

l'angoisse à son objet, à quelque chose qui n'est rien (le langage le dit aussi avec force : s'angoisser de rien) foisonne d'équivoque, de même le passage qu'on peut faire ici de l'innocence à la faute sera précisément si dialectique qu'il montre que l'explication est bien ce qu'elle doit être : psychologique » (p. 47).

Dira-t-on que c'est l'interdiction qui suscite le désir ? Mais l'innocence ne comprend pas l'interdiction ; c'est là, dit Kierkegaard, une explication après coup. Disons plutôt que l'interdiction est le *mot* — le « mot énigmatique » — qui fait cristalliser l'angoisse : la défense inquiète Adam, parce qu'elle éveille en lui la possibilité de la liberté. Le néant se fait « possibilité de pouvoir » ; c'est elle qu'il aime et qu'il fuit.

Ne dites pas que Kierkegaard se complaît dans l'irrationnel, dans l'ineffable : il analyse, il dissèque, il abonde en paroles. Il est le dialecticien de l'antidialectique. Et cette paradoxale dialectique culmine dans la représentation de l'homme comme une synthèse d'âme et de corps, réunis dans ce troisième terme : l'esprit — l'esprit qui rêve de rien, l'esprit qui projette le possible. L'esprit, c'est ce « pouvoir ennemi », qui trouble toujours le rapport qui pourtant n'existerait que par lui ; d'autre part, l'esprit est une « puissance amie », désireuse justement de constituer le rapport : « Quel est donc le rapport de l'homme à cette équivoque puissance ? Quel, celui de l'esprit à lui-même et à sa condition ? Ce rapport est l'angoisse » (p. 48).

Ainsi, la psychologie vient trop tôt ou trop tard : elle connaît ou bien l'angoisse d'avant, qui mène au saut qualitatif — angoisse de rêve, angoisse de rien —, ou bien l'angoisse d'après, qui augmente quantitativement le mal — angoisse de réflexion, angoisse de quelque chose, devenue en quelque sorte nature, tant elle prend « corps » désormais ; c'est ainsi que l'angoisse habite le sexe : non qu'elle en vienne, mais parce qu'elle y vient. L'angoisse de rêve s'est faite elle-même chair et étend sur toute chose un « profond deuil inexplicable ». On aurait bien tort de chercher ici je ne sais quelle répugnance puritaine pour la sexualité : avant Max Scheler, Kierkegaard a compris que l'angoisse ne vient pas du sexe, mais descend de l'esprit dans la sexualité, du rêve dans la chair ; c'est parce que l'homme est troublé dans son esprit qu'il a honte de sa chair ; dans la pudeur, l'esprit s'inquiète et s'effraie de revêtir la

Lectures T La Contreacutée Des Philosophes

Arturo Cuomo



Lectures T La Contreacutée Des Philosophes:

Reviewing **Lectures T La Contreacutée Des Philosophes**: Unlocking the Spellbinding Force of Linguistics

In a fast-paced world fueled by information and interconnectivity, the spellbinding force of linguistics has acquired newfound prominence. Its capacity to evoke emotions, stimulate contemplation, and stimulate metamorphosis is actually astonishing. Within the pages of "**Lectures T La Contreacutée Des Philosophes**," an enthralling opus penned by a very acclaimed wordsmith, readers attempt an immersive expedition to unravel the intricate significance of language and its indelible imprint on our lives. Throughout this assessment, we shall delve to the book is central motifs, appraise its distinctive narrative style, and gauge its overarching influence on the minds of its readers.

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