

Husserl : Méditations cartésiennes – (1929)

Le modèle cartésien, prototype du genre philosophique

Haller, 1995 : « Philosophie » T. 9. Lire aussi les T. 3 A & 3 B.

1ère tâche : Quelle est la thèse de l'auteur ?

Quelle question précède ? Quelle réponse de Husserl ? Comment répond-il ?

A quelles conceptions de la philosophie s'oppose Husserl ? Il s'oppose à la philosophie linéaire, seulement privée ou isolée — avec une méthode spécifique, et quand on tente un modèle existentiel ou applique des paradigmes comme des recettes.

Pour philosopher faut-il nécessairement adopter une démarche spécifique et tout recommencer soi-même afin de s'approprier le commencement véritable de la pensée ?

Husserl pose la nécessité de relire la démarche à la division initiale de philosophie.

Qu'en est-ce que « philosophie » en son premier lieu ? C'est d'abord de décider en vue d'une fin, mais une fin qui n'est pas extérieure au projet de « bien penser ». Penser ce n'est déjà pas croire, avoir des idées ou des opinions : c'est tendre vers l'universel et se placer dans une perspective d'unité — totalisant les savoirs (cf. Règle I de Descartes). Mais bien penser c'est davantage encore, c'est penser que l'on pense, réfléchir sur sa propre pensée pour la re-penser. Tout est finalement subordonné à cette 1ère décision subjective, qui tient au fait que je ne pense pas vraiment quand je laisse seulement apparaître des pensées ou des représentations dans mon esprit. Elle tient certes à cette nécessité d'un enracinement dans la subjectivité, et cet enracinement est la condition d'une réelle **appropriation** conceptuelle mais, elle tient surtout et en même temps, à la nécessité de recueillir l'acte de penser pour le rendre parfaitement transparent à lui-même. La méditation est un recouvrement qui vise l'appropriation de tous les actes par lesquels les « objets » ou « idées » s'offrent à un esprit attentif à sa propre démarche. Tous les actes ou dérivés comme autant de nécessités qui appartiennent au cœur de ce projet de mise à l'épreuve de la réappropriation radicale.

“une fois en sa vie” (Descartes), revenir sur soi, pour tenter de renverser & reconstruire les sciences à partir de soi (“au-dedans de soi”). Cela revient à s'approprier véritablement les concepts et les savoirs, les prendre sur soi et les réduire à fond en les réduisant du même coup en un seul esprit —> esprit universel. Le moi singulier est alors la condition de possibilité d'une véritable *géné* dans la connaissance, car la connaissance est sujet et non pas objet.

Ensuite cela appelle la découverte de la marche à suivre. Le projet rend nécessaire la question de la méthode ; mais, par opposition à l'espace géométrique qui présuppose déjà la vérité attente pour la re-présenter selon un ordre extérieur, la démarche de philosophie est de tout reconstruire.

La thèse « la philosophie pose un commencement radical » signifie que la pensée n'est effective qu'à travers la division de s'approprier la connaissance. En conséquence, on ne peut séparer la démarche et la méthode du projet de départ. C'est la division initiale qui commande toute l'entreprise de penser. La marche effective du sujet pensant en vue de s'approprier “au-dedans de soi” les savoirs admis, relève du prototype même de la science. D'où 1) esprit —> 2) reconstruction. La question que se pose Husserl est celle du commencement et vise ce qu'implique la division de devenir philosophique. Il examine les conséquences d'un tel projet et montre comment tout la science et la méthode sont issues du projet, de son acte même. En ce sens Descartes représente, par sa tentative de penser sa propre pensée, dans les Méditations, non pas un détachement ou un modèle à imiter, mais bien un sujet qui a compris cette **nécessité de la radicalité**, **avec** **chacun**, de relire en lui-même, tout le chemin de la science.

1^{ère} tâche : Quelle division adopter pour faciliter l'explication ?

