

If Only Oedipus Did Not Give Ground on His Desire!
要是俄狄浦斯沒有在慾望上讓步!

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What Jocasta tells Oedipus toward the end of Sophocles's *Oedipus the King*, "In dreams ... many a man has lain with his own mother," applied to him while growing up in Corinth: in dreams he lay with the woman he believed to be his mother, Merope, whether she appeared in them in her figure in waking life, or in a different figure but with her recognizable voice, or with a different figure and voice but with her characteristic manner of laughing or picking up an object, etc.⁵ As a result of his sexual desire for Merope, he felt, more or less unconsciously, that his father, King Polybus of Corinth, was a rival. One day, following one particularly vivid sexual dream in which Merope figured prominently, he, feeling distraught and guilty, got drunk at a dinner, and while in that state with other drunken people one of them said to him that he was actually a bastard. While part of him felt indignant and insulted, another part wished it to be the case! When he told his parents about this incident, they were dismayed to hear such a claim and denied it. Not fully convinced by their response, he soon went to check with the oracle of Delphi.

在索福克勒斯的《俄狄浦斯王》結尾，王后柔卡絲塔 (Jocasta) 對俄狄浦斯說：「在夢中……許多男人與自己的母親同床共枕。」這句話說中了在科林斯王國長大的俄狄浦斯，因為他曾在夢中與他以為是生母的養母梅洛珀 (Merope) 發生關係，無論她是以白天的形像出現在夢中，還是以不同相貌出現，卻可憑聲音認出是她本人，或連相貌和聲音都轉變了，卻保持著她特有的笑貌和撿東西的姿態，諸如此類【注1】。由於他對梅洛珀充滿性慾，他多少覺得自己的父親 (其實是他養父) 科林斯國王珀羅普斯 (Polybus)，就是他的情場對手。有一天，俄狄浦斯做了一個性夢，特別生動，夢中主角正是梅洛珀，他感到心煩意亂，滿心內疚，然後他在晚餐時喝醉了，其中有一個一起醉酒的人還跟他說，他其實不是父母親生，而是不知哪兒撿來的野種。他聽了十分憤慨，覺得是奇恥大辱，心中卻又但願如此！當他把這件事告訴父母時，父母驚慌起來，矢口否認。眼見父母這樣反應，他的心更放不下了，於是他跑去德爾菲神殿，請求太陽神阿波羅神諭，求證此事。

There he was not given a clear answer as to whether they were his biological parents. Instead, "[Phoebus] foretold other and desperate horrors to befall me, that I was fated to lie with my mother [Oedipus felt at that point that the god Apollo could read his fantasies, desires, and thoughts] and show to daylight an accursed breed / which men would not endure, and I was doomed / to be murderer of the father that begot me." Given that he had actually dreamt and fantasized about his mother, Merope, in a sexual manner, and, consequently, felt rivalry toward his father, Polybus, he gave credence to the oracle and felt trepidation that such a prediction would be actualized by him since it gave voice to his not-so-unconscious desires, and so he left the city of Corinth in a hurry. Even though according to the oracle he was bound to sleep with his mother, there was, unbeknownst to him, a choice for Oedipus as to which one of his two mothers, the symbolic one, Merope, or the biological one, Jocasta, he would have sexual intercourse with. On his way into exile, he reached a crossroads where he was attacked by a band of men who attempted to subdue him apparently over a right of way conflict, but actually so that their leader, an elderly man, could rape him (unbeknownst to Oedipus, the elderly man, Laius, king of Thebes, had years earlier abducted and raped Chrysippus, also the son of a king, Pelops—would Laius have given ground on his desire to have sexual intercourse with the young man at the crossroads had he known he was his own son, Oedipus?).

神諭卻沒有明確回答他是否真的由這對父母所生。相反，「[福玻斯，即太陽神阿波羅的別名] 預言有另一些令人絕望的恐怖事情，將會降臨到我頭上，說我命中註定要和母親同睡[那時俄狄浦斯覺得阿波羅神能讀懂他的所有幻想、慾望和思想]，還會公開展示這被詛咒的人/使之為世人所難容/註定要我親手殺害我親生之父。」由於他實際上夢到母親梅洛珀，幻想過與她性交，也對父親珀羅普斯產生了敵意，所以他相信神諭，還為將來預言成真而惴惴不安，畢竟這預言表達了他並非全不自覺的內心慾望，所以他匆匆逃離了科林斯。儘管依神諭所示，俄狄浦斯必會和母親同睡，但他不知道，他到底可以選擇兩個母親的哪一個發生性關係：與作為象徵母親的養母梅洛珀，還是與血緣上的親生母親柔卡斯塔？在他流亡途中，來到一個十字路口，遭到一群人襲擊。這群人表面上是為了與他爭路，惹起衝突，要制服他，實際上卻是為了讓他們的年老首領乘機強姦他（俄狄浦斯不知道，原來多年前，這個底比斯國王拉伊烏斯，也曾綁架過佩洛普斯國王的兒子克里西普斯，施以強暴——如果拉伊烏斯知道眼前這個年輕人，就是自己的兒子俄狄浦斯，他會在慾望上讓步[克制慾望]，不再企圖與他在十字路口發生性關係嗎？）。

