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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 mor - 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 mêne au saut qualitatif - angoisse de rève, 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 inexpliqué ». 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 Contreacutee Des Philosophes**

**Albert A Gayle** 

**Lectures T La Contreacutee Des Philosophes:** 

Unveiling the Magic of Words: A Review of "Lectures T La Contreacutee Des Philosophes"

In a world defined by information and interconnectivity, the enchanting power of words has acquired unparalleled significance. Their capability to kindle emotions, provoke contemplation, and ignite transformative change is really awe-inspiring. Enter the realm of "**Lectures T La Contreacutee Des Philosophes**," a mesmerizing literary masterpiece penned by way of a distinguished author, guiding readers on a profound journey to unravel the secrets and potential hidden within every word. In this critique, we shall delve into the book is central themes, examine its distinctive writing style, and assess its profound affect the souls of its readers.

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