谢让·克洛德·米尔纳，他告诉了我们关于语言学本身出现的断层 (*faille*) 的现状。这或许证明了我们所欠的某些行为可能是合理的——我是代表我自己说的——只有在我们与这门正在兴起的科学保持一定距离的时候，它才相信这门科学能够成为一门科学。我们确实迫切需要获得刚刚收到的信息。事实上，很难不意识到，关于分析技术，如果坐在我们对面的主体什么都不说，那么这是一个困难，至少有人可以说这是完全不同寻常的 (*spéciale*)。

What I put forward, by writing *lalangue* [la language] as one word, is that by which I distinguish myself from structuralism, insofar as the latter would like to integrate language into semiology - and that seems to me one of the numerous lights Jean-Claude Milner shed on things. As is indicated by the little book that I had you read entitled *The Title of the Letter*, what is at stake in everything I have put forward is the sign's subordination with respect to the signifier.

通过我所写的“牙牙语”[la language]一词，我提出了一个区别于结构主义的概念，因为结构主义希望将语言整合到符号学中——在我看来，这是让·克劳德·米尔纳对事物的众多启发之一。正如我让你们读的那本名为《文字的标题》的小书所指出的那样，我所提出的一切都关系到符号相对于能指的从属关系。

I must also take the time to render homage to Recanati who, in his intervention, certainly proved to me that I had been heard (entendu). This can be seen in all the cutting-edge questions he raised - they are, in a sense, the questions for which I have the rest of the year to provide you with what I now have by way of a response. The fact that he ended on the question of Kierkegaard

and Régine is absolutely exemplary. As I had hitherto made but a brief allusion to them, it was certainly his own contribution. One cannot better illustrate the way in which the ground-breaking I am engaging in before you resonates, than when someone grasps what is at stake. The questions he asked me will certainly be helpful in what I will say to you in what follows. I will ask him for the written text of his talk so that I can refer to it when I am about to respond.

我还必须花时间向雷卡纳蒂致敬。在他的干预下，他肯定向我证明了我被听到了(*entendu*)²⁹²。从他提出的所有前沿问题中都可以看出这一点——从某种意义上说，这些问题是我在今年剩下的时间里通过回答向大家提供的问题。他在克尔凯郭尔和雷吉娜的问题上结束了讨论这一点绝对是个典范。由于我到目前为止只简短地提到了他们，这当然是他自己的贡献。我正在进行的在你们面前产生共鸣的开创性工作中，没有什么比掌握住关键问题更好的说明了。他问我的问题肯定会对我接下来要对你们说的话有所帮助。我会向他索要他演讲的书面文本，以便在我准备回复时参考。

He also referred to Berkeley, and it is insofar as there wasn't

²⁹² Entendu 还表示“被理解”。

the slightest allusion to Berkeley in what I have enunciated before you that I am still more grateful to him. To tell you the whole story, I even took the trouble quite recently to find a first edition - you see I'm a bibliophile, but it's only books I want to read that I try to find first editions of - and thus, last Sunday, I again came across the Minute Philosopher, also known as Alciphron. It is clear that if Berkeley hadn't been among my earliest reading, many things, including my freewheeling use of linguistic references, probably wouldn't have been possible.

他也提到了贝克莱，就我在你们面前阐述的内容中没有任何一点提到贝克莱而言，我更感激他。告诉你整个故事，我最近甚至不辞辛劳地找到了第一版——你看，我是一个藏书家，但它只是我想读的书，我试图找到第一版，因此，上周日，我再次遇到了《渺小的哲学家》，也被称为《Alciphon》。很明显，如果我没在早年读过贝克莱的作品，那么很多事情，包括我对语言学参考的随意使用可能都不可能。

I would nevertheless like to say something concerning the schema Recanati had to erase earlier. To be hysterical or not - that is truly the question. Is there One or not? In other words, this not-whole (pas-toute), in classical logic, seems to imply the existence

of the One that constitutes (fait) an exception. Henceforth, it would be there that we would see the emergence in an abyss - and you will see why I qualify it thusly - of that existence, that at-least-one existence that, with regard to the function Φ_x , is inscribed in order to speak it (s'inscrit pour la dire). For the property of what is said is being, as I said earlier. But the property of the act of saying is to ex-sist in relation to any statement (dit) whatsoever.

尽管如此，我还是想说一些关于雷卡纳蒂之前必须删除的图示的事情。²⁹³是否变得歇斯底里（癔症），这才是真正的问题。太一存在吗？换句话说，在经典逻辑中，这个非-全的（pas-toute）似乎暗示着构成（fait）了一个例外的太一的存在。从今往后，我们将在那里看到深渊中的出现——你们将看到为什么我如此限定它——的存在，至少有一个（例外）的存在，关于菲勒斯函数 Φ_x ，是为了表达它（s'inscrit pour la dire）。²⁹⁴正如我前面所说的那样，所说的东西的性质是存在。但是说的行为的性质是存在（ex-sist）于与任何陈述（dit）

²⁹³ 四个月前，雷卡纳蒂在拉康的研讨班上发言，因此这里的法语文本似乎有错误。前一年（1972年6月14日），雷卡纳蒂在拉康的研讨班上发言时也提到了贝克莱。

²⁹⁴ La（它）在这里可以指“存在”或“功能”，但“功能”似乎最有可能。

的关系中。²⁹⁵

The question then arises whether, given a not-whole, an objection to the universal, something can result that would be enunciated as a particular that contradicts the universal - you can see that I am remaining here at the level of Aristotelian logic.

接下来的问题是，给定一个非全 (pas tout)，一个对普遍性的反对，是否会导致某种特定的与普遍性相矛盾的结果-你可以看到，我在这里停留在亚氏逻辑的层面上。²⁹⁶

In that logic, on the basis of the fact that one can write "not-every (pas tout) x is inscribed in Φx ," one deduces by way of implication that there is an x that contradicts it. But that is true on one sole condition, which is that, in the whole or the not-whole in question, we are dealing with the finite. Regarding that which is finite, there is not simply an implication but a strict equivalence. It is enough for there to be one that contradicts the universalizing formula for us to have to abolish that formula and transform it

²⁹⁵ 这里的法语读 *exister*，但上下文似乎应为“*ex-sister*”。

²⁹⁶ 正如亚里士多德逻辑通常被理解的那样， $\forall x \Phi x$ （并非所有的 X 都服从于菲勒斯函数）通常意味着 $\exists x \bar{\Phi} x$ （即，存在一个不服从菲勒斯函数的特定 X，一个否认普遍性的 X）。

into a particular. The not-whole becomes the equivalent of that which, in Aristotelian logic, is enunciated on the basis of the particular. There is an exception. But we could, on the contrary, be dealing with the infinite. Then it is no longer from the perspective of extension that we must take up the not-whole (pas-toute). When I say that woman is not-whole and that that is why I cannot say Woman, it is precisely because I raise the question (je mets en question) of a jouissance that, with respect to everything that can be used in the function Φx , is in the realm of the infinite.

在该逻辑中，基于一个事实，即一个人可以写“并非每个 (pas tout) x 都铭刻在菲勒斯函数中”，一个人通过暗示推断出存在一个与之矛盾的 x 。但只有在一个条件下是正确的，那就是，在所讨论的整全或非-全中，我们处理的是有限的。关于有限性，不是蕴涵，而是严格的等同。²⁹⁷至少有一个与普遍化公式相矛盾就足够了，我们就能必须废除那个公式并将其转化为一个特殊的公式。在亚里士多德逻辑中，非全变得与在特殊的基础上阐明的事物等同。有一个例外，但我们因此可以处理无限。不再是从扩展的角度来看，我们必须处

²⁹⁷ 换句话说，并非所有 x 服从于菲勒斯函数等价于存在一个不服从菲勒斯函数的 x ， $\overline{\forall x \Phi x} = \exists x \overline{\Phi x}$ 。

理非-全 (pas toute)。当我说女人是非-全的 (pas toute), 这就是为什么我不能说“女人” (La femme), 正是因为我提出了 (je mets en question) 原乐的问题, 有关在菲勒斯函数中可以使用²⁹⁸的一切, 是在无限的领域。

Now, as soon as you are dealing with an infinite set, you cannot posit that the not-whole implies the existence of something that is produced on the basis of a negation or contradiction. You can, at a pinch, posit it as an indeterminate existence. But, as we know from the extension of mathematical logic, that mathematical logic which is qualified as intuitionist, to posit a "there exists," one must also be able to construct it, that is, know how to find where that existence is.

现在, 只要你在处理一个无限集, 你就不能假设非-全意味着在否定或矛盾的基础上产生的某物的存在 (实存)。必要时, 你可以假设它是一种不确定的存在 (实存)。但是, 正如我们从数学逻辑的扩展中所知道的那样, 作为直观主义的数学逻辑, 为了假设“此在”, 我们还必须能够构造它, 也就是说, 知道如何找到存在 (实存) 所在的地方。

²⁹⁸ 如果此处的法语 se sert 改为发音相同的 se serre, 则“可以使用”可以读作“包含在内”。

I base myself on that when I produce this quartering (écartèlement) that posits an existence that Recanati has very well qualified as eccentric to the truth. This indétermination is suspended between $\exists x$ and $\overline{\exists x}$, between an existence that is found by affirming itself and woman insofar as she is not found, which is confirmed by the case of Régine.

当我创造了这个四分法 (écartèlement) ²⁹⁹时, 我将自己 (的理论) 建立在这个基础上, 这个四分法假设了一种存在, 雷卡纳蒂就像是这种存在——对真理偏心的存在。这个不确定性悬停于 $\exists x$ 与 $\overline{\exists x}$ 之间, 在一个通过确认自身而发现的存在 (实存) 和一个没有被发现的女人 ³⁰⁰之间, 这一点在雷吉娜的案例中得到了证实。

In closing, I will tell you something that will constitute, as is my wont, a bit of an enigma. If you reread somewhere something I wrote entitled "The Freudian Thing," you should find therein the following, that there is only one way to be able to write Woman

²⁹⁹ 此处法语的意思是分裂或四分五裂 (如五马分尸), 毫无疑问是指拉康的四个个性化公式。这句话的最后几个字, *excentrique à la vérite*, 也可以翻译为“对真理的偏心”。

³⁰⁰ *Elle ne se trouve pas* 也可以表示为“她没有找到她自己”。

without having to bar it - that is at the level at which woman is truth. And that is why one can only half-speak of her.

最后，我将告诉你一些事情，这将构成一个谜的部分，这是我的习惯。如果你重读我写的题为“弗洛伊德的物”的文章时，你会发现，只有一种方法能够写出“女人”([La Femme, 没有被划去 \(斜杠\) 的女人](#)) 而不必加以限制，就是在“女人是真理” (*la femme c'est la vérité.*) 的层面上。这就是那为什么人们只能半说 (*mi-dire*) 她。

The article on which Jean-Claude Milner's exposé was based can be found in his book. *Arguments linguistiques*, pages 179-217 (Paris: Seuil, 1973).

让·克洛德·米尔纳 (Jean-Claude Milner) 的论述所依据的文章可以在他的书中找到。《语言论》，第 179-217 页 (Paris: Seuil, 1973)。

1973 年 4 月 10 日

第九章

On the Baroque

论巴洛克

WHERE IT SPEAKS, IT ENJOYS, AND IT KNOWS
NOTHING.

哪里有言说，哪里也就会有原乐，也就会有一无所知。

I think of you (*Je pense à vous*). That does not mean that I conceptualize you (*je vous pense*).

我想到了你 (*Je pense à vous*)，但这并不意味着我把你概念化 (*Je vous pense*)。

Perhaps someone here remembers that I once spoke of a language in which one would say, "I love to you" (*j'aime à vous*), that language modeling itself better than others on the indirect character of that attack called love.

可能有人会记起我曾经谈起过一种语言，运用这种语言的人会说：I love to you (*j'aime à vous*)。这种语言比起其它

语言来说更擅长描述一种攻击的间接特征，而这一攻击被称之为爱。

"I think of you" (Je pense à vous) already constitutes a clear objection to everything that could be called "human sciences" in a certain conception of science - not the kind of science that has been done for only a few centuries, but the kind that was defined in a certain way with Aristotle. The consequence is that one must wonder, regarding the crux (principe) of what analytic discourse has contributed, by what pathways the new science that is ours can proceed.

“我想到了你。” (I think of you) 这句话已经构成了对于一切事物的鲜明的反对，从某种科学的概念上讲，它会被称为“人类科学”——这不是那种发展了仅仅几个世纪就走到了它的尽头的科学，而是一种在特定意义上被亚里士多德所定义的科学。其结果是，人们必须要知道，关于分析话语所贡献的关键 (原理)，即我们的新科学可以通过什么途径继续发展下去。

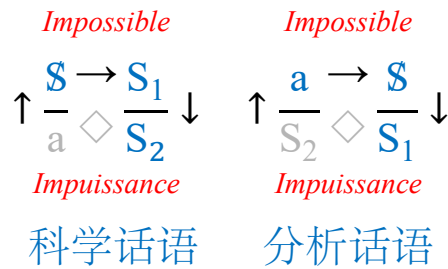
That implies that I first formulate where we are starting from. We are starting from what analytic discourse provides us, namely,

the unconscious. That is why I will first refine for you a few formulations that are a bit tough going concerning where the unconscious stands with respect to traditional science. That will lead me to raise the following question: how is a science still possible after what can be said about the unconscious?

这意味着，我要第一次确切地阐述我们从何开始。我们从分析性话语所给予我们的，也就是从无意识开始。这也是为什么我将第一次为你们改进一些公式，基于传统科学的观点，运用这些公式很难去讨论无意识立于何处的问题。这使得我接着提出了另一个问题：在无意识可以被述说之后，一门科学何以可能（成立）？

I will announce to you already that, as surprising as it may seem, that will lead me to talk to you today about Christianity.

我已经向你们宣布，尽管似乎很意外，对无意识的思考引导着我今天和你们谈论基督教。



[在科学话语中，对象（object 客体，a）并不能直接的通过知识（S2）来达到，科学生产了一种与对象相隔绝的知识 →我思（S2）在我所不在之处（◇a）]

[在分析话语中，对象（客体）是出发点，但不能通过关于 S1 的知识（S2）来达到，分析产生了一堆无意义的 S1，从而与 S2 相隔绝 →我在(S1)我所不思之处(◇S2)]

I will begin with my difficult formulations, or at least I assume they must be difficult: "The unconscious is not the fact that being thinks" - though that is implied by what is said thereof in traditional science - "the unconscious is the fact that being, by speaking, enjoys, and," I will add, "wants to know nothing more about it." I will add that that means "know nothing about it at all."

我将从我认为困难的公式开始，或者至少我假设它们必须是困难的：“无意识不是存在所思考的事实”——尽管这意味着它在传统科学上被描述成这样：“无意识是存在通过语言

进行享乐的事实，以及”，我想补充：“存在想对无意识一无所知。”我所加上那段话的意思是：“对无意识一无所知。”

To immediately show you a card I could have made you wait a little while for - "there's no such thing as a desire to know," that famous *Wissentrieb* Freud points to somewhere.

我马上给你们看一张卡片，我本可以让你们等一会儿的，因为弗洛伊德所指出的著名的知识驱力 (*Wissentrieb*)³⁰¹：“世上没有求知的欲望。”

Freud contradicts himself there. Everything indicates - that is the meaning of the unconscious - not only that man already knows all he needs to know, but that this knowledge is utterly and completely limited to that insufficient *jouissance* constituted by the fact that he speaks.

弗洛伊德在此自相矛盾。一切事物表明一个人不仅已经知道了一切他不得不知道的东西，而且这种知识是完全受制

³⁰¹ 详见，例如，SE VII, 194，它被翻译为“知识的本能”，和 SE X, 245，它被翻译为“亲认知的本能”。将 *Wissentrieb* 翻译为知识驱力类比了死亡驱力——*Todestrieb* 的翻译：Wissen, 知识；Trieb, 驱力。（译注）

于他所言说的事实所建构起的匮乏的享乐，那便是无意识的意义。

You see that that implies a question regarding the status of the actual science we clearly possess that goes by the name of a physics. In what sense does this new science concern the real? The problem with the kind of science I qualify as traditional, because it comes to us from Aristotle's thought, is that it implies that what is thought of (*le pensé*) is in the image of thought, in other words, that being thinks.

你们看，这意味着一个问题，这个问题关于我们所拥有的且被认为占据真实科学的地位的所谓的物理学。在何种意义上，这门新科学与实在 (*the real*) 有关？我之所以称这个问题与传统科学相伴而生，是因为它来自亚里士多德的思想。这个问题意味着当我们想起一个东西时 (*le pensé*)³⁰²，我们是在图像中想起它，换句话说，这个问题意味着存在会思考。

To take an example that is close to home for you, I will state that what makes what we call "human relations" bearable is not thinking about them.

³⁰² *le pensé*, 不同于 *la pensée* (思想) 是“概念化的东西”。

举个贴近生活的例子,我们若要忍受我们称之为“人际关系”的东西,我们就不要去想他们。

It is on that point that what is comically called "behaviorism" is ultimately based - behavior, according to behaviorism can be observed in such a way that it is clarified by its end. People hoped to found human sciences thereupon, encompassing all behavior, there being no intention of any subject presupposed therein. On the basis of a finality posited as the object of that behavior, nothing is easier - that object having its own regulation - than to imagine it in the nervous system.

正是在这一点上,所谓的“行为主义”³⁰³是一个滑稽的称呼——它根本上是基于行为的。行为主义是根据自身的目的来阐释它所观察到的事物。于是人们希望发现各种人文科学,其包含所有的行为,且在其中没有任何主观的意图。基于一个假定目的来将这些行为作为(观察)对象,这个对象有它自己的规定——那么没有什么比想象它仅存在于神经系统中更容易的了。

³⁰³ 当拉康在这里提到行为主义时,他使用的是英语术语,而不是法语的行为主义(*comportementalisme*)。

The hitch is that behaviorism does nothing more than inject therein everything that has been elaborated philosophically, "Aristotlely," concerning the soul. And thus nothing changes. That is borne out by the fact that behaviorism has not, to the best of my knowledge, distinguished itself by any radical change in ethics, in other words, in mental habits, in the fundamental habit. Man, being but an object, serves an end. He is founded on the basis of his final cause - regardless of what we may think, it's still there -which, in this case, is to live or, more precisely, to survive, in other words, to postpone death and dominate his rival.

问题在于，在关于灵魂的讨论上，行为主义只是“亚里士多德般地”在其中注入了一切在哲学上被详细阐述的东西。因此一切都没有改变。并且这一事实证明了，据我所知，行为主义并没有在道德上（换句话说，心理习惯和根本习惯上）做出激进的改变使自己出类拔萃。人只是一个对象，为一个目的而服务。他是在他的终因（**final cause**）的基础上建立而成的——无论我们怎么思考它，它始终如此。在这种情况下，人的终因即活着，或者更准确地说，即幸存（**survive**），换句话说，即推迟死亡并且支配它的对手。

It is clear that the number of thoughts implicit in such a world view, such a "Weltanschauung" as they say, is utterly incalculable. What is at stake is the constant equation of thought and that which is thought of.

很明显，在这样一种世界观中，如他们所说的“世界观 (Weltanschauung)”中，(暗示着) 思想的数量是完全无法确定的。而危险的是思想的恒等式和被思考的东西。³⁰⁴

What is clearest about traditional science's way of thinking is what is called its "classicism" - namely, the Aristotelian reign of the class, that is, of the genus and the species, in other words, of the individual considered as specified. It is also the aesthetic that results therefrom, and the ethics that is ordained thereby. I will qualify that ethics in a simple way, an overly simple way that risks making you see red, that's the word for it, but you would be wrong to see too quickly - "thought is on the winning side (du côté du manche), and that which is thought of is on the other side," which can be read in the fact that the winner is speech - only

³⁰⁴ 也就是说，思考：“现实”思考着“思想” ("reality" thought "thinks") 或将其概念化。

speech explains and justifies (rend raison).

传统科学的思维方式最清楚的地方在于它所谓的“古典主义”——即亚里士多德学派的阶级统治，也就是说，属 (genus) 和种 (species)，换句话说，被认为是特定的个体。它由此产生的还有美学和伦理学。我将用一种简单的方式来限定道德，一种过于简单的方式，有可能激怒你们，就是这个词，但如果你们看得太快，就会犯错——“思想站在胜利的一方 (la pensée est du côté du manche)，并且 (概念化的) 思想是站在另一方的 (et le pensé de l'autre côté) [主人话语: S1→S2]”则可以从以下事实中解读：胜利者是言说[主人话语]——只有言说才能解释和证明 (rend raison) ³⁰⁵。

In that sense, behaviorism does not leave behind the classical. It is the said winner (dit-manche) - the Sunday (dimanche) of life, as Queneau says, not without at the same time revealing therein being as abased.

³⁰⁵ “Du côté du manche”也有“思想手握 (或上手) 鞭绳”的意思。Le manche 字面上指的是“把手”，这个短语似乎意味着“握住肾脏”。Render raison 常常用于句子：rendre raison de quelque chose à quelqu'un 中，即“向某人解释或证明某件事。”

在这个意义上，行为主义并没有抛弃古典主义。这就是人生的赢家（dit-manche）——生命中的星期日（dimanche）³⁰⁶，正如格诺所说的³⁰⁷，同时也揭露了其中的卑微。

It's not obvious at first. But what I will point out is that that Sunday was read and approved of by someone who, in the history of thought, knew quite a bit, namely, Kojève, and who recognized in it nothing less than absolute knowledge such as it is promised to us by Hegel.

一开始并不明显。但我要指出的是，《星期天》被一个在思想史上有名的人阅读且认可，也就是科耶夫，他在其中认识到绝对知识，正如黑格尔向我们承诺的那样。

2

³⁰⁶ 这种新词中，拉康玩了一个与 dimanche（星期天）相同发音的谐音梗，“星期天”以及 dit（“所说的”或“说话”）与 manche 相组合，“获胜的一面”（如上所述，这也意味着网球中的“设置”和“握手”）。

³⁰⁷ Le dimanche de la vie（字面意思是“生命中的星期天”）是雷蒙德·奎诺的一部小说的标题。

As someone recently noticed, I am situated (je me range) - who situates me? is it him or is it me? that's a subtlety of la language - I am situated essentially on the side of the baroque.

正如最近有人注意到的那样，我位于——谁位于我？³⁰⁸ 是他还是我？这是牙牙语的微妙之处——我根本上位于巴洛克 (baroque) 的一边。

That is a reference point borrowed from the history of art. Since the history of art, just like history and just like art, is something that is related not to the winning side but to the sleeve (la manche), in other words, to sleight of hand, I must, before going on, tell you what I mean by that -the subject, "I," being no more active in that "I mean" than in the "I am situated."

这是从艺术史中借用的一个参考。因为艺术史，就像历史和艺术一样，不与获胜方有关，而与袖子 (la manche)³⁰⁹

³⁰⁸ 在法语中，Je me Range 可以很好地表示“我在自己的位置”或“我在”（其他人身边）。

³⁰⁹ 在纸牌游戏中的意思是一轮游戏，或着指一段袖子；la Manche 是一个英国频道。英吉利海峡在法语中的名字也是 la Manche。

有关。换句话说，与手法有关，在继续之前，我必须告诉你们我的意思是什么——主体“我”，在“我的意思”（I mean）中并不比在“我所处的位置”中更活跃。

And that is what is going to make me delve into the history of Christianity. Weren't you expecting it?