Oedipus successfully defended himself against the men attempting to subdue him, killed all of them but one, who managed to escape, and then killed their leader. Shortly after, he encountered the Sphinx and vanquished it. In a gesture of gratitude for freeing them from the Sphinx, who had brought the plague on their city, the Thebans offered him their queen dowager, Jocasta, as a wife. Oedipus yielded to the Thebans' gesture of gratitude and married Jocasta, notwithstanding that he did not desire her sexually, so as to make it far more difficult for him to head back to Corinth and kill King Polybus in order to marry and have sexual intercourse with Merope, the woman he believed to be his mother and whom he desired intensely (Indeed, when years later he was told that the man he believed to be his father, King Polybus of Corinth, died of old age, which seemed to disprove the oracle, he continued to be anxious about the actualization of the oracle's second part, namely that he would end up having sexual intercourse with [the woman he believed to be] his mother, this implying that he still at some level felt an intense sexual attraction to Merope); and, unconsciously, as a way to take revenge on her for acquiescing to his biological father's scheme to have him killed while still an infant.

俄狄浦斯奮起反抗，殺死了那些試圖制服他的人，但有一名僥倖逃脫。之後，他也結果了首領的性命。不久，他遇到獅身人面獸，也把它消滅了。獅身人面獸曾為底比斯城帶來瘟疫，底比斯人為了感謝俄狄浦斯搭救之恩，將王后約卡絲塔獻給他作妻子。底比斯人的盛情難卻，俄狄浦斯只好與柔卡絲塔結婚，儘管他對她並沒有性慾。他這樣做，為了讓自己更難返回科林斯，去殺死珀羅普斯國王，與梅洛珀結婚並發生性關係。他一直認為梅洛普才是他母親，是他非常渴望與之結合的女人（事實上，多年後當別人告訴他，他誤以為是生父的科林斯國王珀羅普斯，已因年邁逝世，這好像證明了神諭有誤，但他還是擔心神諭的另一部分是否會實現，即他最終會否與[他所以為的]母親發生性關係，這意味著他仍多少感受到梅洛珀強烈的性吸引力）；還潛意識地向生母報復，因為當初他還是嬰兒時，親生父親要設計害他，生母竟然一聲不吭。【注2】

When Jocasta figured in his dreams, she had the voice of Merope or the mannerisms of Merope or the smile of Merope or the characteristic gesture of bidding farewell of Merope, etc. Whenever he had sexual intercourse with Jocasta, including the four instances that led to her giving birth to a child, Oedipus fantasized that he was having sexual intercourse with Merope in order to be aroused and have an orgasm. When, through the investigation, it becomes clear and public knowledge that Oedipus, the father of four of her children, is her son, Jocasta rushes to her quarters and hangs herself. Oedipus follows her at a delay, finds her dead from suffocation, cuts the dangling noose, lays her body on the floor, and tears off the

gold-chased brooches fastening her robe ostensibly to blind himself with them— what he sees then renders how he felt libidinally about Jocasta's body even while she was still alive; whenever he unfastened her dress in preparation to have sexual intercourse with her, he felt repulsion towards her body, which struck him as cold, even sort of dead, and it was only by fantasizing about Merope that he could engage in sexual intercourse with Jocasta.

