

ABSTRACTS

Virgil Ciomoș, *Argument: La refonte du concept d'expérience*, pp. 7-15

Les rencontres entre la philosophie, surtout sous sa variante phénoménologique, et la psychanalyse sont assez connues. Nous savons, par exemple, que Freud et Husserl ont participé, tous les deux, à l'auditoire viennois de Franz Brentano, qui venait de renouveler non seulement l'ancienne théorie scolastique de l'intentionnalité mais qui proposait, aussi, une vision assez originale sur la mutualité entre l'inconscient et la passivité. Freud, d'une part, était déjà sensible aux dernières conséquences de la théorie transcendantale des éléments, telle qu'elle avait été exposée par Kant dans la *Critique de la raison pure*, surtout à la division architectonique du sujet de la connaissance entre une conscience aperceptive et une autre, transcendantale - dont nous n'avons accès qu'à travers les formations langagières (cf. la déduction métaphysique des catégories) –, un résultat qui lui paraissait, de loin, le plus important.

Jean-Jacques Gorog, *Entre morale et éthique. La Question sexuelle*, pp. 17-28

What is the ethics of the psychoanalyst? And is there one? Lacan evokes only the ethics of psychoanalysis and specifies his idea by the well-saying (bien-dire), but in this case he means the well-saying of the analysand, and not how the analyst manages to produce it. One of the answers that Lacan offers to us and which I retain, even if it seems not to be one, is: with their style. In what way is it an answer and how to understand this formula? And what is this savoir or connaissance with which the psychoanalyst can and therefore must answer?

Keywords: ethics, the well-saying, the style, sexuality.

Bernard Nominé, *Être à l'heure de son désir*, pp. 29-50

To be on time to one's desire – that's an entire program. If this is the result that one can expect from an analytic cure, it is because the neurotic suffers from never being on time to his / her desire. Either they are late because they always put off to tomorrow –that is, they procrastinate – or they are always ahead, they anticipate, which may go as far as the phobic prevention. In fact, what shifts the neurotic from the time of his desire is that he has set his watch to the time of the Other, that is, to the demand of the Other.

Keywords: desire, the Other, time.

Gabriel Lazăr, *From Pascal's Wager to Lacan's Formulas of Sexuation*, pp. 51-64

In his 16th seminar (1968-1969), the French psychoanalyst Jacques Lacan engaged with a number of modern or contemporary thinkers (Pascal, Hegel, Marx and Freud, among others) in an effort to create a discourse "without words", reduced to an almost algebraic form, which would dispense with any Freudian supporting myth, in order to better describe the structure of the subject. Mixing Marx's surplus value, Pascal's wager and Hegel's master-slave dialectic with close readings of Freud, Lacan builds a structural form of the discourse with a minimal number of elements, placed on the main base of the concept of *jouissance*. This model will also evolve into the "theory of the four discourses", elaborated in the next year's seminar, as a reaction to the events from '68, describing types of discourse as "social links". It will also transform into and inform, a few years later, Lacan's "theory of sexuation" in his seminar

Encore. The article describes the avatars of this elaboration, using as a guiding thread the discourse of the hysteric.

Keywords: Lacan, Pascal's wager, four discourses, formulas of sexuation

Livia Dioşan, *Des hystériques aux mystiques: les souffrances d'amour et la jouissance autre*, pp. 65-81

We shall analyze the hysteria and its relation with the psychoanalytical discourse, as well as the possible consequences of this relation, amongst which the access to a feminine position. While considering the texts of French psychoanalyst Jacques Lacan, we shall examine the way in which the Borromean knot is constituted, especially regarding its axial holes. Furthermore, we shall shed light on the hole existing at the meeting between the body and the real, as a possibility for an other jouissance. This jouissance is illustrated by Jacques Lacan in his seminar *Encore* by means of mystic jouissance.

Keywords: Other, jouissance, hysteria, symptom, feminine.

Marcel Hosu, *Das Ethos der Wahrheit. Zwischen Dichtung und diskursive Praktik*, pp. 85-132

The essay brings together two different approaches to the question of ethos. On the one hand it examines the phenomenon of speaking the truth or *parrhesia* in Foucault's later work as a discursive praxis on which a new ethos could be founded. On the other hand, it brings Foucault's genealogical analysis of our relation to our selves in contrast to Heidegger's approach, in which the latter returns to one of the forgotten meanings of the word ethos, that is, of dwelling, which he encompasses in his broader analysis of a more fundamental poetic dwelling of man. This encounter between the two thinkers on the battlefield of different concepts of language came about somewhat accidentally in an attempt to confront their interpretations of Heraclitus, a figure which they both place very firmly but differently with regard to the question of ethos. Whereas for Foucault Heraclitus is an example of a sage who refuses to confront the truth of the other in a *parrhesiastic* encounter, for Heidegger, it is exactly Heraclitus, who provides us with a fundamental insight into the meaning of ethos and the question of truth. The analysis is even more interesting as it is based on two well known anecdotes about Heraclitus, which both Heidegger and Foucault analyze in different ways. The essay thus provides on the one hand an entryway into Foucault's genealogical working style and offers on the other hand some key insights into Heidegger's later thought. It is more than anything an attempt to think about ethics through the work of two post-Nietzschean thinkers, outside any form of normativity or metaphysics, with a focus on the historicity of thought.

Keywords: ethos, truth, speech, discursive praxis, poetry.