弥赛亚性：等待未来 *

The Messianic: Waiting for the Future

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［英文提要］

　　"As soon as you address the other, as soon as you are open to the future, as soon as you have a temporal experience of waiting for the future, of waiting for someone to come: that is the opening of experience. Someone is to come, is now to come. Justice and peace will have to do with this coming of the other, with the promise... This universal structure of the promise, of the expectation for the future, for the coming, and the fact that this expectation of the coming has to do with justice—that is what I call the messianic structure" ("Roundtable," 23). Beginning by citing Jacques Derrida's lectures in the Villanova Roundtable, the author focuses on the messianic motif and the messianic turn in deconstruction. The "messianic" is a "structure of experience", on the other hand, it has to do with the absolute structure of the promise, a justice to come. Everything is deconstructible, but justice in itself is not deconstructible. The author explains clearly why Derrida distinguishes the "messianic" as a

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universal structure（like Benjamin's "weak" messianic）from the various "messianisms", why Derrida says in the "Roundtable" that he wishes to distinguish between religion and faith.

> 一旦你与他者对话，一旦你向未来敞开，一旦你有了等待未来、等待某人到来的现世经验：那就是经验的开端。某人即将到来，现正到来。公正与和平都跟他者的到来和许诺息息相关……这种关于许诺、关于对未来的期待、对到来的期待的普遍结构，以及这种对到来的期待与公正紧密相连的事实——那就是我称之为弥赛亚性质的结构。

<div align="right">——"圆桌会议"，23</div>

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解构中的弥赛亚手法

显而易见，无论是对犹太文化耳熟能详的人，还是对希伯来和基督教经文略有所闻的任何人而言，所有被称为"解构"的事物结果都证明具有浓重的弥赛亚味道。解构最近所采用的弥赛亚语调（不全是最近所采用也不仅仅是一个语调）是其面向未来的一个关键转向。不是那种相对的，以及可预见、可设计和可计划的未来——"策略性计划"意义上的未来——而是指绝对的未来，对那个在原则上无法预期的他者致以的欢迎，"每一个他者"（*tout autre*）的他异性扰乱了种种自足自满的同一性的圈子。解构所梦想的弥赛亚性质的未来，它的欲望，它的激情，是一种行将到来的、绝对会来的、无法预见的未来，随之到来的是公正、民主、赠礼和盛情。像以利亚在敲我们的门！自始至终，解构中