Diviser en 3 (Haller : 1. 1 à 7, 8 à 12, 13 à fin)

Diviser en 2 (1 à 10 et 10 à fin). Avantage : faire ressortir le sens de pureté et le passage vers le savoir véritable, et l'appel à la nécessité de la méthode. Mais alors il faut préciser quel est ce

sens (métaphore de l'ascèse) qui exige de se tenir pour soi que ce qui peut être reconnu tel avec évidence = “intuition absolue”. Quelle est ce type d'intuition ? Est-ce que l'on a des exemples de telles évidences (cf. Descartes, Règle 3), « chacun voit qu'il existe, qu'il pense, que le triangle est défini par 3 lignes, le sphère par une seule surface... » Il s'agit des vérités les plus simples et immédiates (mathématiques). Revenir à ces vérités ne nous enrichit pas en contenu, mais nous apparaît — car on reste dans l'abstrait. Toutefois, par là-même, nous savons ce que c'est qu'être clair & distinct pour nous. Ces “intuition absolues” ont donc la forme des vérités parfaites & premières = indubitables, et leur modèle est le Copernic.

3^e L'étude ordonnée : suivre le texte en précisant le langage

Quiconque veut ... devra ... nous passons de l'ordre du présent universel à l'ordre de l'obligation réelle : on devra au lieu s'en tenir. “Quiconque” ne s'est pas à l'importance que et encore moins tout le monde : c'est celui qui veut. Parce qu'il le veut, il doit être conséquent avec lui-même. En voulant ce projet, il s'engage du même coup à le suivre : il se soumet volontairement à sa rigueur : la conscience singulière est en même temps universelle.

Pour Husserl il s'agit ici de respecter les exigences qui sont liées au projet de philosophie. Il exprime la volonté qui s'exerce dans le projet de vérité : le projet cartésien de trouver en soi forme & contenu dans les sciences. Descartes est présent et surgit en personne dès la 1^{ère} phrase : Husserl cite en son premier lieu l'exigence de ce **1^{er} retour sur soi** “une fois en sa vie” (1^{ère} phrase des Méditations et aussi titre même de la 1^{ère} règle des Règles). “Une fois en sa vie”, cela ne peut être fait que par une pensée *géné* : quelque-*un* qui ne réside pas mais réside en soi-même, ce qui est le sens de citer = citer : mettre en mouvement, en acte, d'être ré-actif.

D'une telle idée descriptive, il résulte des conséquences.

- D'abord, le “quel-*un* qui est” est exigé, appelé pour être vécu = réfléchi : lui, inner-spectif.

- Ensuite apparaît une double tentative : renverser & reconstruire, mais c'est “au-dedans de soi” : et nécessairement du façon existentielle pour réajuster au site ce qui a été pensé avant. Non, il s'agit de s'approprier véritablement les sciences admises (qui existent) : si se constitue l'acte de la science telle que Descartes lui-même la définit dans la 1^{ère} règle (une page à relire pour universel = singulier) ; De la telle équivalence philosophique = rigueur, mais c'est au sens où le méditant en fait “une affaire personnelle” : “son” affaire.

Husserl fait du commencement dans la philosophie une affaire qui concerne l'homme en tant qu'homme qui vit et pense selon l'ordre d'un projet qu'il a décidé. Il y a une obligation : philosopher = affaire universelle. Mais plus radicalement encore il montre que le sujet pensant ne peut que *construire* (construire avec). La division de philosophie entraîne tout le reste avec elle, elle rend nécessaire la mise et l'implique en un lieu qui sera la philosophie authentique de cet auteur singulier. C'est donc le projet qui commande le “quel”, le renversement et la reconstruction.

Tout se justifie dans la division de départ et ces 3 exigences sont incontinables, elles sont nécessaires à la quête de la vérité, entendue comme ré-activation ou ré-appropriation du vrai.

Mais quel est alors la place de l'universel si c'est le seul sujet qui peut diviser de s'engager ?

Reprise & examen du problème : radicalisme & fondation subjective

Tout n'est-il pas réel à une sorte d'arbitraire subjectif ?

Ce serait oublier que l'engagement est libre : il ne s'agit que d'être conséquent avec soi-même. Il n'y a donc pas opposition entre le singulier & l'universel. L'universel m'implique moi-même. Si j'ignore une vérité universelle (par intuition absolue) il faut bien que j'y sois compris, sinon cette vérité ne serait pas universelle. Il y a là une *auto-réflexion* qui nous fait comprendre que “l'intuition absolue” n'est pas une intuition naturelle, encore moins une conviction, mais bien une **évidence durable**, c'est-à-dire une

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