

Quelle langue on parle en psychanalyse ?

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Prendre Langue Avec Jacques Lacan Hybridations

Jean-Louis Sous



Prendre Langue Avec Jacques Lacan Hybridations:

Prendre Langue avec Jacques Lacan Jean-Louis Sous, 2013-11-01 Ce livre propose dix tudes sur une s rie de n ologismes lacaniens Trois questions seront ainsi pos es Dans quel contexte quel moment pr cis du frayage de Jacques Lacan surgit la trouvaille n ologique Quelles op rations sur la mati re de la langue quels traits seraient retenir pour se permettre de soutenir qu il passe un effet n ologique dans la formule propos e Que produit chaque coup et chaque fois le jeu citationnel dans la fabrique de cette hybridation Quels d placements s op rent Quelle incidence en r sulte pour l exercice de la psychanalyse

Le deuil vous écrit Jean-Louis Sous, 2025-06-19 Le titre d un deuil ne rel ve pas d une qualification ou d une classification psycho pathologique Il serait plut t titrage des alliages qui font la composition de ses tonalit s disparates Ainsi seront nomm s ces trois r cits d analyse dans l accompagnement de leurs r sonances que ce soit en premi re main perte directe d un proche ou en seconde main endossement du deuil d un autre Usage (De l') de la parole et des structures de langage dans la

conduite et dans le champ de la psychanalyse ... Jacques Lacan, 1956 **La thorie du langage dans l'enseignement de Jacques Lacan** Vincent Calais, 2008-04-01 Ce livre part d une question que dit Jacques Lacan Au sein de cet ouvrage l auteur se consacre la th orie du langage chez Lacan Que faut il donc postuler quant la nature du langage la structure du sujet parlant ou la position de l inconscient freudien pour entendre ce que dit Lacan *Le sminaire de Jacques Lacan* Jacques Lacan, 2006 Je lis sous la plume de Sollers que Claudel est d abord pour lui celui qui a crit Le Paradis est autour de nous cette heure m me avec toutes ses for ts attentives comme un grand orchestre invisiblement qui adore et qui supplie Toute cette invention de l Univers avec ses notes vertigineusement dans l ab me une par une o le prodige de nos dimensions est crit Eh bien Lacan est pour moi celui qui dit dans ce S minaire L enfer a nous conna t c est la vie de tous les jours C est la m me chose Ah je ne crois pas Ici pas d adoration pas d orchestre invisible ni vertiges ni prodiges Commen ons par la fin Lacan vacu de la rue d Ulm avec ses auditeurs non sans r sistance et tapage L pisode d fraya la chronique Qu avait il donc fait pour m riter ce sort S adresser non pas seulement aux psychanalystes mais une jeunesse encore gris e par les v nements de mai qui l accepte pourtant comme un ma tre du discours dans le m me temps o elle r ve de subvertir l Universit Que leur avait il dit Que R volution veut dire revenir la m me place Que le savoir impose d sormais sa loi au pouvoir et qu il est devenu imma trisable Que la pens e est comme telle une censure Il leur parle de Marx mais aussi du Pari de Pascal qui devient entre ses mains une nouvelle version de la dialectique du ma tre et de l esclave et aussi des fondements de la th orie des ensembles On passe une clinique de la perversion aux mod les de l hyst rique et de l obsessionnel Tout cela communique scintille captive Entre les lignes se poursuit le dialogue de Lacan avec lui m me sur le sujet de la jouissance et le rapport de celle ci avec la parole et le langage Lacan et la question du m talangage Mireille Andr s, 1987-01-01 T00:00:00+01:00 partir de l nonc n gatif il n y a pas de m talangage Mireille Andr s note qu il ne peut s entendre que coupl l affirmation il y a du langage voire il n y a que du langage et que cette n gation initiale n est donc pas donn e comme moment fixe encore moins comme v rit fix e

pist mologiquement mais que seule son nonciation a un sens le sens de venir interférer dans une dualité vrai faux en produisant dans son nonciation même un troisième terme le sujet de la nonciation désigne comme sujet de l'inconscient De là s'impose l'idée dominante d'un mouvement d'un mouvement ternaire d'une boucle trois termes qui ne saurait contenir en elle même ni le concept de langue ni celui de métalangue mais fait travailler le couple d'opposition en le mettant en rapport par l'un des termes au moins avec une autre boucle trois termes par exemple en l'occurrence langage métalangage sujet renvoyant au ternaire sujet savoir véritable Exemple on apparaît comme l'argumente solidement Mireille Andrieux que le fondement pist mologique de ce travail consiste dans la prise en considération de la nonciation comme acte acte de nonciation Ce qui ne sera pas sans conséquences sur l'analyse de l'acte de pensée d'une part sur la valeur opératoire du concept comme temps d'autre part Ainsi la définition et la mise en jeu du sujet de l'inconscient viennent interférer sur le savoir positif et mettant l'accent sur l'acte de pensée comme ne se réduisant pas la pensée elle-même d'où la question dans quel espace dans quel temps peut prendre l'acte de pensée et comment Quant la valeur opératoire des concepts elle apparaît dans leur élaboration même avant tout comme effet du temps de la langue du mouvement même de l'acte de nonciation ce qui amène Mireille Andrieux les saisir avant tout comme espaces intercalaires des relations conceptuelles et précisément les noncer Serge Leclaire

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