这就是使我深入研究基督教历史的东西，你们难道不对此感到期待吗？

The baroque is, at the outset, the "storyette" or little tale of Christ. I mean what history recounts about a man. Don't blow a fuse trying to figure it out - he himself designated himself as the Son of Man. That is reported by four texts said to be "evangelical," not so much because they bore good news as because (their authors) were announcers who were good at propagating their sort of news. It can also be understood that way, and that strikes me as more appropriate. They write in such a way that there is not a single fact that cannot be challenged therein - God knows that people naturally ran straight at themuleta. These texts are nonetheless what go right to the heart of truth, the truth as such, up to and including the fact I enunciate, that one can only

say it halfway.

巴洛克从一开始就是“小故事”³¹⁰或关于基督的小传说。我指的是历史对一个人的叙述。不要急着去弄清楚——他自己把自己定义为人类之子。这是由四篇据说是“福音派”的文章所报道的，与其说是因为它们带来了好消息，不如说是因为（它们的作者）是善于传播这类新闻的播音员。也可以这样理解，我觉得这更合适。他们的写作方式使其中没有一件事实是无法被挑战的——上帝知道，人们（会）自然而然地直奔主题（*la muleta*）³¹¹。尽管如此，这些文本还是直达真理的核心，真理本身，直到并包括我所阐述的事实，对此人们只能半说。

That is a simple indication. Their shocking success would imply that I take up these texts and give you lessons on the Gospels. You see what that would lead to.

这是一个简单的指示。他们惊世骇俗的成功意味着我将学习这些经文，给你们上福音书的课。你们知道这会导致什么。

³¹⁰ 拉康在这里的术语 *historiole* 似乎是一个新词。

³¹¹ 这里 *la muleta* 的原意是西班牙斗牛士的红布。

I would do that to show you that those texts can best be grasped in light of the categories I have tried to isolate in analytic practice, namely, the symbolic, imaginary, and real.

我这样做是为了告诉你，通过我在分析实践中试图分离的范畴——即象征、想象和实在，可以最好地把握这些文本。

To restrict our attention to the first, I enunciated that truth is the "dimension," the "mension" of what is said (la mension du dit).

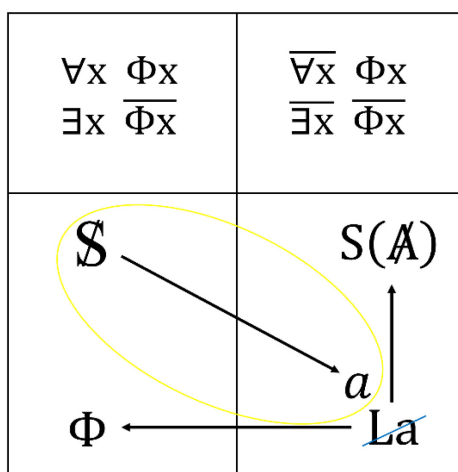
为了将我们的注意力限制在第一个范畴，我阐明了真理是“维度”（dimension），是所说内容的“维数”（la mension du dit）³¹²。

In this vein, you can't say it any better than the Gospels. You can't speak any better of the truth. That is why they are the Gospels. You can't even bring the dimension of truth into play

³¹² Mension 是一个新词，它结合了同音词“宅邸”（mansion，来自拉丁文 mansio，即“住宅”，法语中指的是中世纪时期剧场每个部分的座位）和 mention（“提及”、“注意”或“荣誉”，如 cum laude，成绩优异）。这也是“dimension”一词的后缀。

any better, in other words, push away reality in fantasy (mieux repousser la réalité dans le fantasme).

在这种情况下，你们不能说它比福音书更好。你们不能说任何比真理更好的东西。这就是为什么它们是福音书。你甚至无法更好地发挥真理的维度，换句话说，在幻想中推开现实（mieux repousser la réalité dans le fantasme）³¹³。



After all, what followed demonstrated sufficiently - I am leaving behind the texts and will confine my attention to their effect - that this dit-mension stands up. It inundated what we call the world, bringing it back to its filthy truth (vérité d'immondice). It relayed what the Roman, a mason like no other, had founded on

³¹³ 或“将现实带回幻想”。

the basis of a miraculous, universal balance, including baths of jouissances sufficiently symbolized by those famous thermal baths of which only crumbled bits remain. We can no longer have the slightest idea to what extent, regarding jouissance, that took the cake. Christianity rejected all that to the abjection considered to be the world. It is thus not without an intimate affinity to the problem of the true that Christianity subsists.

毕竟，接下来的内容充分证明了——我将把这些文本抛在后面，并将我的注意力局限于它们的效果——这个维度是站得住脚的。它淹没了我们所说的世界，使它回到其淫秽的真相 (*vérité d'immondice*)。它传递了罗马人，这群与众不同的泥瓦匠，在奇迹般的、总体均衡的基础上建立起来的东西，包括以那些著名的温泉浴场为象征的充分享乐的浴场，而这些浴场只留下少量的残垣断壁。我们再也知道，关于原乐，它在多大程度上淫荡至极。基督教拒绝了这一切，并深刻地认识到这个世界的穷苦。因此，基督教的存在与真理问题有着密切的联系。

That it is the true religion, as it claims, is not an excessive claim, all the more so in that, when the true is examined closely, it's the worst that can be said about it.

正如它所声称的那样，这是真正的宗教，这并不是一种过度的主张，尤其是在这样的情况下，当仔细审视真理时，这是关于它最糟糕的说法。

Once one enters into the register of the true, one can no longer exit it. In order to relegate the truth to the lowly status it deserves, one must have entered into analytic discourse. What analytic discourse dislodges puts truth in its place, but does not shake it up. It is reduced, but indispensable. Hence its consolidation, against which nothing can prevail - except what still subsists of the wisdom traditions, though they have not confronted it, Taoism, for example, and other doctrines of salvation in which what is at stake is not truth but the pathway, as the very name "Tao" indicates, and to manage to prolong something that resembles it.

一旦人们进入被注册了的真理，他就无法再退出。为了把真理降到它应得的卑微地位，一个人必须进入分析话语。分析话语所驱逐³¹⁴的东西放置于真理之位，但并不动摇真理。

³¹⁴ 这可能是指玛丽·波拿巴对弗洛伊德的 *Wo Es war, soll Ich werden* 的还原翻译：*Le moi déloge le ça*（自我将本我驱逐）。

它被还原了，但不可或缺。因此，它的巩固，没有什么可以战胜它——除了仍然存在的智慧传统，尽管它们没有面对它，例如道教，和其他救世学说，在这些学说中，危险的不是真理，而是道路，正如“道”（Tao）这个名字所指出的，并设法延长类似它的东西。

It is true that the storyette of Christ is presented, not as the enterprise of saving men, but as that of saving God. We must recognize that he who took on this enterprise, namely Christ, paid the price - that's the least we can say about it.

诚然，基督的小故事不是作为拯救人类的事业而呈现的，而是作为拯救上帝的事业而呈现的。我们必须认识到，承担这项事业的人，即基督，付出了代价——至少这是我们可以说的。

We should be surprised that the result seems to satisfy people. The fact that God is indissolubly three is such as to make us prejudge that the count "1-2-3" pre-existed him. One of the two following statements must be true: either he takes into account only the retroactive effect (*lyaprès-coup*) of Christian revelation, and it is his being that suffers a blow - or the three is prior to him,

and it is his unity that takes a hit. Whence it becomes conceivable that God's salvation is precarious and ultimately dependent upon the goodwill of Christians.

我们应该感到惊讶的是，结果似乎令人满意。上帝是不可辩驳的三个事实，使我们预先判断“1-2-3”（三个数字表示上帝的父，子，圣灵）先于祂而实存。以下两种说法之一必须是正确的：要么祂只考虑了基督教启示录的追溯效应（*lyaprès-coup*），是祂的存在受到了打击——要么三者先于祂之前，是祂的共同体受到了打击。从那里可以想象，上帝的救赎是不稳定的，最终取决于基督徒的善意。

What is amusing is obviously - I already told you this, but you didn't catch it - that atheism is tenable only to clerics. It is far more difficult for lay people, whose innocence in that realm remains utter and complete. Recall poor Voltaire. He was a clever, agile, devious, and extraordinarily quick-witted guy, but was altogether worthy of being placed in the umbrella stand across the way known as the Pantheon.

有趣的是显然——我已经告诉过你们了，但你们并没有

领会——无神论只适用于神职人员³¹⁵。对于非专业人士来说，这要困难得多，他们在这一领域的清白仍然是彻底的。回想可怜的伏尔泰。他是一个聪明、敏捷、狡猾、机智超群的人，但完全配得上被安置在所谓万神殿(Pantheon)的盒子³¹⁶里。

Freud fortunately gave us a necessary interpretation - it doesn't stop (*ne cesse pas*) being written, as I define the necessary - of the murder of the son as founding the religion of grace. He didn't say it quite like that, but he clearly noted that this murder was a mode of negation (*dénégation*) that constitutes a possible form of the avowal of truth.

幸运的是，弗洛伊德给了我们一个必要的解释——它并没有停止 (*ne cesse pas*) 被写出，正如我定义的必然——杀死儿子以便建立恩典宗教。³¹⁷他并没有这样说，但他明确指出，这场谋杀是一种否定 (*dénégation*) 的模式，构成了一种真相公开的可能形式。

³¹⁵ 这里的法语“*soutenable que parles clercs*”也可以翻译为“只有神职人员才能忍受”。

³¹⁶ 这里的法语“*vide-poches*”字面上指的是一小件家具，人们可以将口袋里的东西掏空。第二十期研讨会在万神殿广场对面的法学院举行。17 见第 136 页。

³¹⁷ 参考研讨班二十一，136 页。

That is how Freud saves the Father once again. In that respect he imitates Jesus Christ. Modestly, no doubt, since he doesn't pull out all the stops.

这就是弗洛伊德再次拯救父亲的方式。在这方面，他模仿耶稣基督。毫无疑问，这是十分谨慎的，因为他没有竭尽全力。

But he contributes thereto, playing his little part as a good Jew who was not entirely up-to-date. There are plenty like that. We must regroup them in order to get them moving. How long will it last? There is something that I would nevertheless like to get at concerning the essence of Christianity. You're going to have to bust your asses to follow me here. First I will have to back up a bit.

但他对此做出了贡献，作为一个不完全是最新式的好犹太人，他只扮演了一小部分角色。有很多这样的。³¹⁸我们必

³¹⁸ 我一点也不清楚这段话指的是什么。C'est excessive répandu 也可以被翻译为“那太常见了。”下一句中唯一复数名词“them”可以指的似乎是弗洛伊德和伏尔泰（平信徒，没有教职的信徒）或上帝所是的三位一体（父、子、圣灵），后面四

须重新组织他们，以便使他们行动起来。它会持续多久？然而，关于基督教的本质，我仍然想了解一些东西。你们要在这里跟上我就得花点心思。首先，我会不得不后退一点。

3

The soul - you have to read Aristotle - is obviously what the winning thought leads to.

灵魂显然是胜利思想的结果——你必须阅读亚里士多德才能明白这一点。

It is all the more necessary - that is, it doesn't stop being written - since what the thought in question elaborates are thoughts about (sur) the body.

它更为必要——也就是说，它不会停止被书写——因为所讨论的思想阐述的是关于身体的思想。

The body should impress you more. In fact, that is what

段会提到。

impresses classical science - how can it work like that? A body, yours or any other one besides, a roving body, must suffice unto itself. Something made me think of it, a little syndrome that I saw emerge from my ignorance, and that I was reminded of - if it so happened that one's tears dried up, the eye wouldn't work very well anymore. I call such things miracles of the body. That can be grasped immediately. What if the lachrymal gland didn't cry or drip anymore? You would run into trouble.

身体应该给你们留下更多的印象。事实上，这就是古典科学给人留下深刻印象的地方——它何以如此运作？一个身体，无论是你们的身体还是任何其他身体，一个流浪的（流动的）身体，都必须满足它自己。³¹⁹有件事让我想起了它，我看到的一个小小的综合征从我的无知中浮现出来，我被提醒到——如果碰巧一个人的眼泪流干了，眼睛就不能再正常工作了。我称这种事为“身体的奇迹”。这一点可以立即被把握。如果泪腺不再哭泣或流泪呢？你们就遇到上麻烦。

On the other hand, the fact is that it snivels, and why the devil does it when, corporally, imaginarily or symbolically, someone steps on your foot? Someone affects you - that's what

³¹⁹ 法语, il faut que ça se suffise, 也可以翻译为“它必须自我满足(或自给自足)。”

it's called. What relation is there between that sniveling and the fact of parrying the unexpected, in other words, getting the hell out of there (se barrer)? That's a vulgar formulation, but it says what it means, because it precisely reconverges with the barred subject (sujet barré), some consonance of which you hear therein. Indeed, the subject gets the hell out of there (se barre), as I said, and more often than it is his turn to do so.

另一方面，事实是身体会哭泣，当有人从肉体上、想象地或象征地踩到你们的脚时为什么人会哭？有人扰动你们的心绪——就像我们说的那样。那哭哭啼啼和躲避意外的事实之间有什么关联，换句话说，和从那里滚出去有什么关系 (se barrer)？这是一个粗俗的表述，但它表达了它的意思，因为它与被禁止的主体 (sujet barré) [S]精确地重合，与你们在其中听到的一些事物产生了共鸣。事实上，正如我所说的，主体从那里滚蛋 (se barre)³²⁰而且在轮到他时发生的更加地频繁。

Observe here simply that there are many advantages to unifying the expression for the symbolic, imaginary, and real - I am saying this to you in parentheses - as Aristotle did, who did

³²⁰ 这里的法语的字面意思是“禁止他自己。”

not distinguish movement from αλλοίωσις. Change and motion in space were for him - though he didn't realize it - the fact that the subject gets the hell out of there. Obviously Aristotle didn't have the true categories, but, all the same, he sensed things very well.

在这里简单地观察一下，统一象征、想象和实在的表达有很多好处——我在括号里对你们说——正如亚里士多德所做的那样，他没有区分运动和 αλλοίωσις。虽然他没有意识到，但空间中的变化和运动对他来说是一个事实，即主体离开了那里 (le sujet se barre)。显然，亚里士多德没拥有真正的范畴，但是，尽管如此，他对事物的感觉很好。

In other words, what is important is that all that hang together well enough for the body to subsist, barring any accident, as they say, whether external or internal. Which means that the body is taken for what it presents itself to be, an enclosed body (un corps fermé).

换句话说，重要的是，所有这些都足够紧密地结合在一起，使身体得以生存。正如他们所说的那样，除非发生外部或内部的任何意外。这意味着身体被视为它呈现的样子，一个封闭的身体(un corps fermé)。

Isn't it plain to see that the soul is nothing other than the supposed identicalness (*identité*) of this body to everything people think in order to explain it? In short, the soul is what one thinks regarding the body - on the winning side.

难道我们不能很清晰地看到这一点吗，灵魂只不过人们对自己所设想的同一性，并用你认为的一切来解释它。简而言之，灵魂是一个人对身体的看法——在胜利的一面 (*du côté du manche*)。

And people are reassured by thinking that the body thinks in the same way. Hence the diversity of explanations. When it is assumed to think secretly, there are secretions. When it is assumed to think concretely, there are concretions. When it is assumed to think information, there are hormones. And still further, it gives itself over (*s'adonne*) to DNA (*ADN*), to Adonis (ἄδωνις).

人们通过认为身体以同样的方式思考而感到放心。因此，当解释的多样性被假定在秘密的思考时，就会有秘密。当解释的多样性被假定在具体思考时，就会有具体化。当它被假定在思考信息时，就会产生激素。更进一步，它把自己交给

DNA(*ADN*), 就会交给阿多尼斯[*אַדֿניס*] (美少年)。

All of that to bring you to the following, which I announced at the beginning regarding the subject of the unconscious - because I don't speak just casually, to waste my breath - it is truly odd that the fact that the structure of thought is based on language is not thrown into question in psychology. The said language - that's the only thing that's new in the term "structure," others do whatever they feel like with it, but what I point out is that - the said language brings with it considerable inertia, which is seen by comparing its functioning to signs that are called mathematical - "mathemes" - solely because they are integrally transmitted. We haven't the slightest idea what they mean, but they are transmitted. Nevertheless, they are not transmitted without the help of language, and that's what makes the whole thing shaky.

所有这些都是为了把你们带到接下来我要说的话题，我在一开始就宣布了关于无意识的主题——因为我不只是随便说话浪费我的生命。³²¹——在心理学中，思维结构是基于

³²¹ 这里的法语，*comme on flûte* (字面意思是“人们吹笛子的方式”)，使我想起了这一表达，*c'est comme si je flûtais*, 意思是“好像我在对砖墙，对无目的，对自己说话”等。

语言的这一事实并没有受到质疑，这真的很奇怪。所说的语言——这是“结构”这个术语中唯一的新事物，其他人可以随心所欲地使用它，但我要指出的是——被道出的语言带来了相当大的惯性，这可以通过将其功能与被称为数学的符号——“数学型”（*mathemes*）进行比较来看出——仅仅因为它们是被整体传递的。我们一点也不知道它们是什么意思，但它们是传播的。然而，没有语言的帮助，它们无法被传播，这就是使得整体事物不稳固的原因。

If there is something that grounds being, it is assuredly the body. On that score, Aristotle was not mistaken. He sorted out many of them, one by one - see his history of animals. But he doesn't manage, if we read him carefully, to link it to his affirmation - naturally you have never read *De Anima* (On the Soul), despite my supplications - that man thinks with - instrument - his soul, that is, as I just told you, the presumed mechanisms on which the body is based.

如果有什么东西是存在的基础，那肯定是身体。在这一点上，亚里士多德没有错。他一个接一个地整理了其中的许多——详见他的动物史。但是，如果我们仔细阅读他的作品，他无法将其与他的实证性联系起来——当然，你从未读过

《De Anima》(关于灵魂), 尽管我恳求过——那个人用工具思考——他的灵魂, 正如我刚才告诉你们的, 身体所基于的预设的机械论。

Naturally, you have to watch out. We are the ones who introduce mechanisms because of our physics - which is already, moreover, on a dead end path because, ever since the rise of quantum physics, mechanisms don't work. Aristotle didn't enter into the narrow straits of mechanisms. Thus, "man thinks with his soul" means that man thinks with Aristotle's thought. In that sense, thought is naturally on the winning side.

当然, 你们必须小心。我们之所以引入机械论, 是因为我们的物理学——而且, 物理学已经走上了死胡同, 因为自从量子物理学兴起以来, 机械论就不起作用了。亚里士多德没有进入机械论的狭窄困境。因此, “人用灵魂思考”意味着人用亚里士多德的思想思考。从这个意义上讲, 思想自然是站在胜利的一边。

It is obvious that people have nevertheless tried to do better. There is still something else prior to quantum physics - "energetism" and the idea of homeostasis. What I called inertia in

the function of language is such that all speech is an energy not yet taken up in an energetics, because that energetics is not easy to measure. Energetics means bringing out, in energy, not quantities, but numbers chosen in a completely arbitrary fashion, with which one arranges things in such a way that there is always a constant somewhere. We are forced to take up the inertia in question at the level of language itself.

很明显，人们仍然试图做得更好。在量子物理学之前，还有其他东西——“能量论”（energetics）和内稳态的概念。我所说的语言功能中的惯性（inertia）是这样的，所有的语言都是一种能量，还没有被能量学吸收，因为能量学不容易测量。能量学意味着，在能量中，提出的不是数量，而是以一种完全任意的方式选择的数字，人们用这种方式来安排事物，使某处总是有一个常数。我们不得不在语言本身的层面上接受这种惯性。

What possible relationship can there be between the articulation that constitutes language and the jouissance that reveals itself to be the substance of thought, of that thought so easily reflected in the world by traditional science? That jouissance is the one that makes it such that God is the

Supreme Being and that that Supreme Being can, as Aristotle said, be nothing other than the locus in which the good of all the others is known. That doesn't have much to do with thought - does it? - if we consider it to be dominated above all by the inertia of language.

在构成语言的表达和揭示其自身是思想实体的原乐之间，有什么可能的关系呢？并且这种思想实体很容易通过传统科学被反映在世界上。这种原乐使上帝成为至高存在，正如亚里士多德所说，这种至高存在只能是所有其他人的善被认识的轨迹。这与思想没有多大关系，是吗？假使我们认为它首先受到语言惯性的支配。

It's not very surprising that no one knew how to grasp or catch jouissance, how to make it squeal, by using what seems to best prop up the inertia of language, namely, the idea of a chain, in other words, bits of string - bits of string that constitute rings and hook onto each other, though we're not too sure how.

毫不奇怪，没有人知道如何抓住或捕捉原乐以及如何让它发声。通过使用似乎最能支撑语言惯性的东西，也就是说，一连串的想法，换句话说，一段一连串的——一段组成环并

相互挂钩的串 (来捕捉原乐), 尽管我们不太确定如何做到。

I already presented this notion to you once before, and I will try to do better. Last year - I myself am surprised, as I get older, that last year's things seem a hundred years away to me - I took as my theme a formulation that I felt I could base on the Borromean knot: "I ask you to refuse what I offer you because that's not it" (*parce que ce n'est pas ça*).

我之前已经向你们介绍过这个概念, 我会努力做得更好。去年——我自己很惊讶, 随着年龄的增长, 去年的事情对我来说似乎有百年之遥——我把一个我觉得可以基于波罗米结的公式作为我的主题: “我要求你拒绝我提供给你的东西, 因为这不是它 (不是这个)” (*parce que ce n'est pas ça*)。³²²

That formulation is carefully designed to have an effect, like all those I proffer. See "L'Étourdit" I didn't say "the saying remains forgotten" and so on - I said "the fact that one says." Similarly here, I did not say "because that's all it is" (*parce que ce n'est que ça*).

³²² 详见研讨会十九。《……或更糟》，1972年2月9日上的课。

这个公式是精心设计的就像我提供的所有公式一样有效果。详见“L'Étourdit”，我没有说“这句话仍然被遗忘”，等等——我说的是“一个人所说的事实”。类似地，在这里，我没有说，“因为这就是一切”（*parce que ce n'est que ça*）。

"That's not it" is the very cry by which the jouissance obtained is distinguished from the jouissance expected. It is here that what can be said in language is specified. Negation certainly seems to derive therefrom. But nothing more.

“不是这样”是获得的原乐与预期的原乐的区别。正是在这里，用语言可以说的是具体的（*specified*）。否定似乎当然来自于此。但没别的什么了。

Structure, which connects up here, demonstrates nothing if not that it is of the same text as jouissance, insofar as, in marking by what distance jouissance misses - the jouissance that would be in question if "that were it" - structure does not presuppose merely the jouissance that would be it, it also props up another.

在这里连接起来的结构，如果不是证明它与原乐是同一文本，那么它什么也没有证明，就此，通过原乐错过了的距

离来标记——如果“如果是那样的话”原乐就会受到质疑——结构不仅仅预设的原乐就是它，它还支持另一个原乐。

Voilà. This dit-mension -I am repeating myself, but we are in a domain where law is repetition - this dit-mension is Freud's saying (dire).

瞧，这一（言说的）维度（dit-mension）。我在重复我自己，但我们在一个领域里，在这里律令是重复的。这一（言说的）维度是弗洛伊德的说法（dire）。

Indeed, that is the proof of Freud's existence - in a certain number of years we will need one. Earlier I associated him with a little friend, Christ. The proof of Christ's existence is obvious: it's Christianity. Christianity, in fact, is attached to it. Anyway, for the time being, we have the Three Essays on the Theory of Sexuality that I asked you to look at, because I will have to use it again concerning what I calla dériveto translate Trieb, the drift of jouissance.

