

拉岡的欲望倫理學： 從弗洛伊德的「原初受虐性」 到紀傑克的「穿越幻象」*

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本論文以下列途徑來討論拉岡的欲望倫理學：在快樂之後，絕爽如何靠近欲望，卻又弔詭地背叛了欲望。首先，快樂原則宣稱「鬆弛即是快樂」，它盡可能將刺激的興奮之量保持在最低的層次，但此一快樂之經濟無法說明「痛苦即是快樂」這種尋求大量興奮的受虐傾向。其次，「原初受虐性」逾越了快樂原則，逾越之功能不僅將攻擊向外釋放，並且也把向外的攻擊以反身的方式引回受虐者自身，由此為受虐者帶來了絕爽之性欲興奮。絕爽意味著相互的轉化：讓死亡被愛欲化，以及讓愛欲被極限化與極大化。為了滿足被極限化的愛欲，受虐者殘酷地把他人受苦的景觀放置在面前，從中享受被禁制的絕爽。超我這種邪淫的作為雖然逾越了快樂原則，但並沒有超出快樂原則而碰觸到欲望。第三，當主體表象受虐幻象並且把死亡放置在面前時，他實際上是把死亡從他自身當中給排除出去，他必須要突破死亡之經濟且「穿越幻象」。一旦主體不再用幻象來填補大它者的欲望之匱乏時，他便能夠與徹底它異的大它者相遭逢，而這將使他進入到他自身的第二個位置：具有激進異質性的無意識之位置。

關鍵字：拉岡、欲望倫理學、原初受虐性、幻象、死亡驅力

Lacan's Ethics of Desire: From Freud's "Primary Masochism" to Žižek's "Going through the Fantasy"

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ABSTRACT

This essay focuses on Lacan's ethics of desire and retraces it as follows: beneath the pleasure, how the *jouissance* comes close to the desire and paradoxically betrays desire at the same time. Firstly, claiming "relief is pleasure", the pleasure principle tries to keep the excitation of the stimulus as low as possible. But this economy of pleasure fails to account for "pain is pleasure", the masochistic tendency that seeks the heightening of the excitation of the stimulus. Secondly, "primal masochism" transgresses the pleasure principle. The function of this transgression not only unleashes aggression outward, but it also turns the latter's hetero-aggression back reflexively upon the masochist himself. This hetero-auto-aggression causes the emergence of sexuality as *jouissance*. Thus *jouissance* indicates mutual transformation: on the one hand, death is eroticized; on the other, eros is brought to the extreme and maximized. Filled with the extreme eros, the masochist freezes before the otherwise unbearable spectacle of cruelty and enjoys the prohibited *jouissance*. This obscene operation of superego transgresses the pleasure principle but it really misses the desire out beyond the

pleasure principle. Thirdly, when the subject represents the masochistic fantasy and poses death before him, he in fact excludes death from himself. He has to break the economy of death and “go through the fantasy”. The subject cannot avoid the Other’s desire by filling in the lack of the Other. This nonavoiding confrontation with the radical otherness of the Other causes anxiety within the subject and transposes him into his second position: the heterogeneous locus of the unconscious.

Key Words: Jacques Lacan, ethics of desire, primary masochism, fantasy, death drive