

CHAPITRE IV

L'ART ET LA PSYCHANALYSE

Les deux théories psychologiques de l'art que nous venons d'examiner l'ont montré avec suffisamment de clarté : tant que nous nous bornerons à l'analyse des processus qui ont lieu dans la conscience, il est peu probable que nous trouvions la réponse aux questions les plus fondamentales de la psychologie de l'art. Nous ne pourrons apprendre ni du créateur littéraire ni du lecteur en quoi consiste l'essence de l'expérience vécue qui les lie à l'art et, comme il est aisé de le remarquer, l'aspect le plus important de l'art est précisément qu'aussi bien les processus de sa création que ceux de son utilisation sont en quelque sorte incompréhensibles, inexplicables et se dissimulent à la conscience de ceux qui ont affaire à eux.

Nous ne pourrons jamais dire avec précision pourquoi justement telle ou telle œuvre nous a plu ; il est presque impossible d'exprimer par des mots les aspects tant soit peu importants et essentiels de cette expérience vécue et, Platon l'avait déjà noté (dans le dialogue *Ion*), les poètes eux-mêmes sont ceux qui savent le moins quel procédé ils utilisent pour créer.

Il n'est pas besoin d'une perspicacité psychologique particulière pour remarquer que les causes les plus immédiates de

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Lingsheng Yao



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