事实上，这就是弗洛伊德存在的证据——在一定的年份里，我们将需要一个证明。早些时候，我把他和一个小伙伴，

也就是基督联系在一起。基督存在的证据显而易见：那就是基督教。事实上，基督教是依附于他的。无论如何，目前，我们有《三篇关于性理论的文章》，我请你们去看看，因为我将不得不再次引用其中我称之为“*la dérive*”即驱力 (Trieb) 的东西，也就是原乐的漂移。³²³

All of that, I insist, is precisely what was covered over (collabé) during the whole of philosophical antiquity by the idea of knowledge.

我坚持认为，在整个古代哲学中，所有这一切正是被知识观念所覆盖的。

Thank God, Aristotle was intelligent enough to isolate in the intellect what is at stake in the symbolic function. He simply saw that the symbolic is where the intellect must act (agir). But he wasn't intelligent enough - because he hadn't benefited from (jouir de) Christian revelation - to think that speech (uneparole) even his own, by designating the voids that is based only on language, concerns jouissance, the latter nevertheless being designated metaphorically throughout his work.

³²³ *Dérive* 的字面意思是“漂移”，但在拼写上与 Trieb 的英语术语“drive”很相近。

谢天谢地，亚里士多德足够聪明 (*intelligent*)，能够将符号功能中的利害关系隔离在智能的能动者 (*intellect-agent*) 中。他只是看到了符号是智力必须行动 (*agir*) 的地方。但是他不够聪明——因为他没有从基督教的启示中受益 (*joui de*)——通过指明 *voûç* (努斯 *nouss*) 仅基于语言且涉及原乐来思考言说 (*une parole*)³²⁴，甚至是他自己的言说，尽管后者在他的整个作品中被隐喻性地指出。

The whole business of matter and form - what a lot of old claptrap it suggests concerning copulation! It would have allowed him to see that that's not it at all, that there isn't the slightest knowledge (*connaissance*), but that the *jouissances* that prop up the semblance thereof are something like the spectrum of white light - on the sole condition that one see that the *jouissance* at stake is outside the field of that spectrum.

物质和形式的全部——这会让他看到多少关于交媾的老掉牙的废话！这（基督教的启示）会允许他明白到这根本不是它，没有丝毫的知识 (*connaissance*)，但支撑其外表 (*S2*) 的原乐 (*a*) 有点像白光的光谱——唯一的条件是人们看到处

³²⁴ 或“一个词”。

于危险中的原乐在这一光谱的范围之外。

It's a question of metaphor. Regarding the status of jouissance, we must situate the false finality as corresponding to the pure fallacy of a jouissance that would supposedly correspond to the sexual relationship. In this respect, all of the jouissances are but rivals of the finality that would be constituted if jouissance had the slightest relationship with the sexual relationship.

这是一个隐喻的问题。关于原乐的状态，我们必须将虚假的终结性定位为对应于原乐的纯粹谬误，原乐应该与性关系³²⁵相一致。在这方面，如果原乐与性有着最微弱的关联，那么所有的原乐仅仅只是被建构的最终对手（rivals of the finality）。

4

I'm going to add a little more frosting on the Christ, because

³²⁵ 这里的法语“adéquate au rapport sexuel”无法用英语中的一个词来充分表达其含义：一种被认为“适合于性关系”、“足够于性关系（被构成）”和“适当”（appropriate）的享乐。这些含义与这句话的意思相接近。

he is an important personage, and because it fits into my commentary on the baroque. It's not without reason that people say that my discourse has something baroque about it.

我将在基督身上再加上一点香膏，因为他是一个重要的人物，也因为这符合我对巴洛克的评价。人们说我的演讲带有巴洛克风格（怪诞诡异），这并非没有道理。

I am going to raise a question - of what importance can it be in Christian doctrine that Christ have a soul? That doctrine speaks only of the incarnation of God in a body, and assumes that the passion suffered in that person constituted another person's jouissance. But there is nothing lacking here, especially not a soul.

我要提出一个问题——在基督教教义中，基督是否有灵魂到底有多重要？教条只谈到基督是上帝在身体中的化身，并假设在那个人身上所受的苦难与死亡构成了另一个人的原乐。但这里什么都不缺，尤其不缺灵魂。

Christ, even when resurrected from the dead, is valued for his body, and his body is the means by which communion in his presence is incorporation - oral drive - with which Christ's wife,

the Church as it is called, contents itself very well, having nothing to expect from copulation.

基督，即使是从死里复活，也因他的身体而受到重视，他的身体是某种手段，通过这种手段使得基于基督在场的教派组成了共同体 (in-corp-oration)³²⁶——基督的妻子，也就是所谓的教会，通过一种口的驱力 (oral drive, 法 pulsion orale) 很好地满足了自己，从而使得他们对性交 (copulation) 没有任何期待。³²⁷

In everything that followed from the effects of Christianity, particularly in art - and it's in this respect that I coincide with the "baroquism" with which I accept to be clothed - everything is exhibition of the body evoking jouissance - and you can lend credence to the testimony of someone who has just come back from an orgy of churches in Italy - but without copulation. If copulation isn't present, it's no accident. It's just as much out of place there as it is in human reality, to which it nevertheless provides sustenance with the fantasies by which that reality is

³²⁶ 拉康把 Incorporation 拆成 in-corp-oration 来表达基督身体的在场。

³²⁷ 拉康这里还是在玩谐音梗，把 incorporation、pulsion orale 和 copulation 相互拼接。

constituted.

在基督教影响下的一切，特别是在艺术方面，正是在这方面，我与我的衣着与“巴洛克风格”相吻合，一切都是身体唤起原乐的展示，你可以相信一个刚从意大利教堂狂欢归来的人的证词，却（无法相信他）没有性交。如果没有性交，那就不是意外。这就像它（原乐）在人类现实中格格不入，尽管如此，它仍然为人类的现实提供了支撑，而正是幻想构成了这种现实。

Nowhere, in any cultural milieu, has this exclusion been admitted to more nakedly. I will even go a bit further - don't think I don't mete out what I say (*mes dires*) to you - I will go so far as to tell you that nowhere more blatantly than in Christianity does the work of art as such show itself as what it has always been in all places - obscenity.

在任何文化环境中，这种排斥都是最赤裸裸的。我甚至会更进一步——不要认为我没有把我对你们说的（坏）话（*mes dires*）说出来——我甚至会告诉你们，没有什么比在基督教中更明显的了，基督教的艺术作品本身表现出了它在所有地方一直存在的东西——淫荡（*obscenity*）。

The dit-mension of obscenity is that by which Christianity revives the religion of men. I'm not going to give you a definition of religion, because there is no more a history of religion than a history of art. "Religions," like "the arts/" is nothing but a basket category, for there isn't the slightest homogeneity therein.

通过这一淫荡的（言说的）维度，基督教复兴了人类的宗教。我不会给你们一个宗教的定义，因为宗教史不比艺术史拥有更多的东西。“诸宗教”如同“诸艺术”，只不过是一篮子的范畴，因为其中没有丝毫的同质性。

But there is something in the utensils people keep fabricating to one-up each other. What is at stake, for those beings whose nature it is to speak, is the urgency constituted by the fact that they engage in amorous diversions (déduits) in ways that are excluded from what I could call "the soul of copulation," were it conceivable, in the sense that I gave earlier to the word "soul," namely, what is such that it functions. I dare to prop up with this word that which - effectively pushing them to it if it were the soul of copulation - could be elaborated by what I call a physics, which in this case is nothing other than the following: a thought that can

be presupposed in thinking.

但人们不断制造的工具中有一些东西是相互对立的。对于那些天性就是言说的人而言，关键的是，他们被紧迫地通过一个事实被建构，这一事实即他们以我可以称之为“灵魂交媾”（the soul of copulation）的方式从事爱欲的消遣³²⁸。并且如果它是可以想象的……在我之前给出的“灵魂”（*âme*）一词的意义上，也就是说，是什么让它起作用……我敢用这个词来说明——如果它是交媾的灵魂，那么他们将被有效地推向了它——并且它可以被我称之为物理学的东西所详细阐述，在这种情况下，它只不过是以下内容：一种可以在思考中预设的思想。³²⁹

There is a hole there and that hole is called the Other. At least that is what I felt I could name (*dénommer*) it, the Other qua locus in which speech, being deposited (*déposée*) - pay attention to the resonances here finds truth and, with it, the pact that makes up for the non-existence of the sexual relationship, insofar as it would be conceptualized (*pensé*), in other words, something that

³²⁸ *Déduits amoureux* 也可以翻译成“不道德的追求”。

³²⁹ 这里的法语，*une pensée supposable au penser*，也可以被翻译成“一种可以归因于思考的思想”。

could conceivably be conceptualized (*pensé pensable*), and that discourse would not be reduced to beginning solely from semblance - if you remember the title of one of my seminars.

那里有一个洞，这个洞被称为大他者。至少我觉得我可以命名 (*dénommer*) 它，在言说中作为点位的大他者，被存放 (*déposée*)³³⁰——留意这里的共鸣 (*resonance*) ——且发现了真相，借由它，为不存在性关系而制定的条约，因为它将被概念化 (*pensé*)，换句话说，一些可以概念化 (*pensé*) 的东西³³¹，并且如果你们还记得我的一个研讨班的标题——那么这一话语不会被仅仅还原到从表象出发。³³²

The fact that thought moves in the direction of a science only by being attributed to thinking - in other words, the fact that being is presumed to think - is what founds the philosophical tradition starting from Parmenides. Parmenides was wrong and Heraclitus was right. That is clinched by the fact that, in fragment 93,

³³⁰ *déposée* 的意思是注册 (如有标记的“注册商标”) 和归档 (如君主被剥夺权力)。

³³¹ *pensé, pensée, pensable*, 这个表述的尴尬之处在于拉康从一个动词形式的 *pensé* (想出、构思或概念化) 转变为 *il serait pensé* 中的名词，这里的 *pensé* (被思考和概念化之物) 是短语 *pensé pensable* 中的 *pensé*，它也可能可以作为“对于思想而言可思考的问题”来呈现。

³³² 第十八期研讨会的标题为，*D'un discours qui ne serait pas du semblant* (“论一个不基于表象的话语”)。

Heraclitus enunciates οὔτε λέγει οὔτε κρύπτει ἀλλὰ σημαίνει, "he neither avows nor hides, he signifies" - putting back in its place the discourse of the winning side itself- ὁ ἄναξ οὗ τὸ μαντεῖόν ἐστι τὸ ἐν Δελφοῖς, "the prince" - in other words, the winner - "who prophecizes in Delphi."

思想只有通过被归因于思考³³³才能朝着科学的方向发展³³⁴——换言之，即“存在是被假定在思考的”（being is presumed to think）——（概念化的）思想（la pensée）是从巴门尼德开始的哲学传统所建基的。巴门尼德错了，赫拉克利特是对的。这是因为，在残篇中，赫拉克利特，说到：“他既不回避也不隐藏，他意味着”——把获胜方（le manche）的话语（主人话语）³³⁵放回到它自身——“王子”，换句话说，德尔菲预言中的赢家。³³⁶

You know the crazy story, the one that arouses my delirious

³³³ 或“预设的思考”。

³³⁴ 也可以被翻译为“思想在科学意义上的行动的事实”（the fact that thought acts in the sense of a science）或“只朝着科学的方向发展”（stirs only in the direction of a science）。

³³⁵ Le discours du manchou 实际上指的是 Le discours du maître 即主人话语。

³³⁶ 这个残篇是在柯克和雷文所著的《前苏格拉底哲学家》（剑桥：剑桥大学出版社，1957年）中的第247个残篇；作者给出的 ἐστι 在研讨会的法语原文那里是 ἐστλ；他们提供的英文翻译是：“神谕在德尔菲的主啊，既不说也不隐瞒，只给他一个记号”。

admiration? I roll on the floor laughing when I read Saint Thomas (Aquinas), because it's awfully well put together. For Aristotle's philosophy to have been reinjected by Saint Thomas into what one might call the Christian conscience, if that had any meaning, is something that can only be explained by the fact that Christians - well, it's the same with psychoanalysts - abhor what was revealed to them. And they are right.

你知道那个疯狂的故事，那个让我疯狂崇拜的故事吗？当我读《圣托马斯》(阿奎那)的时候，我笑着在地板上打滚，因为把它们放在一起简直太棒。亚里士多德的哲学被圣托马斯重新注入人们所谓的基督教良知，如果这有任何意义的话，这只能通过一个事实来解释，即基督徒——好吧，精神分析师也是如此——厌恶向他们揭示（启示）的东西。这些基督徒是对的。

The gap inscribed in the very status of jouissance qua dimension of the body, in the speaking being, is what re-emerges with Freud - and I'm not saying anything more than him - through the test constituted by the existence of speech. Where it speaks, it enjoys (*Là où ça parle, ça jouit*). And that doesn't mean that it knows anything because, as far as I've heard, the unconscious has

revealed nothing to us about the physiology of the nervous system, the process of getting a hard-on, or early ejaculation.

刻在身体的（言说的）维度的原乐中的裂缝，在言说的存在中，是弗洛伊德通过这个测试所反映的——我并没有说得比他更多——也就是言说的存在是什么。在它说话的地方，它在享乐（*Là où ça parle, ça jouit*）。这并不意味着它知道任何事情，因为据我所知，无意识没有向我们透露任何关于神经系统生理学、强迫症或早泄的信息。

To once and for all put an end to this business about the true religion, I will, while there is still time, point out that God is manifested only in writings that are said to be sacred. Sacred in what respect? In that they don't stop repeating the failure - read Salomon, the master of masters, the master of feeling (*senti-mâitre*), someone of my own ilk - the failure of the attempts made by a wisdom tradition to which being is supposed to testify.

为了趁还有时间的时候结束这些关于真正的宗教的事情，我将指出，上帝只在据说是神圣的著作中被证明。但是在什么方面神圣？在这一点上，他们不停地重复失败——阅

读所罗门，大师中的大师，感觉的大师 (*senti maître*) ³³⁷，一个和我一样的人——对一种智慧的尝试的失败，而这种智慧的存在将成为一种见证。

None of that implies that there weren't things from time to time thanks to which *jouissance* - without it, there could be no wisdom - could believe that it had reached the goal of satisfying the thought of being (*la pensée de l'être*). But that goal has never been satisfied, except at the price of a castration.

这一切都意味着偶尔存在事物，因为原乐——没有它，就没有智慧——可以相信它已经达到了满足存在的思想的目标 (*la pensée de l'être*)。但这一目标从未实现，除非以阉割为代价。

In Taoism, for example - you don't know what it is, very few do, but I have worked at it, by reading the texts, of course - this is clear in the very practice of sex. In order to feel good, one must withhold one's cum. Buddhism is the trivial example by its renunciation of thought itself. What is best in Buddhism is Zen,

³³⁷ *Senti maître* 是一个新词，它结合了“master”(maître)和“感伤”或“感觉”(sentiris 意思是“去感受”)，也是一个 centimètre (“厘米”)的同音词。

and Zen consists in answering you by barking, my little friend. That is what is best when one wants, naturally, to get out of this infernal business, as Freud called it.

例如，在道教中——你不知道它是什么，很少人知道，但我当然也是通过阅读文本来研究它——这在性的实践中很明显。为了爽，一个人必须忍住不高潮。佛教是一个微不足道的例子，因为它放弃了思想本身。佛教中最好的是禅宗，禅宗就是用吠声回答你，我的小伙伴。正如弗洛伊德所说，当一个人想要自然地摆脱这个地狱般的事情，这是最好的方法。

The fantasizing (fabulation) of antiquity, mythology as you call it Claude Lévi-Strauss also called it by that name - of the Mediterranean region - which is precisely the one we don't touch because it's the most profuse and, above all, because such a big to-do has been made of it that one no longer knows by what strand to approach it - mythology has also come to something in the form of psychoanalysis.

古代的幻想 (fabulation)，也就你们所说的神话 (mythology)——克劳德·列维·斯特劳斯(Claude Lévi Strauss)

也用这个名字。在地中海地区的神话，很多是我们没接触的，因为它是最丰富的，最重要的是，因为它是如此巨大的一件事，以至于人们不再知道用什么方法来处理它——神话也以精神分析的形式出现了。

There were shovelfuls of gods - all one had to do was find the right one. Which led to this contingent thing that is such that sometimes, after an analysis, we manage to achieve a state in which a guy correctly fucks his "one gal" (un chacun baise convenablement sa une chacune), They were gods all the same, that is, rather consistent representations of the Other. Let us pass over here the weakness of the analytic operation.

有很多神——人们所要做的就是找到合适的神。这导致了这种偶然的事情，有时，经过分析，我们设法达到一种状态，在这种状态下，一个男人正确地操他的“女人” (un chacun baise conventionment sa une chacune) ³³⁸。他们都是神，都是

³³⁸ 拉康修改了一个著名的法语表达，À chacun sa chacune，大致翻译为“每个男人的少女”或“每个男人都有自己的少女”。他在 chacune 之前插入 une 并且把 une 放在 sa 之后和 chacune，插入 une (语法上不正确)。une chacune 这一表达可能是拉康坚持认为女性不能被视为一个整体或集合 (即，作为女性)，而只能是以

一样的，也就是说，是对大他者相当一贯的代表。让我们在这里继续讨论分析操作的薄弱之处。

Oddly enough, that is so completely compatible with Christian belief that we saw a renaissance of polytheism during the era known by the same name.

奇怪的是，这与基督教信仰是如此的一致，以至于我们在当今看到了以同样名字（基督教）出现的多神论的复兴。

I am telling you all that precisely because I just got back from the museums, and because the Counter-Reformation was ultimately a return to the sources and the baroque the parading thereof.

我告诉你们这一切，正是因为我刚从博物馆回来，因为反宗教改革最终是一个向起源和其中的巴洛克游行的回归。

The baroque is the regulating of the soul by corporal radiology.

单个呈现。类似的表达见于研讨班十九（1972年5月4日）。

巴洛克是通过肉体的放纵来调节灵魂。

I should sometime - I don't know if I'll ever have the time - speak of music, in the margins. For the time being, I am only speaking of what we see in all the churches in Europe, everything attached to the walls, everything that is crumbling, everything that delights, everything that is delirious. I It's what I earlier called obscenity - but exalted.

我应该在某个时候——我不知道我是否还有时间谈论音乐。现在，我只是在谈论我们在欧洲所有教堂中看到的一切，一切附着在墙上的东西，一切破碎的东西，所有令人愉悦的东西，每件令人异常激动的的东西³³⁹。这就是我之前所说的淫荡——但这些都在于被赞扬（exalted）。

I wonder what effect this flood of representations of martyrs must have on someone who comes from backwoods China. That formulation can be reversed - those representations are

³³⁹ Délirer 字面的意思是“有妄想”、“精神错乱”或“想象事物”。它的比喻义是“发疯”、“疯狂地扩散”，等等。

themselves martyrs. You know that "martyr" means witness - of a more or less pure suffering. That was what our painting was about, until the slate was wiped clean when people began to seriously concern themselves with little squares.

我想知道这些对殉道者的呈现 (représentation) 对一个从遥远东方来的中国人有什么影响。这种表述可以被颠倒——这些呈现本身就是殉道者。你知道“殉道者”的意思是见证——有着或多或少纯粹的痛苦。这就是我们画作的内容，直到历史被得以澄清，人们才开始认真关注画作。

There is a reduction of the human species here - that word, "human" (humaine)y resounds like "unhealthy humor" (humeur malsaine), and there is a remainder that creates "misfortune" (malheur). That reduction is the term by which the Church intends to carry the species - that's the word for it - right up to the end of time. And it is so well grounded in the gap peculiar to the sexuality of speaking beings that it risks being at least as well grounded, let's say - because I don't want to give up on anything - as the future of science.

这里存在着人类物种的某种还原 (reduction), “人类”

(humaine) 一词,听起来像“不健康的幽默(humor malsaine)”,还存在着一个残余,它会制造“不幸(malheur)”。这种还原(reduction)是一个宗教术语,意思是教会打算带领人类(species)——直到时间的尽头,这里的这个词就是关于这种还原的。它是牢固地植根于言说的存在的性欲(sexuality)中所特有的鸿沟,以至于它至少有可能作为科学的未来牢固地植根于此。

The Future of Science is the title of a book by that other priestling named Ernest Renan, who was also an all-out servant of the truth. He only required one thing of truth - but it was absolutely capital, failing which, he panicked - that it have no consequence whatsoever.

《科学的未来》也是另一位名叫欧内斯特·雷南的牧师写的一本书的标题,他也是真理的忠实仆人³⁴⁰。他只需要真理的一个东西——但这个东西绝对是首要的,缺少了这个东西就会造成恐慌——而这个东西并没有结果。

³⁴⁰ Renan 的书写于 1848-1849 年,最终由 Calmann-Lévy 于 1890 年以法语出版。

阿尔伯特·范德姆和 C.B.Pitman (伦敦:查普曼, 1891) 将其翻译成英文。

The economy of jouissance is something we can't yet put our fingertips on. It would be of some interest if we managed to do so (qu'on y arrive). What we can see on the basis of analytic discourse is that we may have a slight chance of finding out something about it, from time to time, by pathways that are essentially contingent.

原乐的经济学是我们还不能触及的。如果我们能够做到这一点(qu'on y arrive), 那么它将引起一些兴趣。在分析话语的基础上我们可以看到, 通过根本上是偶然的途径, 随着时间的推移, 我们可能偶尔有机会发现一些关于它的东西。

If my discourse today hadn't been absolutely and entirely negative, I would tremble at having lapsed into philosophical discourse. Nevertheless, since we have already seen several wisdom traditions that have lasted quite a while, why shouldn't we find, with analytic discourse, something that gives us a glimpse of something precise? After all, what is energetics if it is not also a mathematical thing (true)? The analytic thing will not be mathematical. That is why the discourse of analysis differs from scientific discourse.

如果我今天的话语不是绝对的和具有否定性质的，那么恐怕我就要陷进哲学话语里面去了。然而，既然我们已经看到了几个持续了相当长一段时间的智慧传统，为什么我们不应该在分析话语中找到一些让我们精确发现的东西呢？毕竟，如果能量学不是数学的东西（*truc*），那它是什么？分析的东西不会是数学的。这就是为什么分析话语不同于科学话语。

Well, let us leave that chance to lady luck - *encore*.

那么，让我们把这个机会留给幸运女神——*Encore*。

1973年5月8日

第十章

Rings of string

绳上之环

I dreamt last night that when I arrived, no one was here.

我昨晚梦见当我到这里的时候，一个人也没有。

That confirms the wishful character of the dream. Despite the fact that I was rather outraged, that it would all be for naught, since I also remembered in the dream that I had worked until 4:30 in the morning, it was nevertheless the satisfaction of a wish, namely, that then I would have but to twiddle my thumbs.

这证实了这个梦的愿望性质。尽管我相当愤怒，觉得一切都将是徒劳的，因为在梦里我还记得我工作到了凌晨四点半，但这仍然是愿望的满足，这即是说，到时候我就无事可做只用摆弄手指了。

1

I am going to say - that is my function - I am going to say once again - because I repeat myself- something that I say (ce qui

est de mon dire), which is enunciated as follows, "There's no such thing as a metalanguage."

我要说——这就是我的功能——我要再说一次——因为我重复我自己——某句我说的话(ce qui est de mon dire), 被表述如下：“没有元语言这种东西。” (« il n'y a pas de métalangage »)

When I say that, it apparently means - no language of being. But is there being? As I pointed out last time, what I say is what there isn't. Being is, as they say, and nonbeing is not. There is or there isn't. Being is merely presumed in certain words - "individual," for instance, and "substance." In my view, it is but a fact of what is said (un fait de dit).