當柔卡絲塔在他夢中出現時，不是聲音如同梅洛珀，就是舉止肖似，不然就是帶有梅洛珀的微笑，或具備了梅洛珀道別時的典型神態等等。所以，每當俄狄浦斯與柔卡絲塔性交，包括令她懷孕生孩子的四次，都是在幻想與梅洛珀做愛，這樣才能興奮起來，達到性高潮。經過一連串調查，真相大白，柔卡絲塔弄清楚了她四個孩子的父親俄狄浦斯，原來是她的兒子時，她衝回自己的院宅，懸樑自盡。俄狄浦斯隨後趕到，來遲一步，發覺她已窒息而死。俄狄浦斯割斷了懸著的繩索，將她的尸身放在地板上，撕下繫在她長袍上的金色胸針，表面上是為了刺盲自己——實際上那時他所看到的軀體，正代表了他一向對柔卡絲塔身體在性慾上的態度，因為即使在柔卡絲塔生前，每當俄狄浦斯解開她的衣衫，準備與她交媾，都會對她的身體產生抗拒，覺得這副身軀非常冰冷，甚至有點像死人一樣；他只是靠著幻想中的梅洛珀，才可與柔卡絲塔發生性關係。

How come Oedipus was so relentless in pursuing his investigation as to the identity of the killer or killers of King Laius even after Jocasta repeatedly implored him to desist and despite his suspicion that it may reveal that he is the slayer of Laius and lead to his exile from Thebes, the punishment he himself declared for the culprit? He was guided by an obscure hope that he would be proven the murderer of Laius and consequently would be forced into exile, which would make it far easier for him, now that he learnt that Polybus had died of old age, to marry the woman he continued to desire perversely, Merope, and repeatedly engage in sexual intercourse with her. But then Oedipus proves yet again anxious about giving himself up to jouissance, giving ground once more on his desire! Oedipus feels guilt not for killing Laius and marrying and having sexual intercourse with Jocasta, but because he did not consummate his sexual desire for Merope, a woman he believed to be his mother, for “in the last analysis, what a subject really feels guilty about when he manifests guilt at bottom always has to do with ... the extent to which he has given ground relative to his desire.”⁶

為什麼俄狄浦斯要嚴查追究，定要找出殺害拉伊烏斯國王的真正兇手，即使柔卡絲塔一再懇求他停止追查，儘管他也懷疑自己可能就是兇手，到頭來會按照他為罪犯定下的刑罰而被逐出底比斯？有種模糊的希望誘導他，他隱約知道自己會被證明是殺害拉伊烏斯的兇手，會因此被迫流亡，於是更有利他返回老家，因為他已得知珀羅普斯已年老去世，他大可與他一直變態戀慕的女人結婚，大可與梅洛珀一次又一次的享受雲雨之樂。但後來再次表明，俄狄浦斯對放縱自己享受性愉悅一事，感到焦慮，他再次在慾望上作出讓步！俄狄浦斯之所以感到內疚，不是因為他殺死了拉伊烏斯，並與柔卡絲塔結婚行房，而是因為他沒有在梅洛珀身上，即他自以為是母親的女人身上，滿足他的性慾，因為「歸根結底，當主體表現出罪疚時，令他真正感到內疚的，骨子裡總是與……他在慾望上作出了多少讓步有關。」【注3】

If it is true that the vast majority of people identify with Oedipus (on October 15, 1897, Freud wrote to Fliess that “we can understand the riveting power of Oedipus Rex... The Greek legend seizes on a compulsion which everyone recognizes because he feels its existence within himself”⁷), it would not be because he slept with his biological mother and killed his biological father, but because, like them, he did not sleep with the woman who raised him and whom he desired, including sexually,

and did not kill the man who raised him but toward whom he felt rivalry apropos of their common object of desire, the same woman. How cruel that Oedipus was made to suffer horribly for having had repeated sexual intercourse with his biological mother, Jocasta, for it induced no jouissance in him—Oedipus would have experienced jouissance had he slept with the woman he believed to be his mother and desired intensely, Merope. If there is a lesson to be drawn from Oedipus the King, it seems to be that one should not give ground relative to one's desire; given the exorbitant price he paid, Oedipus might as well have slept with the woman who raised him and whom he believed to be his mother and desired, including sexually, and, so he would not function as an obstacle to his jouissance, killed the man he believed to be his father—indeed it may very well be that he paid this exorbitant price for giving ground on his desire.

