

[Accueil](#)[Revenir à l'accueil](#)[CollectionBoite_022 | Pères de l'Église](#)[CollectionBoite_022-1-chem | Noces spirituelles \[rayé : Chair \(Antiquité\) Virginité\]](#) Item[photocopie]

[photocopie]

Auteur : Foucault, Michel

Présentation de la fiche

Coteb022_f0028

SourceBoite_022-1-chem | Noces spirituelles [rayé : Chair (Antiquité) Virginité]

LangueFrançais

TypePhotocopie

RelationNumérisation d'un manuscrit original consultable à la BnF, département des Manuscrits, cote NAF 28730

Références éditoriales

Éditeuréquipe FFL (projet ANR *Fiches de lecture de Michel Foucault*) ; projet EMAN (Thalim, CNRS-ENS-Sorbonne nouvelle).

Droits

- Image : Avec l'autorisation des ayants droit de Michel Foucault. Tous droits réservés pour la réutilisation des images.
- Notice : équipe FFL ; projet EMAN (Thalim, CNRS-ENS-Sorbonne nouvelle).
Licence Creative Commons Attribution - Partage à l'Identique 3.0 (CC BY-SA 3.0 FR).

Notice créée par [équipe FFL](#) Notice créée le 21/10/2020 Dernière modification le 23/04/2021

comes, and from which the body is produced in the sensible world, and by which death is nourished" (20).

We miss here some important elements which we found in EvEg, as its encratic and eschatological tendency. On the other hand, there is the relation between marriage and death. There is also the idea which we referred to discussing the EvEg²⁵, that it all starts with the breaking of the original unity of the androgyne. There is also a new element: the opposition between mortality and immortality coincides with the anthropological dualism of body and essential man. Procreation and death seem to concern only the body. The most interesting feature, however, lies in that Eros (love) belongs to the sphere of the body, the senses, the darkness, procreation and death. The body comes from the deceit of love or the abhorrent darkness. He who recognizes himself as immortal knows that Eros is the cause of death, and he does not respond to the appeal "Increase and multiply". As mind (νοῦς) man is immortal; Eros links him with this world, or, as H. Jonas says: "It (scil. Eros) is seen as the eminent form of man's ensnarement by the world"²⁶. Eros is the most dangerous seduction of this world. Jonas also quotes a passage from mandean literature (GR 120ff) where we read: "They took the head of the tribe and practiced on him the mystery of love and lust, through which all the worlds are inflamed. They practiced on him the seduction, by which all the worlds are seduced". Eros, i.e. concupiscence and lust [ἐπιθυμία and ἡδονή], is in Gnosticism the "vorzügliche Seinsform der Welt- und Vergänglichkeitsverstrickung"²⁷. According to Jonas Eros is not only sexual love, but the lust for the things of this world in general, which may take on many forms. He refers to 1 John 2, 15-16: "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of this world".

After all this, it will be clear that this passage from the Poimandres is the flattest denial of the platonic conception of Eros (marriage) as a way to immortality we have found so far. Eros has nothing to do with immortality, and everything with death, of which it is the cause. It is true that the relation between Eros and procreation (γένεσις) is maintained, but the γένεσις κατὰ σώματα, which for Plato was only inferior to the γένεσις κατὰ τὴν ψυχὴν, is here completely repudiated. There is no immortality whatsoever in the realm of the body, but solely in that of the νοῦς. As we said, this anthropological dualism is new in comparison with the texts from APTh and EvEg; in APTh it is the flesh that has to be kept pure in order to obtain the resurrection, and in the fragments we have of EvEg there are no traces of anthropological dualism.

With the second text we can now deal briefly. It is to be found in Cod. II of the Nag-Hammadi collection; we use the German translation published by H.-M. Schenke²⁸:

Wie aus der Mitte (μεσότης) zwischen dem Licht und der Finsternis der Eros sich offenbarte, so vollendete sich inmitten (μεσότης) der Engel (ἄγγελος) und Menschen der Beischlaf (συνουσία) des Eros auf der Erde. Es erblühte die erste Lust (ἡδονή). Die Frau folgte der Erde. Und die Hochzeit (γάμος) folgte der Frau. Die Erzeugung folgte der Hochzeit (γάμος). Die Auflösung folgte der Erzeugung.

This text adds no new elements; its general meaning is clear: from the intercourse (συνουσία) of Eros which is achieved among angels and men comes forth lust. This starts a process which leads from marriage, over engendering, to death. Here again Eros keeps the deadly circle (from earth to earth) going, it paves the way for death; γένεσις does not give any kind of immortality. These two gnostic, or gnosticizing, texts enable us not only to measure the difference between Greek (platonic-aristotelian) thought of the classical period

25. See n. 22.

26. *The Gnostic Religion*, Boston, 1963, p. 72.

27. H. JONAS, *Gnosis und spätantiker Geist I*, Göttingen

1934, p. 117-118.

28. ThLitZ 84 (1959), col. 243-256; quotation in col.

255.