当我说这句话时，它看似意味着——没有“存在”的语言 (language of being)。但存在“存在”吗？正如我在上一次指出的，我所说的即是不存在。存在“存在”，正如他们所说（巴门尼德），而无“不存在”。要么有，要么没有。“存在”只是被某些词所假定的——比如“个体” (individual)，和“实体”

(substance)。在我看来，这无非是言说的事实(un fait de dit)³⁴¹。

The word "subject" that I use thus takes on a different import.

因此我使用的“主体”一词具有一个不同的重点。

I distinguish myself from the language of being. That implies that there may be verbal fiction (fiction de mot) - I mean, fiction on the basis of the word. And as some of you may recall, that is what I began with when I spoke of ethics.

我将我自己与“存在”的语言区分开来。这意味着可能存在词语的虚构(fiction de mot)——意思是说，在词语基础上的虚构。而且正如你们中的某些人可能记得的那样，这也是我谈到伦理学时一开始所讲的内容。³⁴²

³⁴¹ 或“道出的事实”

³⁴² 拉康在此引用杰里米·边沁(Jeremy Bentham)的《虚构理论》(Theory of Fictions) (其第一章标题为“语言的虚构”)在研讨班七《精神分析的伦理学》中有所提及。

Just because I have written things that serve the function of forms of language doesn't mean I assure the being of metalanguage. For I would have to present that being as subsisting by itself, all alone, like the language of being.

仅就我写下的东西以“语言的形式”的功能来运作而言，这并不意味着我保证了有元语言。不然我还得将这个“存在”表示为是依靠自身来持存的，仅依靠自身，就像“存在”的语言一样。

Mathematical formalization is our goal, our ideal. Why? Because it alone is matheme, in other words, it alone is capable of being integrally transmitted. Mathematical formalization consists of what is written, but it only subsists if I employ, in presenting it, the language (langue) I make use of. Therein lies the objection: no formalization of language (langue) is transmissible without the use of language (langue) itself. It is in the very act of speaking that I make this formalization, this ideal metalanguage, ex-sist. It is in this respect that the symbolic cannot be confused with being - far from it. Rather, it subsists qua ex-sistence with respect to the act of speaking (ex-sistence du dire).

That is what I stressed, in my text called "L'Étourdit" by saying that the symbolic bears only ex-sistence.

数学形式化是我们的目标和理想。为什么？因为只有它是数学型(*mathème*)的, 换句话说, 只有它才能整全地被传输。数学上的形式化包括了写下的东西, 但它只能借以我所使用的牙牙语(*la langue*)来展示它时才得以持存。这就是(对元语言的)反对: 在不使用牙牙语本身的情况下, 牙牙语的形式化就是无法传递的。正是在我进行这种形式化的言说行为中, 这种理想的元语言才外-实存(*ex-sister*)。在这种意义下象征不能与存在混淆——还差得远呢。而是作为外-实存的言说(*ex-sistence du dire*)而持存。这就是我在题为“L'Étourdit”的文章中所强调的, 象征承受的只是外-实存(*ex-sistence*)。

In what respect? This is one of the essential things I said last time - analysis can be distinguished from everything that was produced by discourse prior to analysis by the fact that it enunciates the following, which is the very backbone of my teaching - I speak without knowing it. I speak with my body and I do so unbeknownst to myself. Thus I always say more than I know (*plus que je n'en sais*).

在什么意义上（这么说呢）？这是我上次所说的重点之一——精神分析之所以能区别于前分析所生产的一切的话语，是因为它陈述了这一点，这也是我教学的主干——我言说而不自知（I speak without knowing it, je parle sans le savoir）。我用我的身体说话，而不知道自己在这么做。因此我说的总是多于我知道的(plus que je n'en sais)。

This is where I arrive at the meaning of the word "subject" in analytic discourse. What speaks without knowing it makes me "I," subject of the verb. That doesn't suffice to bring me into being. That has nothing to do with what I am forced to put in being (mettre dans l'être) - enough knowledge for it to hold up, but not one drop more.

这就是我在分析话语中得出的“主体”（臣服的主体）一词的含义。言说而不自知的东西使我成为“我”，即动词的主语。这并不足以使我成为存在。这与我被迫投入“是”(mettre dans l'être)的东西无关——有足够的知识使其成立，但没有一丁点多余的东西。

That is what was hitherto called form. In Plato's work, form is the knowledge that fills being. Form doesn't know any more

about it than it says. It is real in the sense that it holds being in its glass, but it is filled right to the brim. Form is the knowledge of being. The discourse of being presumes that being is, and that is what holds it.

这就是迄今为止被称为形式的东西。在柏拉图的作品中，形式是充实存在的知识。形式对它的了解并不比它说的多。它是实在的，因为它把存在装在它的杯子里，但它被装得满满的。形式是关于“存在”的知识。“存在”的论述假定有“存在”，而这就是使它得以成立的东西。

There is some relationship of being that cannot be known. It is that relationship whose structure I investigate in my teaching, insofar as that knowledge - which, as I just said, is impossible - is prohibited (interdit) thereby. This is where I play on an equivocation - that impossible knowledge is censored or forbidden, but it isn't if you write "inter-dit" appropriately - it is said between the words, between the lines. We have to expose the kind of real to which it grants us access.

有一些“存在”的关系是无法被知道的。我在教学中研究的正是这种关系的结构，只要这种知识——正如我刚才所

说,是不可能的——并因此是被禁止(*interdit*)的。这就是我玩弄词语含糊其辞的地方——不可能的知识被审查或禁止了,但如果你正确地写上“*inter-dit*”³⁴³,那就不是这样了——它是在字里行间被说出的。我们必须揭露它允许我们接触的那种实在。

We have to show where the shaping (*mise en forme*) of that metalanguage - which is not, and which I make *ex-sist* - is going. Something true can still be said about what cannot be demonstrated. It is thus that is opened up that sort of truth, the only truth that is accessible to us and that bears on, for example, the *non-savoir-faire*.

我们必须表明塑造(*mise en forme*)³⁴⁴该元语言的地方——不是它,而我使外 - 实存(*ex-sist*)——持续存在着。对于不能被证明的东西,我们仍然可以说一些和它有关的真东西。³⁴⁵正是这样,才开辟了那种真理,也是我们可以接触到的唯一的真理,它涉及到,比如说,无知的行动(*non-savoir-faire*)。

³⁴³ *Interdit*, 在法语中意味着“被阻止的”或“禁止的”,有时在英语中被译为“*interdicted*”。

³⁴⁴ 这里的法语通常指“格式化”(formatting)或“编辑”,也包括柏拉图式的“形式”(form)。

³⁴⁵ 这是指哥德尔不完备性定理。

I don't know how to approach, why not say it, the truth - no more than woman. I have said that the one and the other are the same thing, at least to man. They constitute the same conundrum (embarras). As it turns out, I relish the one and the other, despite what people say.

我不知道如何接近，为什么不这么说呢，“真理”——不比女人更（容易）接近。我说过，一个女人和另一个女人是一回事，至少对男人来说是这样。这构成了同一个丑闻 (embarras)。事实证明，尽管人们这么说，我还是很对一个女人和另一个女人抱有兴趣。

The discordance between knowledge and being is my subject. One can also say, notwithstanding, that there isn't any discordance regarding what still (encore) - according to my title this year - directs the game. We are still (encore) caught up in the insufficiency of knowledge. It is what directs the game of encore - not that by knowing more about it, it would direct us better, but perhaps there would be better jouissance, agreement between jouissance and its end.

知识和存在之间的不一致是我今天的主题。我们也可以说，尽管如此，关于什么仍是(encore)——根据我今年的这一标题而言——主导着这场游戏，并没有任何不和谐。我们仍然(encore)被知识的不足所困扰。它是指导“encore”这场游戏的东西——而不是通过对它的进一步了解，它会更好地指导我们，但也许会有更好的原乐(jouissance)，以及原乐和其结局之间达成同意。

Now, the end of jouissance - as everything Freud articulates about what he unadvisedly calls "partial drives" teaches us - the end of jouissance does not coincide with (est à côté de) what it leads to, namely, the fact that we reproduce.

现在，原乐的结束——正如弗洛伊德所阐述的关于他不经意地称之为“部分驱动力(pulsions partielles)”的所告诉我们的那样——原乐的结束并不与(est à côté de)它所导致的东西相吻合，即我们再生产，这一事实。

The "I" is not a being, but rather something attributed to that which speaks. That which speaks deals only with solitude, regarding the aspect of the relationship I can only define by saying, as I have, that it cannot be written. That solitude, as a

break in knowledge, not only can be written but it is that which is written par excellence, for it is that which leaves a trace of a break in being.

“我”不是一个存在，而是归于(supposéà)³⁴⁶言说者的某种东西。言说者只涉及孤独，关于这种关系，我只能像我所做的那样，通过言说定义它，而不能通过书写。孤独，作为知识的断裂(rupture du savoir)，不仅可以被书写，而且是被书写的卓越 (par excellence)，因为它是在存在中留下断裂痕迹的东西。

That is what I said in a text, certainly not without its imperfections, that I called "Lituraterre" "The cloud of language," I expressed myself metaphorically, "constitutes writing." Who knows whether the fact that we can read (lire) the streams I saw over Siberia as the metaphorical trace of writing isn't linked (lié) - beware, lier (to link) and lire consist of the same letters - to something that goes beyond the effect of rain, which animals have no chance of reading as such? It seems rather to be linked to that form of idealism that I would like you to get into your heads - certainly not that professed by Berkeley, who lived at a time when

³⁴⁶ 或"推测在.....中"。

the subject had acquired its independence, not the idealism that holds that everything we know is representation, but rather that idealism related to the impossibility of inscribing the sexual relationship between two bodies of different sexes.

这就是我在一篇文章中，当然不是没有瑕疵的，即我称之为“Lituraterre”³⁴⁷的文章中所说的：“语言的云丛”，我以隐喻的方式表达，“构成了书写”。谁知道我们能将我在西伯利亚看到的溪流阅读为(lire)作为书写的隐喻痕迹的这一事实是不是有关(lié)于——注意，lier(连接)和lire(读)由相同的字母组成——某种超越了降水效果的东西，而动物是没有机会读懂它的？它似乎反而与我希望你们学进头脑中的那种唯心主义的形式有关——当然不是贝克莱所宣称的那种，他生活在一个主体已经获得独立的时代，不是那种认为我们所知道的一切都是表象的唯心主义，而是那种与不可能在两个不同性别的身体之间铭刻性关系相关的唯心主义。

An opening, by which it is the world that makes us into its partner, is created thereby. It is the speaking body insofar as it can only manage to reproduce thanks to a misunderstanding regarding

³⁴⁷ "Lituraterre"最初出现在 *Littérature* 3 (1971年)，这是一本由 Larousse 出版的法国杂志。它被重印在 *Ornicar?* 41 (1987)，第 5-13 页。

its jouissance. That is to say that it only reproduces thanks to missing what it wants to say, for what it wants to say (veut dire) - namely, as French clearly states, its meaning (sens) - is its effective jouissance. And it is by missing that jouissance that it reproduces - in other words, by fucking.

一个裂口，通过这个裂口（客体小 a），世界把我们变成了它的同伴，从而自己被创造了出来。它是一个言说的身体（speaking body），因为它只能通过对其原乐的误解来再生产。这就是说，它（言说的身体）只是由于缺失³⁴⁸它想说的东西才得以再生产，因为它（言说的身体）想说的东西(veut dire)——即如法语明确指出的，它的意义(sens)³⁴⁹——是它有效的原乐。而它正是通过缺失这种原乐来进行再生产——换句话说，通过性交。

That is precisely what it doesn't want to do, in the final analysis. The proof is that when one leaves it all alone, it sublimates with all its might, it sees Beauty and the Good - not to

³⁴⁸ Ratage 是指"缺失"、"失败"、"倒退"、"失误"、"搞砸"、"破坏"和"不及格"，以及"划掉"、"勾掉"等等。

³⁴⁹ Sens 也有"感觉"和"方向"的意思；它的发音与 jouissance 的最后一个音节完全一样。Veut dire 字面意思是"想说"，但通常被译为"手段"。这里的"有效的"（和其他地方一样）也可译为"实际的"。

mention Truth, and it is there, as I just told you, that it comes closest to what is at stake. But what is true is that the partner of the opposite sex (*l'autre sexe*) remains the Other. It is thus by missing its *jouissance* that it manages to be reproduced yet again (*encore*) without knowing anything about what reproduces it. And in particular - and this is perfectly tangible in Freud's work, though of course it's nothing but gibberish, even if we can't do any better - it doesn't know whether what reproduces it is life or death.

归根结底，这正是它（言说的身体）不愿意做的事。对此的证明是，当人们让它独处时，它就会升华其全部力量，看到美和善——更不用说真理了，而且正如我刚刚告诉你们的那样，正是在那里，它最接近关键的地方。但真实的情况是，异性的伴侣(*l'autre sexe*)仍然是大他者。因此，正是由于缺失了它的原乐，它才得以再次(*encore*)被再生产，而它对是什么再生产了它一无所知。尤其是——这在弗洛伊德的作品中是非常明显的，尽管它只是胡言乱语，虽然我们也不能做得更好——它不知道再生产它的是生存还是死亡。

I must nevertheless say what there is qua metalanguage, and in what respect it coincides with the trace left by language. For

this is where the subject returns to the revelation of the correlate of language (*langue*), which is the extra knowledge of being, and constitutes for him his slim chance of going to the Other, to its being, about which I noted last time - and this is the second essential point - that it wants to know nothing. It is a passion for ignorance.

然而，我必须说，在元语言方面有什么，以及在什么方面，它与语言留下的痕迹相吻合。因为这是主体所回到的牙牙语(*la langue*)的关联物的启示，它是“存在”的额外的知识 (S_2)，³⁵⁰ (这种知识) 构成了到达大他者，到达它的“存在”的渺茫机会，我上次提到过——而这个是第二个要点——它 (大他者的存在) 什么都不想知道。它是一种对无知的激情。

That is why the other two passions are those that are called love - which has nothing to do with knowledge, despite philosophy's absurd contentions - and hatred, which is what comes closest to being, that I call "ex-sisting." Nothing concentrates more hatred than that act of saying in which existence is situated.

³⁵⁰ 这里的法语，*ce savoir en plus de l'être*，也可以翻译为“存在的额外知识”。

这就是为什么其他两种激情是那些被称为爱——尽管在哲学上有荒谬的争论，但它与知识毫无关系——以及恨的激情，这是最接近“存在”的东西，我称之为“外 - 实存的”("ex-sisting")。没有什么比说出"外 - 实存" (ex-sistence) 所处的位置更能集中仇恨了。

Writing is thus a trace in which an effect of language can be read (se lit). That is what happens when you scribble something.

因此，书写是一种痕迹，在其中可以读到(se lit)语言的一种效果。这就是当你们潦草地写下一些东西时所发生的事情。

I certainly don't deprive myself of doing so, for that is how I prepare what I have to say. It is worth noting that one must ensure things by writing (de l'écriture, s'assurer). The latter certainly is not metalanguage, nevertheless, though one can make it fulfill a function that resembles it. That effect is nevertheless secondary with respect to the Other in which language is inscribed as truth. For nothing I could write on the blackboard for you based on the general formulas that relate energy and matter, at the present point in time - Einstein's last formulas, for example

- none of it would stand up if I didn't prop it up with an act of speaking that involves language (langue), and with a practice which is that of people who give orders in the name of a certain knowledge.

我当然不会剥夺自己这样做的权利，因为我就是这样准备我所要说的话的。值得注意的是，一个人必须通过书写来确保事物(*de l'écriture, s'assurer*)。³⁵¹不过，后者当然不是元语言，尽管人们可以使它实现类似于元语言的某种功能。然而，这种效果对于语言作为真理被铭刻在其中的大他者来说，是次要的。对于我在黑板上为你们写的任何东西，在目前的时间点上，根据联系能量和物质的一般公式——例如爱因斯坦最后的公式——如果我没有用一种涉及牙牙语(*la langue*)的说话行为和一种以特定知识的名义发号施令的行为来维持它，它就不会成立。

But let me back up. When you scribble and when I too scribble, it is always on a page with lines, and we are thus immediately enmeshed in this business of dimensions.

³⁵¹ 这里的法语可以有多种不同的理解方式：“检查书写”或“捕捉或关注书写”是语法上的含义，但拉康对 *de* 的古怪用法可能意味着“通过使用书写(或写下事情)来弄清自己的事情”。

但让我总结一下。当你书写且我也书写时，它总是写在有线条的书页上，我们因此立即被卷入了这种尺寸间距 (dimensions 维度) 之中。

2

What cuts a line is a point. Since a point has zero dimensions, a line is defined as having one dimension. Since what a line cuts is a surface, a surface is defined as having two dimensions. Since what a surface cuts is space, space has three dimensions.

切断一条线的是一个点。由于点的维度为零，所以线被定义为有一个维度。由于线切割的是一个面，所以面被定义为有两个维度。由于面切割的是空间，所以空间有三个维度。

The little sign I wrote on the blackboard (figure 1) derives its value therefrom.

我写在黑板上的小图示（图 1）的价值就来源于此。

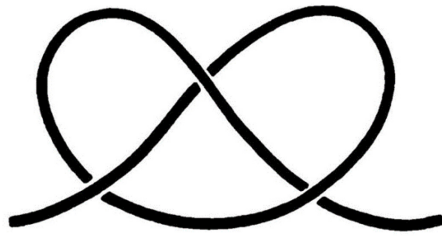


Figure 1

It has all the characteristics of writing - it could be a letter. However, since you write cursively, you never think of stopping a line before it crosses another in order to make it pass underneath, or rather in order to assume that it passes underneath, because in writing something completely different than three-dimensional space is involved.

它具有书写的所有特征——它可能是一个字母。然而，由于你写的是草书，你从来没有想过在一条线与另一条线相交之前停下来，以使它在下面通过，或者说是为了假设它在下面通过，因为在书写中涉及了某种与三维空间完全不同的东西。

In this figure, when a line is cut by another, it means that the former passes under the latter. That is what happens here, except that there is only one line. But although there is only one, it is

distinguished from a simple ring, for this writing represents for you the flattening out (*mise-à-plat*) of a knot. Thus, this line or string is something other than the line I defined earlier with respect to space as a cut and that constitutes a hole, that is, separates an inside from an outside.

在这个图示(图 2)中,当一条线被另一条线切断时,意味着前者从后者下面通过。这就是在这里发生的事情,只不过这里只有一条线。但是,尽管只有一条,它却与一个简单的环有所区别,因为这一写法对你们来说代表了一个结的平坦化(*Mise-à-plat*)。因此,这条线或绳子与我先前定义的线是不同的东西,即那种作为一个空间的切口,构成一个洞,也就是说,将一个内部从一个外部中分开的线。

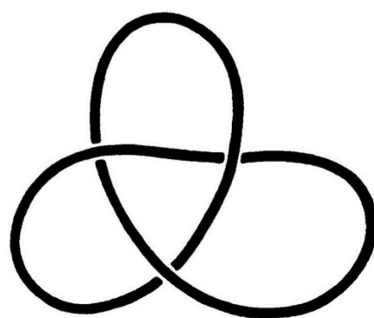


Figure 2

This new line is not so easily incarnated in space. The proof is that the ideal string, the simplest string, would be a torus. And

it took a long time for people to realize, thanks to topology, that what is enclosed in a torus has absolutely nothing to do with what is enclosed in a bubble.

这条新线不那么容易在空间中现身。(所提供的)证明是,理想的绳子,最简单的绳子,将是一个环面。而人们花了很长时间才认识到,多亏了拓扑学,环面中所包含的东西与气泡(球面)中所包含的东西完全没有关系。

Regardless of what you do with the surface of a torus, you cannot make a knot. But, on the contrary, with the locus of a torus, as this shows you, you can make a knot. It is in this respect, allow me to tell you, that the torus is reason, since it is what allows for knots.

无论你对环面的表面做什么,你都无法打出一个结。但是,恰恰相反,用环面的轨迹,正如这个例子所表明的,你可以打一个结。正是在这方面,请允许我告诉你,环面才是原因,因为只有基于它才能够打结。

It is in that respect that what I am showing you now, a twisted torus, is

as neat (sec) an image as I can give you of the trinity, as I qualified it the other day - one and three in a single stroke.

正是在这一点上，我现在向你们展示的这个扭曲的环面，可以给你们一个关于三位一体的简洁(sec)的印象，我从前几天开始将它称为三位一体——一和三都是一笔画成的。

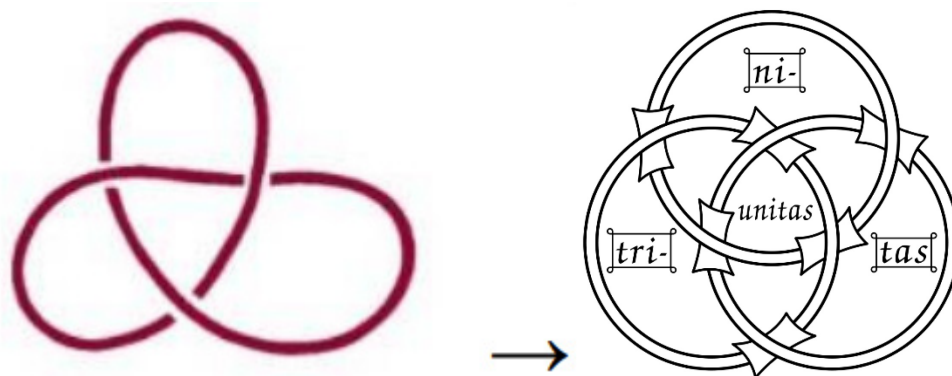
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Nevertheless, it is by making three toruses out of it, using a little thingamabob I already showed you called the Borromean knot, that we shall be able to operate on the first knot. Naturally, there are people here today who weren't here last year in February when I spoke about the Borromean knot. I will try today to give you a sense of its importance and of how it is related to writing, inasmuch as I have defined writing as what language leaves by way of a trace.

无论如何，正是通过将它做成三个环面，用我向你们展示过的一个叫做波罗米结(Borromean knot)的小玩意，我们才能够对第一个结进行操作。当然，今天在座的某些听众在去

³⁵² 图 2 中描述的反手结通常被称为"三叶结"。见 Richard H. Crowell 和 Ralph H. Fox 的《扭结理论导论 Introduction to Knot Theory》(New York: Blaisdell, 1963), 4。

年 2 月我谈及波罗米结时并不在这里。³⁵³我今天会试着让你们意识到它的重要性，以及它与书写的关系，因为我已经把书写定义为语言用产生痕迹的方式所留下的东西。



With the Borromean knot, we are dealing with something that cannot be found anywhere, namely, a true ring of string. You should realize that, when you lay out a string, you never manage to join the two ends together in the woof (trame). In order to have a ring of string, you have to make a knot, preferably a sailor's knot. Let's make a sailor's knot with this string.

对于波罗米结，我们面对的是在哪里都找不到的东西，即真正的绳子的环。你们应该意识到，当你摆弄一根绳子时，你从来没法将两端连接在一起成为纬线(trame)。为了得到一

³⁵³ 见 1972 年 2 月 9 日举办的第十九期研讨班《.....ou pire》。

个绳子的环，你们必须打一个结，最好是水手结。让我们用这根绳子打一个水手结。

That's it. Thanks to the sailor's knot, we have here, as you see, a ring of string. I will make two more. The problem that is then raised by the Borromean knot is the following - once you have made your rings of string, how can you get these three rings of string to hang together in such a way that if you cut one, all three are set free?