如果絕大多數人都認同俄狄浦斯的遭遇(1897年10月15日,弗洛伊德寫信給朋友Wilhelm Fliess說:「我們可以理解《俄狄浦斯王》為什麼如此有吸引力.....這個希臘傳說抓住了每個人都辨認得出的一種強烈衝動,因為大家都感覺到內心有這種慾望」【注4】),這不是因為他和生母同睡,並殺死生父,而是因為他像大多數人一樣,沒有和那個撫養他的女人,即他所渴望的女人睡覺及發生性愛,也沒有殺死那個雖然養大了他,但因為以同一個女人為慾望對像而勢不兩立的男人。俄狄浦斯與生母柔卡絲塔多次性交,因得不到性快感而要飽受痛苦,這是多麼殘酷——如果俄狄浦斯與他認為是母親的女人,他熱烈戀慕的梅洛普上床,他可能會體驗到快感。若要從《俄狄浦斯王》一劇吸取教訓,那似乎是叫我們不該在慾望上作出讓步:由於俄狄浦斯付出的代價太高了,倒不如讓他和撫養他長大的女人上床,滿足他對這個他以為是生母的女人的慾望,包括性慾,而且為了清除性歡愉的障礙,再讓他殺了這個他認為是生父的男人——事實上,他之所以付出了慘重代價,很可能正是因為他在慾望上作了讓步。

Jalal Toufic, What Was I Thinking?
(Berlin: e-flux Journal/Sternberg Press, 2017), 82–87.

Jalal Toufic:《那時我在想什麼?》
(柏林:e-flux 期刊/Sternberg 出版社,2017),
第82-87頁。

1

“When I insist to one of my patients on the frequency of Oedipus dreams, in which the dreamer has sexual intercourse with his own mother, he often replies: ‘I have no recollection of having had any such dream.’ Immediately afterwards, however, a memory will emerge of some other inconspicuous and indifferent dream, which the patient has dreamt repeatedly. Analysis then shows that this is in fact a dream with the same content—once more an Oedipus dream. I can say with certainty that disguised dreams of sexual intercourse with the dreamer’s mother are many times more frequent than straightforward ones” (Sigmund Freud, *The Interpretation of Dreams*, translated from the German and edited by James Strachey [New York: Basic Books, 2010], 408).

「當我向一位病人堅持，夢見與母親性交的俄狄浦斯夢會頻密出現時，他總是說：『我不記得曾做過這種夢。』然而不久，他便會記起一些他常常做的、不太明顯也無關緊要的夢。經過分析表明，這些夢內容相同——都是俄狄浦斯夢。我敢肯定，與自己母親性交的夢經過『偽裝』的，比直接表現的，數量要多很多倍。」(西格蒙德·弗洛伊德：《夢的解析》，James Strachey英譯及編輯 [紐約：Basic Books, 2010]，第408頁)。

2

Oedipus, who had ostensibly answered, “Man,” as the solution to the riddle of the tripartite Sphinx, proved himself again human, all too human by (unconsciously) taking revenge on those who tried to have him killed, his biological parents (Nietzsche: “A little revenge is more human than no revenge at all” [“Of the Adder’s Bite,” Thus Spoke Zarathustra]), killing his father and leading his mother to commit suicide on becoming aware of her disgraceful situation of having had four children with her own son.

俄狄浦斯表面上以「人」來回答獅身人面獸之謎，再次證明自己是人，甚至以「人性，太人性」的做法(潛意識地)報復了那兩個試圖殺死他的人，他的親生父母(如尼采說：「一點報復比毫不報復，來得更有人性」[《查拉圖斯特如是說》之〈毒蛇之咬〉])；於是他殺了父親，還令母親發覺自己跟兒子亂倫、生下四個孩子而羞愧自殺。

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Jacques Lacan, *The Ethics of Psychoanalysis, 1959–1960: The Seminar of Jacques Lacan, Book VII*, edited by Jacques-Alain Miller, translated with notes by Dennis Porter (London: Routledge, 2008), 392. Elsewhere in the same seminar, Lacan asserted: “A form of ethical judgment is possible, of a kind that gives this question the force of a Last Judgment: Have you acted in conformity with the desire that is in you?” (ibid., 386).

雅各·拉岡：《精神分析的倫理學，1959-1960：雅各·拉岡研討會，第七卷》，Jacques-Alain Miller編輯，Dennis Porter翻譯兼注釋(倫敦：Routledge, 2008)，第392頁。在同一季的研討會，拉岡也斷言：「某種形式的倫理判斷是可能的，能令這問題如最後審判般威嚴有力：你有沒有順從你內心的慾望而行？」(同上，第386頁)。

4

J. Laplanche and J.-B. Pontalis, *The Language of Psycho-Analysis*, translated by Donald Nicholson-Smith, with an Introduction by Daniel Lagache (New York: W. W. Norton, 1974), 283.

Laplanche與J.-B. Pontalis合著：《精神分析的語言》，Donald Nicholson-Smith翻譯，Daniel Lagache作序(紐約：W. W. Norton, 1974)，第283頁。