这就是了。多亏了水手结，如你们所见，我们这里有（由）一个绳子（绕成）的环。我将再做两个。借由波罗米结所提出的问题是：一旦你做了绳圈，如何让这三个绳圈挂在一起，使得一旦你剪断一个绳圈，三个绳圈都会被解开？

Three is really nothing. The true problem, the general problem, is to work things out in such a way that, with any

number of rings of string, when you cut one, every single one of the others becomes free and independent.

三个环真的不算什么。真正的问题，即总的问题，是找到一种方式，使得对任何数量的绳圈，当你切断一个绳圈时，其他每一个都被解开和相互独立。

Here is the Borromean knot - I already put it up on the blackboard last year. It is easy for you to see that no two rings of string are knotted to each other, and that it's only thanks to the third that they hang together.

这是波罗米结——我去年已经把它挂在黑板上了。你们很容易看到，没有两个绳圈是相互打结的，只有靠第三个绳圈才能挂在一起。

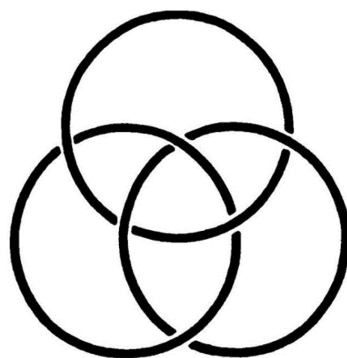


Figure 3

Pay close attention here - don't let yourself remain captivated by this image. I'm going to show you another way to solve the problem.

仔细看这里——不要让自己一直被这幅图像所迷惑。我要告诉你们解决这个问题的另一种方法。

Here is a ring of string. Here is another. You insert the second ring into the first, and you bend it (see figure 4).

这里有一个绳圈。这是另一个。把第二个环插入第一个环，然后将它弯曲(见图 4)。

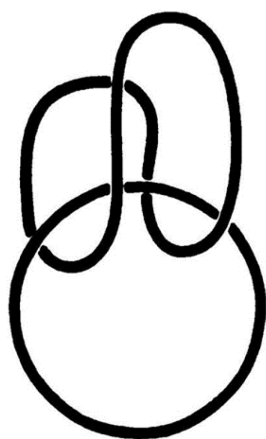


Figure 4

It suffices then to take up the second ring in a third for the three to be knotted together - knotted in such a way that it suffices for you to cut one for the other two to be set free (see figure 5).

这时，只要把第二个环串在第三个环里，就可以把三个环变成一个结——形成这样的结，使得你只要剪掉一个，其他两个就可以解开了（见图 5）。

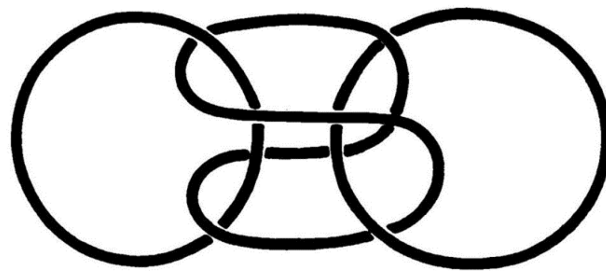


Figure 5

After the first bending, you could also bend the third ring and take it up in a fourth. With four, as with three, it suffices to cut one of the rings for all the others to be set free. You can add an absolutely infinite number of rings and it will still be true. The solution is thus absolutely general, and the line of rings can be as long as you like.

在第一次弯曲 (第二个环) 后, 你也可以弯曲第三个环, 并在第四个环中把它串起来。有了四个环, 就像三个环一样, 只要把其中一个环剪开³⁵⁴, 其他的环就会被解开。你可以增加绝对无限多的环, 而这仍然是成立。因此, 这个解决方案是绝对通用的, 而且环的长度可以随你们的意愿而定。

In this chain, whatever its length, the first and last links differ from the others: while the intermediary rings, in other words, the bent ones, are all ear-shaped, as you see in figure 4, the extremes are simple rings.

在这个链条中, 无论其长度如何, 第一个和最后一个环都与其他环不同: 而中间的环, 换句话说, 弯曲的环, 都是耳形的, 正如你们在图 4 中看到的那样, 两端的环是简单的环。

Nothing stops us from making the first and last rings coincide, by bending the first and taking it up in the last. The chain is thereby closed (see figure 6).

³⁵⁴ 这里的法语读作 *noeuds*, "结", 这似乎是错误的。

没有什么能阻止我们将第一个和最后一个环重合，通过弯曲第一个环并将其串入最后一个环。由此一来，这条链就闭合了（见图 6）。

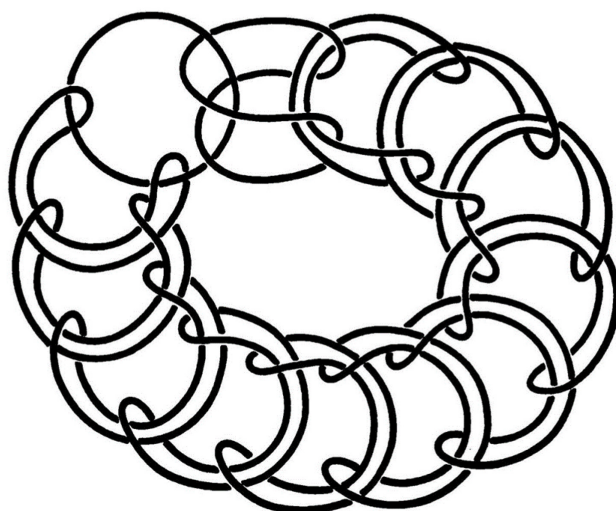


Figure 6

The collapse (*résorption*) of the two extremes into one nevertheless leaves a trace: in the chain of intermediary links, the strands are juxtaposed two by two, whereas, when the chain closes on a simple, single ring, four strands on each side are juxtaposed to one strand, the circular ring.

两端的环重叠(*résorption*)变成了一个，但还是留下了痕迹：在中间环节的链条上，数股线是两两并列的，而当链条

闭合在一个简单的、单一的环上时，每边的四股线都并列在一股线上，即圆形的那个环。

That trace can certainly be effaced - you then obtain a homogeneous chain of bent rings.

这种痕迹当然可以被抹去——然后你会得到一个均质的弯曲环构成的链。

3

Why did I formerly bring in the Borromean knot? It was to translate the formulation "I ask you" - what? - "to refuse" - what? - "what I offer you" - why? - "because that's not it." You know what "it" is: it's object a. Object a is no being. Object a is the void presupposed by a demand, and it is only by situating demand via metonymy, that is, by the pure continuity assured from the beginning to the end of a sentence, that we can imagine a desire that is based on no being - a desire without any other substance than that assured by knots themselves.

我以前为什么要提到波罗米结？是为了翻译以下的公式：

1. “我要求你……” – 什么？ [癡症话语]
2. “……拒绝……” – 什么？ [主人话语]
3. “……我给你的东西……” [大学话语]
– 为什么？ “……因为那不是它”。

你知道“它”是什么：它是客体 **a**。客体 **a** 是非“存在”的。客体 **a** 是一个由要求(demand)所预设的空洞，而且它是通过隐喻来定位的要求，也就是说，通过从一个句子的开头到结尾所保证的纯粹连续性，我们才能想象一个基于“不存在”的欲望(desire)——一个除了由结本身所保证的实质之外没有任何其他实质的欲望。

Enunciating that sentence, "I ask you to refuse what I offer you," I could only motivate it by the "that's not it" that I took up again last time.

清楚地念出这句话，“我要求你拒绝我提供给你的东西”，我只能通过上次我再次提到的“那不是它” (« ce n'est pas ça ») 来解释它的动机。

"That's not it" means that, in the desire of every demand, there is but the request for object a, for the object that could satisfy jouissance. The latter would then be the Lustbefriedigung presupposed in what is improperly called the "genital drive" in psychoanalytic discourse, that drive in which the full, inscribable relationship of the One with what remains irreducibly the Other is supposedly inscribed. I stressed the fact that the partner of this "I" that is the subject, the subject of any sentence that constitutes a demand, is not the Other, but that which is substituted for it in the form of the cause of desire - that I have diversified into four causes, insofar as the cause is constituted diversely, according to the Freudian discovery, on the basis of the object of sucking, the object of excretion, the gaze, and the voice. It is as substitutes for the Other that these objects are laid claim to and made into the cause of desire.

“这不是它”意味着，在每个要求的欲望中，无非只有对客体 a 的要求，要求那个可以满足原乐的对象。后者是在精神分析话语中被不适当地称为“生殖驱力”的东西所预设的对兴致的满足 (Lustbefriedigung)，在这种驱力³⁵⁵中，“太一”(l'Un)与不可约化的大他者的完全的、可铭刻的关系被假

³⁵⁵ 这里的法语 *celle* 也可能是指 "jouissance" 或 "Lustbefriedigung"。

定为是被铭刻的。我强调了这样一个事实：作为主体的这个“我”的伙伴，即任何构成要求的句子的主语，不是大他者，而是以欲望成因的形式替代大他者的东西——我把它分为四个成因，就其构成上的区别而言，根据弗洛伊德的发现，分为吸吮的对象（乳房）、排泄的对象（排泄物）、凝视和声音。正是作为大他者的替代品，这些对象被要求³⁵⁶，并成为欲望的成因。

It seems that the subject calls (se représente) inanimate objects to mind as a function of the following - that there's no such thing as a sexual relation. It's only speaking bodies, as I said, that come up with an idea of the world as such. The world, the world of being, full of knowledge, is but a dream, a dream of the body insofar as it speaks, for there's no such thing as a knowing subject (il n'y a pas de sujet connaissant). There are subjects who give themselves correlates in object a, correlates of enjoying speech qua jouissance of speech (parole jouissante en tant que jouissance de parole). What does it wedge (coince-t-elle) but other Ones?

³⁵⁶ 这里的法语 *réclamés* 也可以翻译为“吵着要”，甚至是“征用”。

主体似乎把自己表现为(*se représente*)³⁵⁷无生命的对象——这恰恰表明了没有性关系这种东西。正如我所说的，只有言说的身体才能构想出这样的世界。世界，“存在”的世界，充满知识的世界，不过是一个梦，一个言说着身体的梦，因为没有知道的主体(*il n'y a pas de sujet connaissant*)。有一些主体将自身与客体 *a* 相联系起来，将自身与享受言说，也就是与作为言说的原乐相联系起来(*parole jouissante en tant que jouissance de parole*)。除了其它的“太一” (*Uns*) 们，它还能楔入(*coince-t-elle*)³⁵⁸什么？

I pointed out to you earlier that bilobulation - the transformation by bending of the ring of string into two ears - can be carried out in a strictly symmetrical fashion. Indeed, that is what happens as soon as one gets to the level of four. Well, similarly, the reciprocity between the subject and object *a* is total.

我早些时候向你们指出，双耳化（双生 *bilobulation*）——通过弯曲弦环变成两个耳朵——可以以严格对称的方式

³⁵⁷ *Se représenter* 字面意思是“向自己表示”，比喻为“在头脑中思考、想象、构思”等。

³⁵⁸ *Elle* 在这里可以指的是言语或原乐。关于楔子，见本章末尾的“回答”部分。这里的“楔入” (*wedging*) 也可以用“抓住”或“逼入角落”代替。

进行。事实上，只要到了四个环的层次，就会发生这种情况。那么，同样地，主体和客体 a 之间是完全对等的。

For every speaking being, the cause of its desire is, in terms of structure, strictly equivalent, so to speak, to its bending, that is, to what I have called its division as subject. That is what explains why the subject could believe for so long that the world knew as much about things as he did. The world is symmetrical to the subject - the world of what I last time called thought is the equivalent, the mirror image, of thought. That is why there was nothing but fantasy regarding knowledge until the advent of the most modern science.

对每个言说的存在来说，其欲望的成因，在结构上可以说严格等同于它的扭曲，也就是我所说的它作为主体的分裂。这就是为什么主体可以长期相信世界和他了解的事物一样多的原因。世界与主体是对称的——我上次所说的思想的世界是思想的等同物，是思想的镜像。这就是为什么在最现代的科学出现之前，只有对于知识的幻想。

This mirroring is what allowed for the chain of beings that presupposed in one being, said to be the Supreme Being, the good

of all beings. Which is also equivalent to the following, that object a can be said to be, as its name indicates, a-sexual (a-sexué). The Other presents itself to the subject only in an a-sexual form. Everything that has been the prop, substitute-prop, or substitute for the Other in the form of the object of desire is a-sexual.

这种镜像使得存在链(*échelle d'êtres*)³⁵⁹在一个存在中(据说是至高存在)中预设了所有存在的善。这也相当于下文所说的,对象 a 可以说是,如其名称所示,是(非)性的((a)sexué)。大他者只以(非)性的形式向主体呈现自己。一切以欲望的对象的形式成为道具、替代品或替代大他者的东西都是(非)性的。

It is in that sense that the Other as such remains a problem in Freudian theory - though we are able to take it a step further - a problem that is expressed in a question Freud repeated - "What does a woman want?" - woman being, in this case, equivalent to truth. It is in that sense that the equivalence I produced is justified.

³⁵⁹ 英语中所说的(伟大的)存在链,在法语中并不包括"链"这个词:*échelle*的意思是"梯子"或"刻度"。

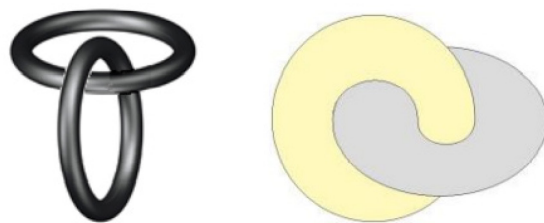
正是在这个意义上，大他者本身仍然是弗洛伊德理论中的一个问题——尽管我们能够更进一步——这个问题表现在弗洛伊德重复的一个问题中——“女人想要什么？”——在这种情况下，女人（*La femme*）等同于真理。正是在这个意义上，我提出的等同性是合理的。

Does that enlighten you as to why it is of interest to work with the ring of string? The said ring is certainly the most eminent representation of the One, in the sense that it encloses but a hole. Indeed, that is what makes a true ring of string very difficult to produce. The ring of string I make use of is mythical, since people don't manufacture closed rings of string.

这是否启发了你们对绳上之环的研究兴趣？这里所说的环当然是“太一”的最突出的代表，因为它只包含一个洞。事实上，这正是真正的绳环很难制作的原因。我所使用的绳环是神话中的，因为人们不会制造封闭的绳环。

But still, what are we to do with this Borromean knot? My answer to you is that it can serve us by representing a metaphor that is so often used to express what distinguishes the use of language - the chain metaphor.

但是，我们要用这个波罗米结做什么呢？我对你们的回答是，它可以用来精确的区分我们在语言与日常的牙牙语(*la langue*)中发现的东西，并且能用来表现一个我们经常使用的隐喻——隐喻链 (*the chain metaphor*)。



[链：每个环都填补了它之前的环的空白，用“世界的一个对象” (« *un objet du monde* ») 填充了这个洞。]

[波罗米结：三个环被绑起来，没有任何人来填补这个洞，但结仍是绑着的。]

Let us note that, unlike rings of string, the elements of a chain can be forged. It is not very difficult to imagine how - one bends metal to the point where one can solder it. No doubt, it's not a simple prop, for, in order to be able to adequately represent the use of language, links would have to be made in that chain that would attach to another link a little further on, with two or

three floating intermediate links. We would also have to understand why a sentence has a limited duration. The metaphor cannot tell us that.

我们注意到，与绳环不同的是，链的元素是可以锻造的。并不难想象怎么实现——人们把金属弯曲到可以焊接的程度。毫无疑问，这不是一个简单的工作，因为，为了能够充分表现语言的使用，必须在那条链上做一些链接（link），这些链接将链（chain）接到更远一点的另一个链接上，再加上两三个中间的浮动链接。我们还必须理解为什么一个句子的期限是有限的（limited duration）。而这个隐喻无法告诉我们这些。

Do you want an example that can show you what purpose can be served by this line of folded knots that become independent once again as soon as you cut one of them? It's not very difficult to find such an example in psychosis, and that's no accident. Recall what hallucinatorily fills up Schreber's solitude: "Nun will Ich mich . . .," "Now I shall . . .," or again "Sie sollen nämlich . . .," "You were to. . . ." These interrupted sentences, which I called code messages, leave some sort of substance in abeyance. We perceive here the requirement of a sentence,

whatever it may be, which is such that one of its links, when missing, sets all the others free, that is, withdraws from them the One.

你们想不想知道一个例子，让你们明白这一串绳环只要剪断其中一个，就会变回独立的折叠的扭结，而这能起到什么作用？在精神病(psychosis)中找到这样一个例子并不难，这不是偶然的。回想一下，施雷伯的孤独中充满了什么样的幻觉。“Nun will ich mich ...”，“现在我想要...”，或者“Sie sollen nämlich ...”，“您得...”³⁶⁰这些被打断的句子，我称之为代码信息³⁶¹，留下了某种搁置的内容。我们在这里看到了对一个句子的要求，不管怎样的要求，都是这样的：当它的一个环节缺失时，就会使其他所有的环节都解开，也就是说，将“太一”从它们那里撤回了。³⁶²

Isn't that the best basis we can provide for that by which mathematical language proceeds?

³⁶⁰ 见 *Écrits* 539-540 和 Daniel Paul Schreber 的《我的神经疾病回忆录》（剑桥：哈佛大学出版社，1988），172。

³⁶¹ 见 *Écrits* 807。Messages de code 也可译为“由代码构成(或基于代码)的信息”。

³⁶² 这就是说，拿走了他们的统一性或一性。

这难道不是我们能够为数学语言的发展提供的最佳基础吗？

The nature of mathematical language, once it is sufficiently isolated in terms of its requirements of pure demonstration, is such that everything that is put forward there - not so much in the spoken commentary as in the very handling of letters - assumes that if one of the letters doesn't stand up, all the others, due to their arrangement, not only constitute nothing of any validity but disperse. It is in that respect that the Borromean knot is the best metaphor of the fact that we proceed only on the basis of the One.

数学语言的性质，一旦它被充分隔离在对其纯粹推演的要求中，就是这样，在那里提出的一切——与其说是在口头评论中，不如说是在对字母的处理中——假如其中一个字母不成立，所有其他的字母，由于它们的安排，不仅不构成任何有效的东西，而且会散开。正是在这方面，波罗米结是对我们只在“太一”的基础上进展这一事实的最佳隐喻。

The One engenders science. Not in the sense of the one of measurement. It is not what is measured in science that is important, contrary to what people think. What distinguishes

modern science from the science of antiquity, which is based on the reciprocity between the *voûç* and the world, between what thinks and what is thought of, is precisely the function of the One, the One insofar as it is only there, we can assume, to represent solitude - the fact that the One doesn't truly knot itself with anything that resembles the sexual Other. Unlike the chain, the Ones of which are all made in the same way, being nothing other than One (*de n'être rien d'autre que de l'Un*).

“太一”产生了科学。不是在测量的意义上的科学。与人们的想法相反，科学中所测量的东西并不重要。现代科学与古代科学的区别在于，现代科学是建立在努斯(*voûç*)与世界之间、思考与被思考之间的对应性之上的，而这正是“太一”的功能，就仅有其存在而言，我们可以假设，它代表着孤独——“太一”并没有真正与任何类似于性的大他者的东西打结。³⁶³与链条不同，其中的“太一”都是以同样的方式制造的，除了“太一”之外没有其他东西 (*de n'être rien d'autre que de l'Un*)。³⁶⁴

³⁶³ 法文文本在这里似乎有一个错误，它读作，*qui semble à l'Autre sexuel*，字面意思是“在性的大他者看来”或“在大他者看来是性”。根据拉康在这里的论点，我认为法文应该读作 *ressemble* 而不是 *semble*。

³⁶⁴ 或“只基于太一”。

When I said, "There's such a thing as One" (Y a d' l'Un), when I stressed that, when I truly pounded that into you like an elephant all of last year, you see what I was introducing you to.

当我说，“有一种东西叫‘太一’”(Schreber's solitude)时，当我强调这句话时，当我去年一整年像大象一样不厌其烦地把这句话灌输给你们时，你们就知道我在向你们说什么。

How then can we situate the function of the Other? How - if, up to a certain point, what remains of any language when it is written is based simply on knots of the One - are we to posit a difference? For it is clear that the Other cannot be added to the One. The Other can only be differentiated from it. If there is something by which it participates in the One, it is not by being added. For the Other - as I already said, but it is not clear that you heard me - is the One-missing (l'un-en-moins).

那么我们如何确定大他者的功能呢？如果在某种程度上，任何语言在被书写时留下的东西仅仅是基于“一”的结，那么我们如何设立一种差异？因为很明显，大他者不能被添加到“一”中。大他者只能从它那里被差分出来。如果有什么东西使它参与到“一”中，那也不是通过被添加（而实现的）。

因为大他者——正如我已经说过的，但不清楚你们是否听明清我的话——是“太一 - 缺失”(One-missing, l'un-en-moins)。

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That's why, in any relationship of man with a woman - she who is in question (en cause) - it is from the perspective of the One-missing (l'Une-en-moins) that she must be taken up. I already indicated that to you concerning Don Juan, but, of course, there was only one person who noticed - my daughter.

这就是为什么，在男人与一个女人的任何关系中——处在问题中(en cause)的女人——从“太一 - 缺失”(l'Une-en-moins)的角度来看，她必须被考虑在内。在唐璜中，我已经向你们表明了这一点，但是当然，只有一个人注意到了——那就是我的女儿。

4

It is not enough to have found a general solution to the problem of Borromean knots, for an infinite number of

³⁶⁵ 这也可以翻译为“一 - 无” (One-less) 或“一 - 少” (One-too-few)。

Borromean knots. We must find a way to demonstrate that it is the only solution.

仅仅找到了波罗米结问题的一般解答，对于无限多的波罗米结来说，这还不够。我们必须找到一种方法来证明它是唯一的解。

But, as of our point in time today, there is no theory of knots. Currently, there is no mathematical formalization applicable to knots, apart from a few little constructions like those I showed you, that allows us to foresee that a solution like the one I just gave is not simply ex-sistent, but necessary, in other words, that it doesn't stop - as I define the necessary - being written. I'm going to show it to you right away. It suffices for me to do this.

但是，直到今天之前，还没有关于扭结的理论。目前，除了一些我给你们看的那些小构造外，还没有适用于扭结的数学形式理论，这些构造使我们能够预见像我刚才给出的解答不仅是外 - 实存(ex-sistent)的，而且是必要的，换句话说，它不会停止——正如我对必要性的定义——被书写。我马上就向你们展示。对我来说，这样做就足够了。

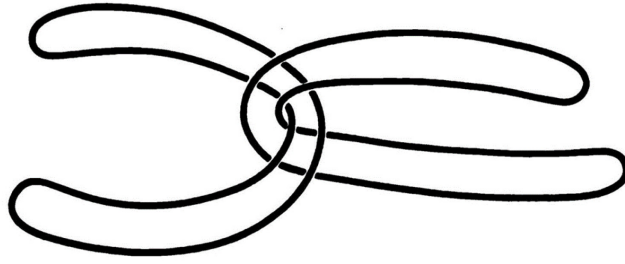


Figure 7

I just passed one of these rings around the other in such a way that they form, not the kind of bending I showed you earlier but simply a sailor's knot. You immediately see that I can, without any difficulty, pursue the operation on either side by making as many sailor's knots as I like, with all the rings of string in the world.

我刚刚把这些环中的一个绕过另一个，以这样的方式使它们变成这样的形状（图 7），这不是我之前给你们看的那种弯曲，而是一个简单的水手结。你们马上就会发现，我可以毫不费力地在两边进行追加操作，用世界上所有的绳环打多少个水手结都可以。

Here too I can close the chain, thereby eliminating the separability these elements had hitherto retained. I use a third ring to join the two ends of the chain.

在这里，我也可以使链条闭合，从而消除这些元素迄今为止保留的可分离性。我使用第三个环来连接链条的两端。

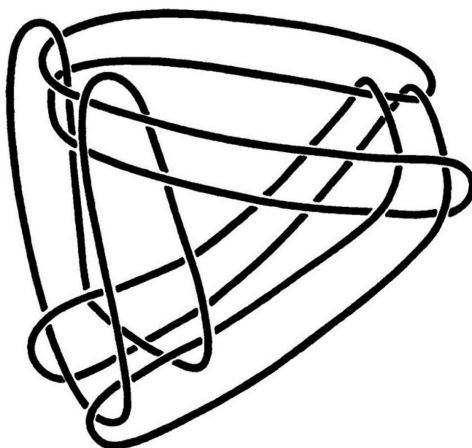


Figure 8

Here, without any doubt, we have a solution which is just as valid as the first. The knot enjoys the Borromean property that if I cut any one of the rings that I have arranged in this way, all the others are set free.

在这里（图 8），毫无疑问，我们有了一个和第一个解一样有效的解决方案。这个结具有波罗米结式的特性，即如果我切断以这种方式排列的任何一个环，所有其它的环都会被解开。

None of the rings here is any different from the others. There is no privileged point and the chain is strictly homogeneous. You realize that there is no topological analogy between the two ways of knotting the rings of string I showed you. In the case of the sailor's knots, there is what might be called a topology of twisting compared to the preceding one, which is simply one of bending. But it wouldn't be contradictory to use bent rings in a sailor's knot.

这里没有一个环与其它环有任何不同。这里不存在特殊点，且这个链条是严格同质的。你们知道，在我给你们展示的两种绳环打结方式之间没有拓扑学上的类比。在水手结的情况下，有一个可以称为扭曲的拓扑，而前面一种的拓扑只是一个弯曲的拓扑。但是在水手结中使用弯曲的环并不会导致矛盾。

Hence you see that the question arises of knowing how to set a limit to the solutions of the Borromean problem. I will leave the question open.

因此你们会看到，出现了一个问题，即要知道如何为波罗米问题的解答设定一个极限。我将把这个作为开放问题留待以后讨论。

What is at stake for us, as you have realized, is to obtain a model of mathematical formalization. Formalization is nothing other than the substitution of what is called a letter for any number of ones. What does it mean when we write that inertia is

$$\frac{mv^2}{2}$$

if not that, whatever the number of ones you place under each of those letters, you are subject to a certain number of laws - laws of grouping, addition, multiplication, etc.

正如你们已经意识到的那样，对我们来说，关键是要获得一个数学化的模型。形式化无非是用所谓的字母代替任何数量的一。当我们写下惯性是.....以下公式会是什么意思，

$$\frac{mv^2}{2}$$

如果不是这样，不管你们以每个字母代表多少个一，你们都要遵守一定数量的法则(laws)——分组法则，加法，乘法，等等。

Those are the questions that I am opening up, that are designed to announce to you what I hope to transmit to you concerning that which is written.

这些都是我提出的问题，设计这些问题的目的是告诉你们我所希望向你们传达的有关被书写的东西。

That which is written - what would that be in the end? The conditions of jouissance. And that which is counted - what would that be? The residues of jouissance. Isn't it by joining that a-sexual up with what she has by way of surplus jouissance - being, as she is, the Other, since she can only be said to be Other - that woman offers it to man in the guise of object a?

所写的东西——最终会是什么？（是）原乐的条件[文字]。而那被计算的东西——那会是什么？（是）原乐的残余[a]。难道不是通过把（非）-性(a-sexual)与她借由剩余原乐的所拥有的事物相结合——就像她成为大他者一样，因为她只能被说成是大他者——从而使女人伪装成客体 a 把大他者提供给男人？

Man believes he creates - he believes believes believes, he creates creates creates. He creates creates creates woman. In reality, he puts her to work - to the work of the One. And it is in that respect that the Other - the Other insofar as the articulation of language, that is, the truth, is inscribed therein - the Other must be barred, barred on the basis of (de) what I earlier qualified as the One-missing. That is what $S(\bar{A})$ means. It is in that respect that we arrive at the point of raising the question how to make the One into something that holds up, that is, that is counted without being.

男人相信他创造（拉康：你们要相信我这样说并非是偶然的）：他相信，相信，相信，他创造，创造，创造。他创造，创造，创造女人³⁶⁶。在现实中，他让她去工作——去做“太一”的工作[*La Femme* → *La femme* → (a)]。正是在这方面，大他者——作为语言的表述，即真理，被铭刻在语言中——他者必须被划斜杠(*barred*)($S(\bar{A})$)，被划斜杠是基于(de)我先前定性为“太一 - 缺失”³⁶⁷的东西。这就是 $S(\bar{A})$ 的含义。正是在这一点上，我们到了提出此问题的这一步：如何使“太一”成为

³⁶⁶ 原文如此：« L'homme croit créer... ...il croit, croit, croit, bon, il crée, crée, crée, et il crée, crée, crée la femme »。

³⁶⁷ 这里的法语，也许是错误的，没有把 *l'un-en-moins* 的 u 大写。

一种可以持存的东西，也就是说，被计数而不存在（counted without being）。

Mathematization alone reaches a real - and it is in that respect that it is compatible with our discourse, analytic discourse - a real that has nothing to do with what traditional knowledge has served as a basis for, which is not what the latter believes it to be - namely, reality - but rather fantasy.

只有数学化才能达到一种实在——正是在这一点上，它与我们的话语、分析话语相容——这种实在与传统知识作为基础所服务的对象无关，它不是后者所认为的——所谓的现实，只不过是幻想。

The real, I will say, is the mystery of the speaking body, the mystery of the unconscious.

实在，我会说，是言说着的身体的奥秘，是无意识的奥秘。

1973年5月15日

Answers 回答

I have transcribed here the answers Jacques Lacan gave to certain questions I asked him while I was establishing the text of this lecture. (J.A.M.)

我在这里抄录了雅克·拉康对我在编写这篇讲座的文本时向他提出的某些问题的回答。(雅克·阿兰·米勒)

It is remarkable that a figure as simple as that of the Borromean knot has not served as a point of departure for - a topology.

值得注意的是，像波罗米结这样简单的图像并没有成为一种拓扑学的出发点。

Indeed, there are several ways to approach space.

事实上，有几种方法可以着手对(几何)空间进行处理。

Being captivated by the notion of dimensions, that is, by cuts, is the characterology of a saw technique. It is even reflected

in the notion of the point, for the fact that it qualifies as one that which has, as is clearly stated, zero dimensions - that is, that which doesn't exist - says it all.

被尺寸（维度 dimensions）的概念所俘获，也就是说，被切割所吸引，是割锯技术的特征（论）（characterology of a saw technique）。³⁶⁸它甚至反映在点的概念中，因为它把一个有明确规定的零尺寸（零维度）的东西——即不存在的东西——定性为“太一”，这说明了一切。

On the basis, on the contrary, of rings of string, a wedging (coinçage) occurs, since it is the crossing of two continuities that stops a third continuity. Doesn't it seem that this wedging could constitute the initial phenomenon of a topology?

相反地，在绳环的基础上，产生了一个楔入(coinçage)，因为它是两个连续性的交叉，阻止了第三个连续性。难道这种楔入不像是能构成一种拓扑学的初始现象吗？

³⁶⁸ 见本章第 2 节的开头，拉康在那里谈到了点切割线、线切割平面、平面切割空间。

It is a phenomenon that has going for it the fact of being in no point localizable. Consider but the Borromean knot - it is immediately clear that one can number three "spots" (endroits), put that word in quotes, where the rings that create the knot can become wedged together.

这种现象有一个特点，那就是在任一点处都是不可局部化的。仅仅考虑一下波罗米结——很明显，我们可以列出三个“点”(spots, endroits)，把这个词放在引号里，在那里形成结的环可以楔在一起（图 9）。

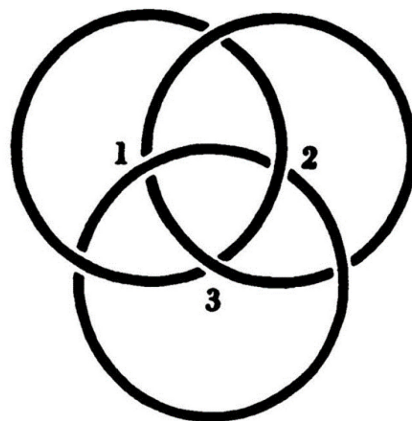


Figure 9

That assumes in each case that the two other spots get reduced to that one. Does that mean that there is only one? Certainly not. Though the expression "threefold point" is used, it

cannot in any way satisfy the notion of a point. This point is not constituted here by the convergence of three lines, if nothing else because there are two different points - a right and a left.

这假设在每一种情况下，其他两个点都会被约化到那一个。这是否意味着只有一个？当然不是。虽然使用了“三重点”的表述，但它无论如何也不能满足点的概念。这个点在这里并不是由三条线的汇合构成的，如果没有其他原因的话，是因为有两种不同的点——一个右边的和一个左边的（右手结和左手结）。

For my part, I am surprised that it seems to be widely accepted that we cannot, by a message said to be informative, convey to the subject supposed by language the notion of right and left. People certainly realize that we can communicate the distinction between them, but then how are we to specify them? As opposed to a certain argument, it seems quite possible to me, precisely by dictating a flattening out that is quite conceivable on the basis of the experience of knots, if a knot is, as I believe it is, a logical fact.

就我而言，我感到惊讶的是，人们似乎广泛接受了这样一种观点：我们无法通过一条被称为是有信息性的消息，将左右的概念传达给语言所假定的主体。人们当然意识到，我们可以传达它们之间的区别，但我们又该如何具体地确定它们呢？与某种说法相反，在我看来这是很有可能的，恰恰是通过规定一种扁平化，而这种扁平化在扭结的经验基础上是很容易想象的，如果一个扭结（knot）——我认为是——一种逻辑事实的话。

Note that the flattened out (knot) is something other than a surface.

请注意，被扁平化的（扭结）是一种与表面不同的东西。

It presupposes an entirely different dimension than the continuity implicit in space. And that is why I use a written form of the word that designates therein the "dimension" of what is said (dit). That is permitted only by the language that I speak - but it is not such that I need deprive myself of it inasmuch as I speak. Quite the contrary, given what I think about it - I dare say.

它预设了一种与空间中隐含的连续性完全不同的（言说的）维度(dit-mension)。这就是为什么我使用一个书面形式的词，其中指定所说出(dit)的“维度” (mension)。这只能通过我所使用的牙牙语 (la langue) ——但这并不是说我需要在我说话时剥夺自己这么说的权利。恰恰相反，鉴于我对它的思考——我敢这么说。

In other words, what is important is not that there are three dimensions in space. What is important is the Borromean knot and that for the sake of which we accede to the real it represents to us.

换言之，重要的不是空间中三个维度。重要的是波罗米结，以及为了这个扭结，我们接受它为我们所表征的实在。

The illusion that we could not transmit anything to transplanetary beings regarding the specificity of right and left always seemed felicitous to me, insofar as it founds the distinction between the imaginary and the symbolic.

我们拥有无法向遥远的存在传递任何关于左右特殊性的幻觉，这一幻觉在我看来总是很贴切的，因为它建立了想象的和象征的区别。

But right and left have nothing to do with what we learn (appréhendons) of them aesthetically, which means - in the relation founded by our bodies - of its two apparent sides.

但是右边和左边与我们在美学上对它们的研究 (appréhendons) 无关，这意味着——(左和右) 在由我们的身体建立的关系之中——身体的两个明显的侧面。

What the Borromean knot demonstrates is not the fact that it is made of a ring of string, around which it suffices to bend another ring like two ears such that a third, linking the two loops, cannot become unbuckled due to the first ring. It is the fact that, of these three rings, any one of them can function as first and last, the third functioning thus as the intermediate link, that is, as the bent ears - see figures 4 and 5.

波罗米结所展示的并不是它由一个绳圈构成的事实，围绕这个绳圈，只需将另一个绳圈像两只耳朵一样弯曲，这样，

连接两个环的第三个绳圈就会因为第一个绳圈而不能解开。事实是，在这三个环中，任何一个都可以作为第一个和最后一个，第三个作为中间环节，即作为弯曲的耳朵——见图 4 和 5。

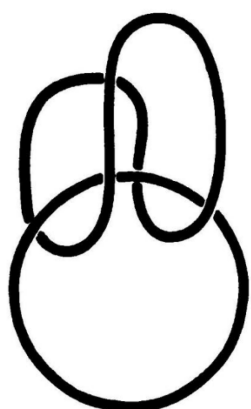


Figure 4

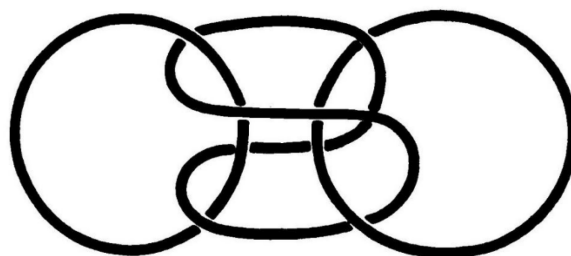


Figure 5

On the basis of that, the fact can be deduced that whatever the number of intermediate links - that is, of double ears - any of them can function as first and last, the others coupling them with their infinity of ears.

在此基础上，可以推断出这样一个事实：无论中间环节的数量是多少——也就是双耳的数量——其中任何一个都可以起到第一个和最后一个的作用，其他的环以无穷的耳朵来耦合它。

Those ears are thus laid out or constructed, not on the basis of a 1-2, 2-1 juxtaposition, but, in the interval between those two, on the basis of a 2-2 juxtaposition repeated as many times as there are rings minus three, namely, the number of rings in the Borromean knot.

于是这些耳朵的布局或构造,不是基于 1-2、2-1 的并列,而是在这两者之间,基于 2-2 的并列,重复的次数是环数减去 3,即波罗米结的环数。

Nevertheless, it is clear that, as the privileged links between the first ring and the second and the second to last and the last continue to be valid, the introduction of the first and the last in the central link leads to singular entanglements.

不管怎样,显然,由于第一环和第二环以及倒数第二环和最后一环之间的特殊链接仍然有效,在中心环节引入第一环和最后一环导致了奇异的纠缠。

Dispensing with these, one can nevertheless refind the initial arrangement.

撇开这些，我们仍旧可以重新找到最初的布局。

In their complexity, knots are well designed to make us relativize the supposed three dimensions of space, founded solely on the translation we give for our body in a solid volume.

就其复杂性而言，绳结的巧妙设计使我们能够相对化所谓的三维空间，而仅仅基于我们用我们固体体积的身体(作为绳结)所提供的平移运动。

Not that it doesn't lend itself anatomically to that translation. But we have here the whole question of the necessary revision - namely, of that for the sake of which it takes on that form - apparently, that is, for the sake of our gaze.

不是说绳结在解剖学上不适合这种平移。但我们在这里有一整个问题，对于必要性的复习——即它因为什么而采取这样的形式？——显然，是由于我们的凝视。

I indicate here where the mathematics of wedging, in other words, knots, could come in.

我要指出，在这里，即楔的数学，换句话说，绳结，可能会在这里出现。

Let us take a cube and break it down into eight (2^3) little cubes, regularly stacked, the side of each little cube being half the size of that of the first cube.

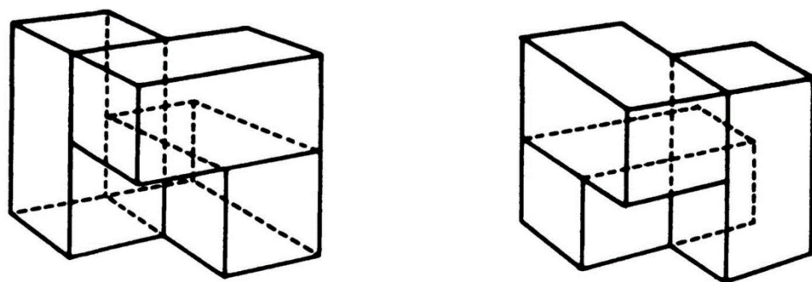
让我们把一个立方体分解成八(2^3)个小立方体，有规律地堆放起来，每个小立方体的边长是原来立方体的一半。

Let us remove two little cubes whose vertices are at two of the diametrically opposed vertices of the large cube.

让我们移除两个小立方体，它们的顶点位于大立方体的(体)对角线的两个顶点。(图 10)

There are then two ways, and only two ways, to join the six little cubes [two by two] along their common sides.

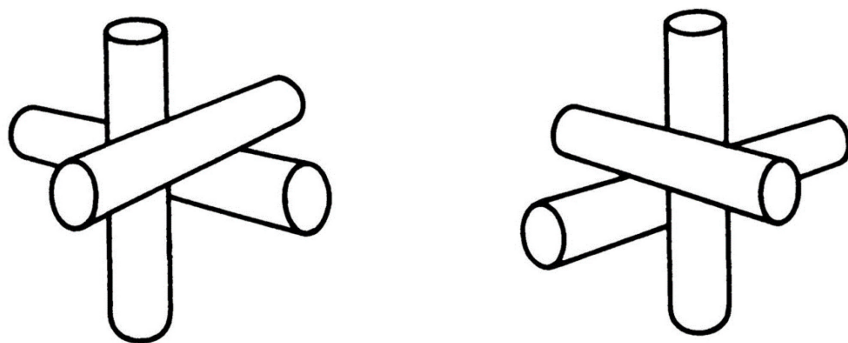
那么，有两种方法，而且只有两种方法，可以将这六个小方块[两两相连]沿着它们的公共面连接起来。(图 11)



Figures 10 and 11

These two ways define two different arrangements by which to couple three full axes, according, let's say, to the directions of space distinguished by Cartesian coordinates.

这两种方式定义了两种不同的布局，通过这些布局，我们可以将三条完整的轴组合起来，比方说，借由笛卡尔坐标突出的三个空间的方向。(图 12、图 13)



Figures 12 and 13

For each of the three axes, the two empty cubes that were removed at first allow us to define in a univocal way the inflection we can impose upon them.

对于三条轴中的每一条，一开始被移除的两个空立方体让我们能够以一致的(univocal)方式定义我们施加在它们之上的屈折变化。

That is the inflection required by the wedging in the Borromean knot.

这就是波罗米结中的楔子所要求的屈折变化。

But there is more. We can require the jettisoning of the privilege constituted by the existence of the first and last circle - any of them being able to play that role - in the Borromean knot, namely, that the first and the last in the said knot be constituted by providing them with a bend (reploiement) with the same structure as the central link - in other words, that the 2-2 link be univocal there. That is figure 8.

但还不止于此。我们可以要求放弃由于第一圈和最后一圈的存在所构成的特权——它们中的任何一圈都能扮演这一角色——特别是在波罗米结中，将上述结中的第一环和最后一环通过制造出与中间环相同结构的弯曲(*Reploiement*)来(重新)结构——换言之，2-2 环在那里是一致的(*univocal*)。这就是图 8。

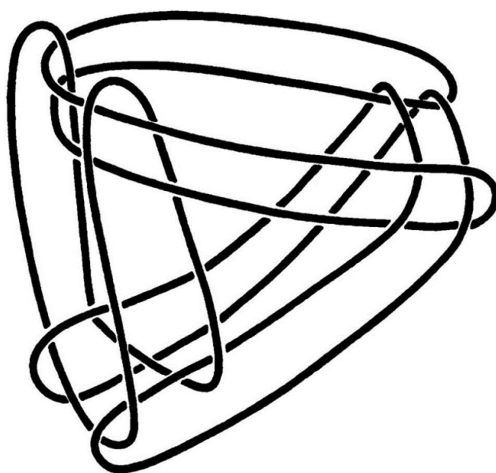


Figure 8

That which inextricably results therefrom for any attempt at flattening out (*mise-à-plat*) felicitously contrasts with the elegance of the flatness (*à-plat*) of the original presentation (figure 3). And nevertheless, you will notice that nothing is easier than to once again isolate therein two rings, in the same positions said to be first and last in the original knot. This time, any of them can fill those roles absolutely, since the privilege has disappeared

that, as I said, so seriously complicated the arrangement of the intermediary links when we were dealing with the original Borromean knot, but raised to a number greater than four.

任何平坦化(*mise-à-plat*)的尝试都会带来不可避免的结果，这与最初所演示的图形(图 3)优雅平坦性(*à-plat*)形成鲜明的对比。尽管如此，你们会注意到，没有什么比再次分离出其中的两个环更容易的事了，使之在原来的结中处于所谓第一个和最后一个的位置。这一次，三个环中的任何一个都完全可以扮演这些角色，因为正如我所说的，在我们处理原始波罗米结的时候，这种特权已经消失了，它使中间环节的布局变得非常复杂，但却增加到了超过四个的数量³⁶⁹。

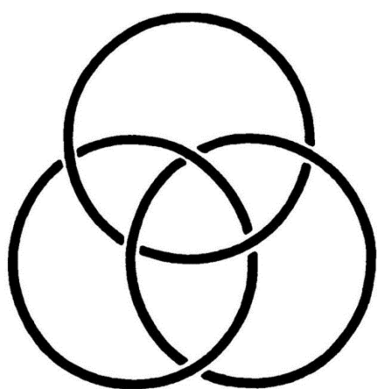


Figure 3

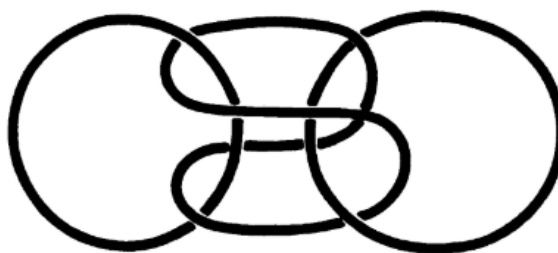


Figure 5

³⁶⁹ 疑似指中间的环形成的四根线和两边的两个环(见图 5) $\rightarrow 4+2=6$ 对应后文中数到 6。(译注)

Indeed, the links in this case are no longer constituted by the simple bending of a ring, such as we imagine it having two ears, but by bending it such that four strands of the connected link are taken up by the rings I designated with the terms "first" and "last," but not in an equivalent fashion, one of the two taking them up simply, the other - which, by dint of this very fact, is definable as different - hugging the four strands in a double loop.

事实上，在这种情况下，链条不再是由一个环的简单弯曲所构成，比如我们想象它有两个耳朵的情况，而是通过弯曲它，使链接的四条线被我所指定的“第一”和“最后”的环占用，但不是以同等的方式，其中一个简单地占用它们，另一个——由于这个事实，可以将其定义为不同方式——在一个双环中环抱这四条线。

Everywhere in a central link the four strands allow for a certain number of typical crossings that are subject to variation.

在这个中心环节的每一个地方，四条线都允许有特定数量的典型交叉点，这些交叉点是可以变化的。

In short, these links are four times shorter than the extreme rings.

简而言之，这四条链接比两端的环短四倍。

I conclude from this that space is not intuitive. It is a mathematician - which is what everyone can read in the history of mathematics itself.

我由此得出结论，空间并不是直观的。它是一个数学家——每个人都可以从数学史本身中读到这一点。

That means that space knows how to count, not much higher than we do - and for good reason - since it is only up to six, not even seven. That is why Jahve distinguished himself with his iron-clad rule of the week.

这意味着空间知道如何计数，但不比我们高明多少——而且有很好的理由——因为它只数到六，甚至没有到七。这就是为什么耶和华(Jahve)以他的铁定的一周七天的规则来凸显其自身。

Of course, the man in the street goes up to ten, but that's because he counts on his fingers. He has had to back off, since with the zero, that is, he is wrong - one mustn't count on anything that is an apparent body or an animal movement. What is amusing is that science did not at first detach itself except at the cost of a 6×10 , that is, a sexagisimal system - see the Babylonians.

当然，一般人能数到 10，但那是因为他用手指头数。他不得不放弃，因为还有零这个数，所以他错了——人不能以任何看似身体性的东西或动物性运动来计数。有趣的是，科学起初必需以 6×10 为代价才能使自己脱离出来，也就是六十进制系统——参考巴比伦人³⁷⁰。

To return to space, it seems to be part and parcel of the unconscious - structured like a language.

回到空间，它似乎是无意识的一部分和组成部分——像语言一样被结构起来。

³⁷⁰ 巴比伦人的六十进制是世界上最早的位值制，如今的时间进制也使用的是六十进制

And if it counts up to six, it is because it can only refind the two via the three of revelation.

而如果它数到六，那是因为它只能通过启示的三来重新找到二。

One more word - one must invent nothing. That is what the revelation of the unconscious teaches us. But there is nothing to be done – invention itches until we scratch. Because what is necessary is to turn away from the real and from what the presence of number signifies.

再多说一句——人必须发明“无”。这就是无意识的启示所教导我们的。但没有什么可做的——发明会发痒，直到我们挠它（invention itches until we scratch）。因为必要的是远离实在，远离数字的在场所象征的东西。

One word to finish. You might have noticed that collapsing (homogénéisation) the extreme links into one is not the same thing as hooking them together end to end, which, strangely enough, had no more effect on the chain than to leave them

independent, except for the number of links, which it reduces by one.

最后说一句。你们可能已经注意到了，将两端的环节重叠（homogénéisation）成一个，与将它们端对端地钩在一起不是一回事，奇怪的是，这对链条的影响并不比让它们各自分离的更多，除了链接（link）的数量，它减少了一个。

What result can we expect from the original chain with three links when we operate thereupon as well? Its reduction to two links that would assuredly come apart if either of them is cut.

当我们在原来的三节链条上操作时，我们能期待什么结果呢？它缩减为两个环，如果其中任何一个环被切断，就肯定会散开。

But how will they be wound?

但它们将如何被缠绕呢？

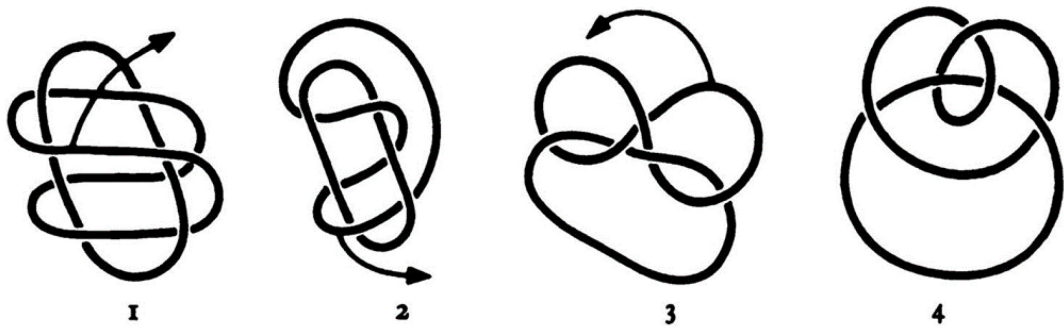
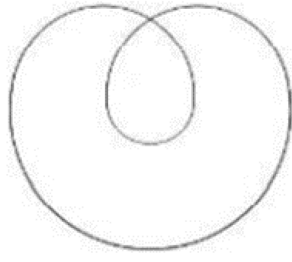


Figure 14

There will be a simple ring with an inner eight wound around it, the same inner eight with which I symbolize the subject - allowing us hence to recognize in the simple ring, which, moreover, can be transposed into (s'intervertit avec) the eight, the sign of object a - namely, the cause by which the subject identifies with his desire.

将会有有一个简单的环，上面缠绕着一个内八字³⁷¹（图14），也就是我用来象征化主体的那个内八字(S)——让我们因此能够在这个简单的环中认识到，且在此之外，这个环可以转变成(s'intervertit avec)八字，也就是客体 a 的标志——即主体认同其欲望的原因。

³⁷¹ 我在这里翻译为“内八字” (inner eight)，在艾伦-谢里丹(Alan Sheridan)1978年翻译的第十一期研讨班《精神分析的四个基本概念》中被译为“内部八字” (interior eight)。



1973年10月22日

第十一章

The rat in the maze

迷宫中的老鼠

LANGUAGE IS KNOWLEDGE'S HAREBRAINED

LUCUBRATION

ABOUT La LANGUAGE.

THE UNITY OF THE BODY.

THE LACANIAN HYPOTHESIS.

LOVE, FROM CONTINGENCY TO NECESSITY.

语言是知识的愚蠢的钻研

关于牙牙语

身体的整体性

拉康的假说

爱，从偶然到必然

Thanks to someone who is willing to polish up what I tell you here, four or five days ago I received the nicely scrubbed truffle in my elocutions this year.

感谢有人愿意完善我在这里告诉你们的东西，四或五天

前，我在今年的演讲中收到了精美的擦洗过的松露。

With this title, *Encore*, I wasn't sure, I must admit, that I was still in the field I have cleared for twenty years, since what it said was that it could still (*encore*) go on a long time. Rereading the first transcription of this Seminar, I found that it wasn't so bad, especially given that I began with a formulation that seemed a tad trivial to me, that the Other's *jouissance* is not the sign of love. It was a point of departure I could perhaps come back to today in closing what I opened at that time.

对于这个标题,《*Encore*》, 我是不确定的, 我必须承认, 我仍然处在我探寻 (*clear*) 了 20 年的领域, 因为它仍会 (返场) 持续很长时间。重读这个研讨会的第一个抄写本, 我发现大他者的原乐不是爱的标志并不是那么糟糕, 特别是考虑到我是从一个对我来说有点琐碎的公式开始的。这是一个今天我也许可以回到的起点, 以结束我当时开的头。

I spoke a bit of love. Yet the crux of or key to what I put forward this year concerns the status of knowledge, and I stressed that the use (*exercice*) of knowledge could but imply (*représenter*) a *jouissance*. That is what I'd like to add to today by a reflection

concerning what is done in a groping manner in scientific discourse with respect to what can be produced by way of knowledge.

我已经说到一些关于爱的东西了。然而，今年我所提出的问题的症结或关键在于知识的地位，我强调：知识的使用 (exercice)³⁷²只能表征(représenter)一种原乐 (jouissance)。这就是我今天想要补充的，以一种反思，反思关于在科学话语中以探索的方式所做的一切，以及科学话语可以生产出什么。

1

To get right to the point - knowledge is an enigma.

开门见山地说，知识是个谜。

That enigma is presented to us by the unconscious, as it is revealed by analytic discourse. That enigma is enunciated as follows: for the speaking being, knowledge is that which is articulated. People could have noticed that a long time ago,

³⁷² 这里的 Exercise 可以被译作“实施”(implementation)、“投入使用”(putting into use)“生效”(putting into effect) 使用 (exercising 或 exercise)。

because in tracing out the pathways of knowledge they were doing nothing but articulate things, centering them for a long time on being. Now it is obvious that nothing is, if not insofar as it is said that it is.

这个谜是无意识呈现给我们的，而被分析话语所揭示 [S₁◇S₂]。这个谜是这样的：对言说的存在来说，知识是被阐明的东西。很久以前，人们就注意到了这一点，因为在追寻知识的道路时，人们所做的只是阐明事物，并且历来都把知识放在存在的中心。现在看来，显然，没有什么^是，如果不是知识宣称它是的话。³⁷³[黑格尔：所有合乎理性的都是真实的，所有真实的都是合乎理性的。(tout ce qui est rationnel est réel, tout ce qui est réel est rationnel.)]

I call that S₂. You have to know how to hear that - is it of them-two (est-ce bien d'eux) that it speaks? It is generally said that language serves to communicate. To communicate about what, one must ask oneself, about which them (eux)? Communication implies reference. But one thing is clear - language is merely what scientific discourse elaborates to account for what I call language.

³⁷³ 也可译为，没有什么“存在”，如果不是知识说它“存在”。

我把这称为 S₂。你必须知道怎样倾听——是否在他们两者之间(est-ce bien d'eux)³⁷⁴，它在言说?一般而言，语言是为了沟通交流。为了沟通什么，我们必须问自己，关于哪一个它们(eux)? 交流意味着指涉 (reference)。但有一件事是很清楚的——语言只是一种科学话语为了解释的我称之为‘牙牙语’ (lalangue, 原文即为 la langue) 而精心描述的东西。

Lalanguage serves purposes that are altogether different from that of communication. That is what the experience of the unconscious has shown us, insofar as it is made of la langue, which, as you know, I write with two l's to designate what each of us deals with, our so-called mother tongue (lalangue dite maternelle), which isn't called that by accident.

牙牙语的目的与交流的目的完全不同。这就是无意识带给我们的经验，只要它是由牙牙语构成的，如你所知，我用一个词来表示我们每个人所处理的东西，也就是我们所谓的“母语”(lalangue dite maternelle)，这并不是一个偶然的称呼。

³⁷⁴ 拉康又在玩 est-ce (是否) =S 和 d'eux (他们) =deux (二) 的同音梗。

If communication approaches what is effectively at work in the jouissance of la language, it is because communication implies a reply, in other words, dialogue. But does la language serve, first and foremost, to dialogue? As I have said before, nothing is less certain.

如果语言的交流接近在牙牙语的原乐中有效运作的东西,那是因为交流意味着答复(reply),或者说,对话(dialogue)。但是,语言首先是为对话服务的吗?正如我之前所说,没有什么是不太确定的。

I just got hold of an important book by an author named Bateson about which people had talked my ears off, enough to get on my nerves a bit. I should say that it was given to me by someone who had been touched by the grace of a certain text of mine he translated into his language, adding some commentary to it, and who felt he had found in Bateson's work something that went significantly further than "the unconscious structured like a language."

我刚刚拿到一本重要的书,作者叫贝特森,我已经多次听起人们谈过他,人们对它津津乐道,足以让我有点紧张。

我应该说，这本书是某个人写给我的，他被我的某篇文章的魅力所打动，并把它翻译成他的语言，加上了一些评论³⁷⁵；他觉得他在贝特森的工作中发现了比“无意识像是一种语言一样被结构”更进一步的東西。

Now Bateson, not realizing that the unconscious is structured like a language, has but a rather mediocre conception of it. But he creates some very nice artifices he calls "metalogues." They're not bad, insofar as they involve, if we take him at his word, some internal, dialectical progress, being produced only by examining the evolution of a term's meaning. As has always been the case in everything that has been called a dialogue, the point is to make the supposed interlocutor say what motivates the speaker's very question, in other words, to incarnate in the other the answer that is already there. It's in that sense that dialogues, classical dialogues - the finest examples of which are represented by the Platonic legacy - are shown not to be dialogues.

³⁷⁵ 安东尼·威尔登在《自我的语言》中翻译了拉康的《精神分析中言语的功能和领域》（巴尔的摩。Johns Hopkins, 1968年）；他与拉康讨论了格雷戈里·贝特森的书《心灵生态学的步骤》（纽约：Ballantine, 1972年）。研讨会这一章对“学习”（首先是基于“试验和错误”的老鼠研究）的整个讨论似乎是对贝特森工作的回应。

现在，贝特森没有意识到无意识是像语言一样被结构起来的，他对无意识的概念的理解相当平庸。但他创造了一些非常好的技巧，他称之为元对话 (metalogues)。就它们所涉及的范围而言，还不错，如果我们相信他所说的话，涉及一些内部的、辩证的进步，这个进步只有通过对于一个术语的意义演变的研究审视而产生的。正如一直以来所有被称为对话的东西都是这样的，重点在于，让所谓的对话者 (interlocutor) 说出那个刺激说话者 (speaker) 提出问题的动机，换句话说，让已然在此的答案在他人身上出来。正是在这个意义上，对话，古典对话 (classical dialogues) ——其中那些以柏拉图式的遗产为最好的例子——被证明并不是对话。

If I have said that language is what the unconscious is structured like, that is because language, first of all, doesn't exist. Language is what we try to know concerning the function of language.

即使我说过语言是无意识的结构方式，那是因为语言，首先，它并不存在。语言是我们试图了解的，关于牙牙语的功能的东西。

Certainly, it is thus that scientific discourse itself approaches language, except that it is difficult for scientific discourse to fully actualize language, since it misrecognizes the unconscious. The unconscious evinces knowledge that, for the most part, escapes the speaking being. That being provides the occasion to realize just how far the effects of la language go, in that it presents all sorts of affects that remain enigmatic. Those affects are what result from the presence of la language insofar as it articulates things by way of knowledge (*de savoir*) that go much further than what the speaking being sustains (*supporte*) by way of enunciated knowledge.

当然，正是这样，科学话语本身才接近语言。但是，科学话语很难完全实现语言。因为它误认了无意识。无意识表明了知识，在很大程度上，避开言说的存在。这种存在提供着一个机会，让我们认识到牙牙语的影响有多巨大，因为它提出了各种仍然是谜一般的影响。这些影响是牙牙语存在的结果，因为它以知识 (*de savoir*)³⁷⁶的方式阐释事情，而这比言说的存在以阐明知识的方式所维持的东西要更进一步。

³⁷⁶ 在法语中 *de savoir* 也被译为“通过认识” (*by knowing*)，作为知识 (*qua knowledge*)，关于知识 (*regarding knowledge*)。

Language is, no doubt, made up of *la language*. It is knowledge's harebrained *lucubration* (*élucubration*) about *la language*. But the unconscious is knowledge, a knowing how to do things (*savoir-faire*) with *la language*. And what we know how to do with *la language* goes well beyond what we can account for under the heading of language.

无疑，语言是由牙牙语组成的。这是知识对牙牙语的胡思乱想 (*élucubration*)。但无意识是知识，是知道如何用牙牙语做事的 (*savoir-faire*)。而我们知道如何用牙牙语做事，这远远超出了我们在语言这一标题下所能解释的范围。

la language affects us first of all by everything it brings with it by way of effects that are affects. If we can say that the unconscious is structured like a language, it is in the sense that the effects of *la language*, already there *qua* knowledge, go well beyond anything the being who speaks is capable of enunciating.

牙牙语影响着我们，首先是通过它所带来的、并作为情感影响着的一切。如果我们可以说无意识的结构像一种语言，从这个意义上说，牙牙语，作为已经存在的知识，它的作用远远超出了说话的人所能表达的任何东西。

It is in that regard that the unconscious, insofar as I base it on its deciphering, can only be structured like a language, a language that is always hypothetical with respect to what supports it, namely, la language. la language is what allowed me to turn my S_2 into a question earlier and ask - is it truly a question of them-two (d'eux) in language?

正是在这方面，就我基于对无意识的破译而言，它只能像语言一样被结构化，这种语言对于支持它的东西，即牙牙语，永远是假设性的。牙牙语使我能够在前面把我的 S_2 变成一个问题，并问——它真的是语言中的两个能指 (d'eux) 的问题吗？

Stated otherwise, it has become clear, thanks to analytic discourse, that language is not simply communication. Misrecognizing that fact, a grimace has emerged in the lowest depths of science that consists in asking how being can know anything whatsoever. My question today regarding knowledge will hinge on that.

换句话说，由于分析话语的存在，这个问题已经变得很清楚了，语言不是简单的交流。由于错误地认识到这一事实，在科学的最底层出现了一种可笑的现象——致力于追问：“存在者如何能知晓任何东西？”（*comment l'être peut savoir quoi que ce soit ?*）。我今天对于知识的问题将取决于此。

2

How can being know? It's amusing to see how this question is supposedly answered. Since the limit, as I have posited it, is constituted by the fact that there are beings who speak, people wonder what the knowledge of those who do not speak could be. They wonder about it. They don't know why they wonder about it. But they wonder about it all the same. So they build a little maze (labyrinthe) for rats.

存在者怎么认识呢？对于这个问题有一个很有趣的回答。正如我所假设的那样，由于局限是由以下事实构成的：存在会言说的存在，人们想知道那些不会说话的生命的知识会是什么？他们想知道这个问题。他们不知道为什么他们会对它感到好奇。但他们还是想知道它。所以他们给老鼠建立了一个小迷宫（labyrinthe）。

They hope thereby to be on the right track by which to determine what knowledge is. They believe a rat is going to show the capacity it has to learn (apprendre). To learn (A-prendre) to do what? What interests it, of course. And what do they assume interests it?

他们希望由此走上正确的轨道，并以此去确定什么是知识。他们认为，老鼠要表现出它具有的学习（apprendre）能力。学习(A-prendre)³⁷⁷做什么？当然是它感兴趣的东西。那么，他们假设它对什么感兴趣呢？

They do not take the rat as a being, but rather as a body, which means that they view it as a unit, a rat-unit. Now what thus sustains the rat's being? They don't wonder about that at all. Or rather, they identify its being with its body.

他们没有把老鼠当作一个生命，更像是当作一个身体，这意味着他们把它看作一个统一体（unit），一个鼠体（rat-

³⁷⁷ 通过将 apprendre（学习）分解成 a-prendre，拉康似乎在指出学习中的获取或掌握环节，即（在这个例子中）老鼠在受它感兴趣的东西的刺激中完成获得的环节。

unit)。那么，现在是什么在支撑着老鼠的存在？他们对这个问题一点都不好奇。或者说，他们把它的存在认作是它的身体。

People have always imagined that being had to contain a sort of fullness that is characteristic of it. Being is a body. That is where people began in first approaching being, and they laboriously concocted (*élucubré*) a whole hierarchy of beings. Ultimately, they began with the notion that each one should know what keeps it in being (*maintenait à l'être*) - that had to be its good, in other words, what gives it pleasure.

人们总是想象，存在必须包含着一种充盈的东西，这种充盈是存在的特点。存在是一个身体。这就是人们在第一次接近存在时的地方，他们努力地虚构了 (*élucubré*) 整个存在的等级制。最终，他们从这样一个概念开始：每个存在都应该知道是什么让它维持存在 (*maintenait à l'être*)³⁷⁸——那必须是它的利益/好处 (*good*)，也就是说，关键是什么给了它

³⁷⁸ 拉康在这里使用的法语是非常特殊的，因为 *maintenir* 是一个及物动词。拉康在这里似乎是按照以下的表达方式来构建他的短语的 *se tenir à quelque chose* (紧紧抓住或坚持某样东西)；一个更地道的翻译是这样的：“每个人都应该知道是什么让他生存 (或活着)”。另外，这句话也可以理解为“每个人都应该知道是什么让他活着，”因为 *l'être* 可以被理解为“成为它 (to be it)”，它 (*it*) 指的是身体。

快乐。

What change thus came about in discourse in order for people to suddenly question that being regarding the means it might have to go beyond itself, that is, to learn more than it needs to know in its being to survive as a body?

因此，在话语中发生了什么变化，使得人们突然去质疑存在关于它可能具有的超越自身的手段，即，它是否会去学习比作为一个身体生存所需要的更多的知识？

The maze leads not only to nourishment but to a button or flap that the supposed subject of this being must figure out how to use to obtain nourishment. Or it has to recognize a feature, a lit or colored feature, to which the being is capable of reacting. What is important is that the question of knowledge is transformed here into that of learning. If, after a series of trials and errors - "trials and errors" was left in English (in the translation) considering the people who carved out this approach to knowledge - the rate diminishes sufficiently, they note that the rat-unit is capable of learning something.

这个迷宫不仅通向食物，而且通向一个按钮或挡板，这也就意味着这个被假定的存在主体必须弄清楚如何使用这个按钮或挡板来获得食物。或者说，它必须认识到一个特征，比方说一个被点亮的或彩色的特征，这个存在者能够对其做出反应。重要的是，知识的问题在这里是被转化为学习的问题。如果经过一系列的试验和错误——用英语来说“试验和错误（*trials and errors*）”，考虑到开创这种获取知识方法的人（使用的是英文）——当犯错率降低到一定程度，他们就会注意到，鼠体（*the rat-unit*）是有能力学习一些东西的。

The question that is only secondarily raised - the one that interests me - is whether the rat-unit can learn how to learn. Therein lies the true mainspring of the experiment. Once it has taken one of these tests, will a rat, faced with another test of the same kind, learn more quickly? That can be easily attested to by a decrease in the number of trials necessary for it to know how it must behave in such a montage - let us call the maze, taken in conjunction with the flaps and buttons that function here, a "montage."

又一个问题被次要地提出了——这个问题引起了我的兴趣——是鼠体能否学会如何学习。我感兴趣的问题是，鼠

体 (the rat-unit) 是否能够理解如何学习。这个才是真正的实验主旨所在。一旦它接受了这些测试中的一个, 那么再面对另一个同样的测试, 老鼠会不会学得更快? 这一点是很容易证明的, 通过它所需要的试验次数的减少。可以很容易地通过所需的试验次数的减少来证明这一点, 次数的减少意味着它知道自己在这样的蒙太奇中必须如何行动——让我们把迷宫, 与在这里发挥作用的挡板和按钮一起, 称为“蒙太奇”(montage)。

The question has been so rarely raised, though it has been raised, that people haven't even dreamt of investigating the differential effect of having the themes one proposes to the rat - by which it demonstrates its ability to learn - come from the same source or from two different sources, and of having the experimenter who teaches the rat to learn be the same or different. Now, the experimenter is the one who knows something in this business, and it is with what he knows that he invents this montage consisting of the maze, buttons, and flaps. If he were not someone whose relation to knowledge is grounded in a relation to la language, in the inhabiting of la language or the cohabitation with la language, there would be no montage.

这个问题虽然已经被提出来了，但却很少被提及，人们甚至连做梦都没有想过要研究关于这些老鼠的实验主题的不同效果——老鼠通过它来证明自身的学习能力——来自于同一来源或两个不同的来源，以及教老鼠学习的实验者是否相同。现在，实验者是在这个行业中知道一些东西的人，而正是凭借这些东西，他们发明了这个由迷宫、按钮和挡板组成的蒙太奇。如果他与知识的关系不是建立在与牙牙语的关系上，建立在与牙牙语的共居或与牙牙语的共处上，就不会有蒙太奇。

The only thing the rat-unit learns in this case is to give a sign, a sign of its presence as unit. The flap is recognized only by a sign and pressing its paw on this sign is a sign. It is always by making a sign that the unit accedes to that on the basis of which one concludes that there is learning. But this relation to signs is external. Nothing confirms that the rat grasps the mechanism to which pressing the button leads. That's why the only thing that counts is to know if the experimenter notes that the rat has not only figured it out, but learned (appris) how a mechanism is to be grasped (se prend)y in other words, learned what must be grasped (a-prendre). If we take the status of unconscious knowledge into account, we must examine the maze experiment in terms of how

the rat-unit responds to what has been thought up by the experimenter not on the basis of nothing, but on the basis of language.

在这种情况下，鼠体 (the rat-unit) 学会的唯一事情就是给出一个符号 (sign)，一个作为单元存在的符号。挡板只是作为一个能够被识别的符号，老鼠把它的爪子放在挡板上就是一个标记。单元 (老鼠) 往往通过给出这个符号以显示其接受了它，而正是在此基础上，研究者以此断定，学习是存在的。但这种与符号的关系是外部的。没有东西能够证实老鼠掌握了按下按钮所意味着的机制。这就是为什么唯一重要的是要知道实验者是否注意到老鼠不仅仅想出了，而且学会了 (appris) 如何掌握 (se prend) 一个机制；换句话说，学会了必须掌握的那个东西 (a-prendre)。如果我们考虑到无意识知识的地位，我们必须从以下方面来研究迷宫实验：鼠体如何对实验者所想的的东西作出反应，它的基础并不是空无一物 (nothing)，而是基于牙牙语。

One doesn't invent just any old labyrinthine composition, and whether it comes from the same experimenter or two different experimenters is worth investigating. But nothing that I have been

able to gather to date from this literature indicates that any such question has been raised.

人们不会随便发明任何旧的迷宫式的构造，而且无论它是来自同一个实验者还是两个不同的实验者，都是值得研究的。但迄今为止，我从这些文献资料中没有收集到任何东西可以指出有任何类似的问题被提出来过。

This example thus leaves the questions regarding the status of knowledge and the status of learning (apprentissage) completely intact and distinct. The status of knowledge raises another question, namely, how it is taught.

因此，这个例子使关于知识地位的问题和关于习得 (apprentissage) 地位的问题是完全未经思考的 (intact) 和不同的。知识的地位问题提出了另一个问题，即知识是如何被教授的。

3

It is on the basis of the notion of a kind of knowledge that is transmitted, integrally transmitted, that a sifting occurred in

knowledge, thanks to which the discourse called scientific discourse was constituted.

正是在一种被传播的知识概念的基础上，在这种整体的传播下，知识中出现了筛选 (sifting)，也正是在这个筛选下，科学话语被构建起来。

It wasn't constituted without numerous misadventures. Hypotheses non fingo Newton believed he could say, "I assume nothing." But it was on the basis of a hypothesis that the famous revolution - which wasn't at all Copernican, but rather Newtonian - hinged, substituting "it falls" for "it turns." The Newtonian hypothesis consisted in positing that the astral turning is the same as falling. But in order to observe that - which allows one to eliminate the hypothesis - he first had to make the hypothesis.

它的构成并不是没有无数次的误导。我不杜撰假说 (Hypotheses non fingo, 牛顿名言)，牛顿认为他可以说，“我什么都不假设”。但是，正是在一个假设的基础上，著名的革命——这根本不是哥白尼式的，而是牛顿式的——二者相互连接，并以“它坠落 (it falls)”替代了“它转动 (it turns)”。牛顿的假说包括假设星体转动与坠落一致。但为了观察到这

一点——使得人们能够消除（哥白尼的）假说——他首先不得不提出（自己的）假说。

To introduce a scientific discourse concerning knowledge, one must investigate knowledge where it is. That knowledge, insofar as it resides in the shelter of la language, means the unconscious. I do not enter there, no more than did Newton, without a hypothesis.

要引入关于知识的科学话语，就必须研究知识的的位置。这种知识，只要它存在于语言的庇护下，就意味着无意识。我不会像牛顿一样，不带假设地进入那里（I do not enter there, no more than did Newton, without a hypothesis）。

My hypothesis is that the individual who is affected by the unconscious is the same individual who constitutes what I call the subject of a signifier. That is what I enunciate in the minimal formulation that a signifier represents a subject to another signifier. The signifier in itself is nothing but what can be defined as a difference from another signifier. It is the introduction of difference as such into the field, which allows one to extract from la language the nature of the signifier (ce qu'il en est du signifiant).

我的假设是这样的，受到无意识影响的个体亦是构成我所谓的能指的主体。这就是我在最低限度的表述中所阐明的，一个能指向另一个能指表征主体。能指本身只不过是一个区别，一个能被定义为区分其他能指的区别。正是将差异引入这一领域，使人们能够从牙牙语中提取到能指的本质（ce qu'il en est du signifiant）。

Stated otherwise, I reduce the hypothesis, according to the very formulation that lends it substance, to the following: it is necessary to the functioning of la language. To say that there is a subject is nothing other than to say that there is a hypothesis. The only proof we have that the subject coincides with this hypothesis, and that it is the speaking individual on whom it is based, is that the signifier becomes a sign.

换句话说，根据赋予其实质内容的表述，我把这个假说简化为：它对牙牙语的运作是必要的。说有一个主体，无非在说，有一个假设。我们所拥有的唯一证明主体与这个假设一致并且它是基于说话的个体的证据，就是，能指成为了一个符号。

It is because there is the unconscious - namely, language, insofar as it is on the basis of the cohabitation with language that a being known as speaking being is defined - that the signifier can be called upon to constitute a sign (*faire signe*). You can take "sign" here as you like, even as the English "thing."

正是因为存在着无意识——即语言，只要它是在与语言共同存在的基础上，这意味着一个存在以言说的存在的形式被定义——能指就可以被唤来并构成了一个符号 (*faire signe*)³⁷⁹。你可以在这里随心所欲地使用这个“符号”，甚至像英语中的“东西” (*thing*) 一样。

The signifier is a subject's sign. Qua formal medium (support), the signifier hits something other (*atteint un autre*) than what it is quite crudely as signifier, an other that it affects and that is made into a subject of the signifier, or at least which passes for such (*pour l'être*). It is in that respect that the subject turns out to be - and this is only true for speaking beings - a being (*un étant*) whose being is always elsewhere, as the predicate shows.⁸ The

³⁷⁹ *Faire signe*, 像 *faire l'homme* 一样，有几个意思。“扮演一个符号的角色”；“制造、创造或构成一个符号”；以及“发出或给予一个符号（比方说）”。

subject is never more than fleeting (ponctuel) and vanishing, for it is a subject only by a signifier and to another signifier.

能指是主体的符号。作为形式上的媒介 (support), 能指击中了它作为能指所具有的东西之外的东西(atteint un autre), 一个它所影响的、被做成能指的主体的另一个东西, 或者至少是伪装成主体的东西 (pour l'être)。正是在这一点上, 主体变成了——这只对言说的存在来说是真的——一个存在 (un étant), 它的存在总是在别处, 正如谓语³⁸⁰所显示的那样。主体永远只是转瞬即逝的 (ponctuel) 和会突然消失的, 因为它只有通过一个能指和对另一个能指才是主体。

It is here that we must return to Aristotle. In a choice guided by we know not what, Aristotle decided not to give any other definition of the individual than the body - the body as organism, as what maintains itself as one, and not as what reproduces. We are still hovering around the difference between the Platonic idea and the Aristotelian definition of the individual as grounding being. The question that arises for the biologist is to know how a body reproduces. What is in question in any work in so-called molecular chemistry is to know how something can be

³⁸⁰ 这里的谓语大概是"言说", 即"言说的存在"。

precipitated thanks to the combination of a certain number of things in a special soup - for example, the fact that a bacterium begins to reproduce.

正是在这里，我们必须回到亚里士多德。在我们未知的选择的引领下，亚里士多德决定不给个人下任何其他定义，除了称为“身体”——作为有机体的身体，作为它保持自身一体的东西，而不是作为繁殖再生产的東西。我们仍然徘徊在柏拉图式理念和亚里士多德式思想之间的对于个体作为基本存在的定义差异上。对生物学家来说，出现的问题是研究身体是如何繁殖的。在所谓的分子化学的研究中，他们的问题是研究什么东西是能够通过在一个特殊的汤³⁸¹中一定数量的东西的组合而形成出来的，比方说，一个细菌的繁衍。

What then is the body? Is it or isn't it knowledge of the one?

那么，身体是什么？它到底是不是对于“一”的知识？

Knowledge of the one turns out (se révèle) not to come from the body. The little we can say about knowledge of the one comes

³⁸¹ 现在可能被称为原始的渗出物 (ooze) 或汤 (soup)，而不是作为一个“独特的沐浴” (bain unique)。

from the signifier "One." Does the signifier "One" derive from the fact that a signifier as such is never anything but one-among-others, referred to those others, being but its difference from the others? The question has been so little resolved to date that I devoted my whole seminar last year to accentuating this "There's such a thing as One" (Y a dy l'Un).

对一的知识原来 (se révèle) 不是来自身体。我们能说的关于“一”的知识的一点点东西来自于能指“一”。能指“一”是否源于这样一个事实，即能指本身永远只是在其他事物中一个 (one-among-others), 指称其他事物, 只是它与其他事物的区别。迄今为止, 这个问题几乎没有得到解决, 以至于我在去年的整个研讨会上都在强调这个“有这么一个‘一’” (Y a dy l'Un)。

What does "There's such a thing as One" mean? From the one-among others - and the point is to know whether it is any old which one - arises an S_1 a signifying swarm, a buzzing swarm. If I raise the question, "Is it of them-two that I am speaking?", I will write this S_1 of each signifier, first on the basis of its relation to S_2 . And you can add as many of them as you like. This is the swarm I am talking about.

“存在这么一个‘一’”是什么意思？从一多关系（one-among-others）中可以看到——关键在于知道它是否“无论是哪个‘一’”（and the point is to know whether it is any old which one）——出现了一个 S_1 ，一个象征性的群（swarm）³⁸²，一个嗡嗡叫/喧闹的群。如果我提出这样的问题：“我说的是那两个能指（them-two）吗？”，我将写出每个符号的 S_1 ，首先根据它与 S_2 的关系。³⁸³你可以随意增加它们的数量。这就是我所说的群。

$$S_1(S_1(S_1(S_1 \rightarrow S_2)))$$

S_1 , the swarm or master signifier, is that which assures the unity, the unity of the subject's copulation with knowledge. It is in la language and nowhere else, insofar as llanguage is investigated qua language, that what a primitive linguistics designated with the term στοιχείον, element - and that was no accident - can be discerned. The signifier "One" is not just any old signifier. It is the signifying order insofar as it is instituted on

³⁸² *Essaim*, 我在这里译为“群”（swarm），在法语中的发音与 S_1 完全相同。

³⁸³ 回顾一下， S_2 和 *est-ce d'eux* 在法语中是同义词。

the basis of the envelopment by which the whole of the chain subsists.

S₁, 群 (swarm) 或主人能指, 保证了一种统一, 即主体与知识交媾的统一性。正是在牙牙语中, 而不是在其他任何地方, 牙牙语是作为语言来研究的, 原始语言学用 στοιχείον (成分/元素/知识的要素)³⁸⁴这个词命名元素——这不是偶然的——可以被分辨出来。能指“一”不是那些随便哪个能指。它是符号化的秩序, 它是基于整个能指链赖以存在的外壳上建立的。

I recently read the work of a person who investigates the relation of S₁ to S₂, which that person takes to be a relation of representation. S₁ is supposed [by that person] to be related to S₂ insofar as it represents a subject. Whether that relation is symmetrical, antisymmetrical, transitive, or other, whether the subject is transferred from S₂ to an S₃ and so on and so forth, these questions must be taken up on the basis of the schema that I am once again providing here.

³⁸⁴ 这个希腊词的意思是“成分”、“元素”、“第一定律”、“主要物质”、“字母表的字母”或“知识的要素”。

我最近读了一个人的作品，他正研究 S_1 与 S_2 的关系，他认为这是一种表征的关系。他认为 S_1 与 S_2 的关系在于 S_1 代表着一个主体。无论这种关系是对称的、反对称的、传递性的，还是其他性的，也无论主体是否从 S_2 转移到 S_3 等等，这些问题都必须在我一再提供的图式的基础上加以解决。

The One incarnated in la language is something that remains indeterminate (*indécis*) between the phoneme, the word, the sentence, and even the whole of thought. That is what is at stake in what I call the master signifier. It is the signifier One, and it was no accident that, in order to illustrate the One, I brought to our last meeting that bit of string, insofar as it constitutes a ring, whose possible knot with another ring I began to investigate.

体现在牙牙语中的“一”是一种在音、词、句甚至整个思想中仍然无法确定的东西 (*indécis*)。这就是我所说的主人能指的关键所在。这就是能指“一”，这绝非偶然，为了说明“一”，我在我们最后一次见面时³⁸⁵带来了那一小段绳子，就它构成一个环而言，我将开始研究它与另一个环的可能的结。

³⁸⁵ 这里的法文错误地写成了“倒数第二次见面”。

I won't pursue that point any further today, since we have been deprived of a class due to exams at this university.

今天我将不再追究这一点，因为这所大学的考试，我们已经被占了一节课。

4

To change the subject, I will say that what is important in what has been revealed by psychoanalytic discourse - and one is surprised not to see its thread everywhere - is that knowledge, which structures the being who speaks on the basis of a specific cohabitation, is closely related to love. All love is based on a certain relationship between two unconscious knowledges.

为了改变话题，我要说的是，在精神分析话语所揭示的最重要的东西是什么——让我们感到惊讶的是，这个线索并非到处都能发现——是知识，它构建了基于特定共处关系而言说的存在，并与爱密切相关。所有爱都是基于两个无意识知识之间的某种关系。

If I have enunciated that the subject supposed to know is what motivates transference, that is but a particular, specific application of what we find in our experience. I'll ask you to look at the text of what I enunciated here, in the middle of this year, regarding the choice of love. I spoke, ultimately, of recognition, recognition - via signs that are always punctuated enigmatically - of the way in which being is affected qua subject of unconscious knowledge.

如果我已经阐明，主体应该知道是什么东西激发了移情，这不过是在我们的经验中发现的一个特殊且具体的应用。我请你看一下我在此处阐述的文字，今年年中，关于爱的选择。我曾谈到，最终，是承认（认识）（recognition），对存在被影响的方式的承认（认识）——通过总是被谜一般地标点的符号——作为无意识知识的主体的存在。

There's no such thing as a sexual relationship because one's jouissance of the Other taken as a body is always inadequate - perverse, on the one hand, insofar as the Other is reduced to object a, and crazy and enigmatic, on the other, I would say. Isn't it on the basis of the confrontation with this impasse, with this impossibility by which a real is defined, that love is put to the test?

Regarding one's partner, love can only actualize what, in a sort of poetic flight, in order to make myself understood, I called courage - courage with respect to this fatal destiny. But is it courage that is at stake or pathways of recognition? That recognition is nothing other than the way in which the relationship said to be sexual - that has now become a subject-to-subject relationship, the subject being but the effect of unconscious knowledge - stops not being written.

没有所谓的性关系，因为被视作身体的大他者原乐总是不充分的——我想说，一方面是倒错的，因为大他者被还原为客体小 a，另一方面是疯狂和神秘的。难道不是在与这种死局、这种不可能性对抗的基础上，通过这个对抗，一个实存被定义了，使得爱被置于考验之中？关于一个人的伴侣，爱只能以一种诗意的飞翔的方式实现，为了使自己被理解，只能通过那个我称之为勇气——面对这个灾难性的命运的勇气来实现爱。但是，这到底是处于危难中的是勇气还是作为承认的途径？这种承认无非是一种方式，在这个方式中那个被称为性的关系——现在已经成为主体对主体的关系，这个主体的存在不过是无意识知识的效果——停止不被书出 (stops not being written)。

"To stop not being written" is not a formulation proffered haphazardly. I associated it with contingency, whereas I delighted in [characterizing] the necessary as that which "doesn't stop being written," for the necessary is not the real. Let us note in passing that the displacement of this negation raises for us the question of the nature of negation when it takes the place of a non-existence. I have also defined the sexual relationship as that which "doesn't stop not being written." There is an impossibility therein. It is also that nothing can speak it - there is no existence of the sexual relationship in the act of speaking. But what does it mean to negate it (nier)? Is it in any way legitimate to substitute a negation for the proven apprehension of the non-existence? That too is a question I shall merely raise here. Does the word "interdiction" mean any more, is it any more permitted? That cannot be immediately determined either.

“为了停止不被写出（To stop not being written）”并不是一个胡乱提出的表述。我把它与偶然性联系在一起，而我乐于把必然性描述为“不停止被写出（doesn't stop being written）”的东西，因为这个必然性不是真实的。让我们顺便注意一下，当它取代了不存在的时候，这个否定的替代为我们提出了否定的本质的问题。我也曾将性关系定义为“不停止不被写出

(doesn't stop not being written.)”的关系。也就是说，没有人可以言说它——在言说行为中不存在性关系。但是，否定它（*nier*）意味着什么呢？用否定来代替已被证实的对不存在的理解是否在任何方面都是合法的？这也是我在此仅仅提出的一个问题。“禁止（*interdiction*）”这个词是否意味着更多，而更多还会被允许吗？这也是不能立即确定的。

I incarnated contingency in the expression "stops not being written." For here there is nothing but encounter, the encounter in the partner of symptoms and affects, of everything that marks in each of us the trace of his exile - not as subject but as speaking - his exile from the sexual relationship. Isn't that tantamount to saying that it is owing only to the affect that results from this gap that something is encountered, which can vary infinitely as to level of knowledge, but which momentarily gives the illusion that the sexual relationship stops not being written? - an illusion that something is not only articulated but inscribed, inscribed in each of our destinies, by which, for a while - a time during which things are suspended - what would constitute the sexual relationship finds its trace and its mirage-like path in the being who speaks. The displacement of the negation from the "stops not being written" to the "doesn't stop being written," in other words, from

contingency to necessity - there lies the point of suspension to which all love is attached.

我将偶然性体现在“停止不被写出”的表述中。因为这里只有遭遇，症状和影响的二者的遭遇，我们每个人身上都标志着他被放逐的一切痕迹——不是作为主体而是作为言说——他从性关系中的放逐。这是否等于在说，只是由于这种由某物所遭遇的间隙导致的影响，这些东西在知识水平上可以有无限的变化，但它暂时给人一种错觉，即性关系停止不被写出？——一种错觉是，有些东西不仅被表述，而且被刻画，被铭刻在我们每个人的命运中，通过这种方式，在一段时间内——事物被暂停运行——构成性关系的東西在言说的存在那里找到它的痕迹和它的幻影般的路径。从“停止不被写出”到“不停的被写出”的否定的替代，换句话说，是从偶然性到必然性的——这就是所有的爱所依附的暂停点。

[不停止不被写出 (实在的不可能性) → 停止不被写出 (相遇的偶然性) → 不停的被写出 (爱的必然性)]

All love, subsisting only on the basis of the "stops not being written," tends to make the negation shift to the "doesn't stop being written," doesn't stop, won't stop.

所有的爱，只存在于“停止不被写出（stops not being written）”的基础上，倾向于使否定转为“不停止被写出（doesn't stop being written）”，不停止，永不停止。

Such is the substitute that - by the path of existence, not of the sexual relationship, but of the unconscious, which differs therefrom - constitutes the destiny as well as the drama of love.

这就是替代物——通过存在的路径，不是性关系，而是与之不同的无意识——构成了命运以及爱情的戏剧。

Given the time, which is that at which I normally desire to take leave of you, I won't take things any further here - I will simply indicate that what I have said of hatred is not related to the level at which the hold (prise) of unconscious knowledge is articulated.

鉴于现在已经到了我通常向你们告辞的时间，我不会在这里继续说下去。我不会在这里继续说下去了——我只想说明我所说的憎恨与持有（prise）无意识知识被表述的层面无关。

The subject can't not desire not to know too much about the nature of the eminently contingent encounter with the other. Thus he shifts [his focus] from the other to the being that is caught up therein.

主体不能渴望不去知道更多关于与他者之间的明显的偶然相遇的本质。因此，他把[他的注意]从他者转向被卷入其中的存在。

The relation of being to being is not the relation of harmony that was 133 prepared for us throughout the ages, though we don't really know why, by a whole tradition in which Aristotle, who saw therein only supreme *jouissance*, converges with Christianity, for which it is *beatitude*. That gets us bogged down in a mirage-like apprehension. For it is love that approaches being as such in the encounter.

存在与存在之间的关系不是那种历代为我们准备的和谐的关系，虽然我们不知道为什么，但从整个传统中，亚里士多德在融合 (*converge*) 中只看到至高的原乐，而与基督融合，对基督徒来说这是至福 (*beatitude*)。这使我们停滞于一

种幻象般的理解中。因为是爱在相遇中接近了存在。

Isn't it in love's approach to being that something emerges that makes being into what is only sustained by the fact of missing each other (se rater)? I spoke of rats earlier - that was what was at stake. It's no accident people chose rats. It's because one can easily make a unit of it - the rat can be "eraticated." I already saw that at a time when I had a concierge, when I lived in the rue de la Pompe - the concierge never missed (ratait) a rat. His hatred for rats was equal to the rat's being.

在爱对于存在的靠近中，不是出现了一些东西，使存在成为只有通过相互错过的事实³⁸⁶ (serater) 才能维持的东西吗？我之前谈到了老鼠——这就是关键所在。人们选择老鼠并不是偶然的。这是因为人们可以很容易地把它作为一个单元——老鼠可以被“消灭”³⁸⁷ (eraticated)。在我有一个看门人的时候，我已经看到了这一点。我住在庞贝街的时候，——看门人从未错过 (ratait) 一只老鼠。他对老鼠的憎恨与老鼠的存在一样多。

³⁸⁶ “Missing”在这里应理解为错过的意思。而不是想念远方的人。

³⁸⁷ 这里的法语，ça se rature，字面意思是“可以擦除，删除，划掉”等。

Doesn't the extreme of love, true love, reside in the approach to being? And true love - analytic experience assuredly didn't make this discovery, borne witness to by the eternal modulation of themes on love - true love gives way to hatred.

难道爱的极致，真正的爱，不栖居于对存在的接近吗？而真爱——分析性的经验肯定没有发现这个，见证了爱的主题的永恒调节（转调/modulation）——真爱让位于仇恨。

There - I'm leaving you.

好了，我要走了。

Shall I say, "See you next year"? You'll notice that I've never ever said that to you. For a very simple reason - which is that I've never known, for the last twenty years, if I would continue the next year. That is part and parcel of my destiny as object a.

要我说“明年见”吗？你会注意到，我从来没有对你们说过这句话。原因很简单——那就是在过去的二十年里，我一直不知道我是否会继续下去。在过去的二十年里，我不知道

下一年是否会继续。这是我作为客体小 a 的命运的一部分。

After ten years, my podium (parole) was taken away from me. It turns out, for reasons wherein destiny played a part, as did my inclination to please certain people, that I continued for ten more (encore) years. I have thus closed the twenty-year cycle. Will I continue next year? Why not stop the encore now?

十年后，我的讲台 (parole) 被夺走了。原来，由于命运的原因，以及我想取悦某些人的倾向，我又继续做了十年 (encore)。我已经就这样度过了二十年。明年我还会继续吗？为什么不现在就停止再来一遍 (encore) 呢？

What is truly admirable is that no one ever doubted that I would continue. The fact that I am making this remark nevertheless raises the question. It could, after all, happen that to the encore I add - "That's enough."

真正令人钦佩的是，从来没有人怀疑过我会继续下去。我说出这句评论却提出了一个问题。毕竟可能发生的情况是，我在 encore 上加上——“这就够了” (That's enough)。

Well, I'll leave it for you to place bets on. There are many who believe they know me and who think that I find herein an infinite satisfaction. Next to the amount of work it involves, I must say that that seems pretty minimal to me. So place your bets.

好吧，我把这个问题留给你来赌。有很多人认为他们了解我，认为我在这里找到了无限的满足。相对于它所涉及的工作量，我必须说这对我来说是非常简单的。所以，下注吧。

And what will the result be? Will it mean that those who have guessed correctly love me? Well - that is precisely the meaning of what I just enunciated for you today - to know what your partner will do is not a proof of love.

那么结果会是什么呢？这是否意味着那些猜中了的人是爱我的吗？好吧——这正是我今天为你阐述的意思——知道你的伴侣会做什么并不是一个爱的证明。

1973年6月26日