

Manifeste du surréalisme. Breton instruit tout d'abord le « procès de l'attitude réaliste », laquelle se traduit, dans le domaine littéraire, par l'« abondance des romans » et, dans le domaine plus général de l'esprit, par le « règne de la logique ». Sous l'égide de Freud et au nom de la liberté de l'imagination qui « est peut-être sur le point de reprendre ses droits », il se livre ensuite à quelques réflexions sur le rêve et sur le merveilleux en littérature, puis il relate son propre trajet poétique et la naissance de l'écriture automatique. Il nomme « surréalisme » ce « nouveau mode d'expression » qu'il s'attache à décrire. Il montre que l'automatisme est un riche pourvoyeur d'images, et il examine la spécificité de l'image surréaliste. Le collage, tant pictural que poétique, constitue également une pratique surréaliste privilégiée, et Breton en donne quelques exemples. Il s'interroge enfin sur « les applications du surréalisme à l'action », et affirme avec vigueur le « non-conformisme absolu » du groupe.

Second Manifeste du surréalisme. Approfondissant les investigations de l'essai précédent, et témoignant de l'influence exercée sur lui par la réflexion marxiste menée à partir de la dialectique hégélienne, Breton revendique sa quête d'« un certain point de l'esprit » qui abolit toutes les contradictions. Très vite, cependant, le texte prend des allures de règlement de comptes. Après avoir remis en question de prestigieux modèles — « En matière de révolte, aucun de nous ne doit avoir besoin d'ancêtres » — tels que Rimbaud et Baudelaire (seul Lautréamont est épargné), Breton s'en prend à ses contemporains : rares sont ceux qui, à ses yeux, n'ont pas trahi le surréalisme. Il affirme également son attachement à la « Révolution », dont il tente de montrer que le surréalisme est indissociable. Tel n'a pourtant pas été l'avis du parti communiste, et Breton retrace ses démêlés avec celui-ci. Finalement, l'agressivité et la détresse vont de pair : « Je cherche autour de nous, avec qui échanger encore, si possible, un signe d'intelligence, mais non : rien. »

Le premier *Manifeste du surréalisme* constitue la profession de foi et l'acte de baptême du mouvement. « Je crois à la résolution future de ces deux états, en apparence si contradictoires, que sont le rêve et la réalité, en une sorte de réalité absolue, de *surréalité*, si l'on

peut ainsi dire. C'est à sa conquête que je vais » : le ton de l'essai est enthousiaste et prosélyte, voire prophétique. Le surréalisme, en effet, est loin de se limiter à des principes d'ordre esthétique concernant la seule création artistique : il requiert un engagement total qui concerne l'ensemble de l'esprit et de l'existence. Ce postulat explique la virulence polémique du *Second Manifeste du surréalisme* — que Breton, repent, cherchera à tempérer dans l'Avertissement joint à la réédition de 1946 —, l'auteur jugeant que trop de membres du groupe ont failli à travers tel ou tel de leurs comportements. Il s'agit en effet, pour reprendre la formule du *Manifeste du surréalisme*, de faire « acte de surréalisme absolu ». Le surréalisme est davantage une éthique qu'une esthétique.

La définition que Breton donne du surréalisme dans le *Manifeste* de 1924 préfigure la volonté de totalisation, voire le totalitarisme dans l'extrême intransigeance du *Second Manifeste*. Cette définition mérite d'être citée dans son intégralité : « SURRÉALISME, n.m. Automatisme psychique pur par lequel on se propose d'exprimer, soit verbalement, soit par écrit, soit de tout autre manière, le fonctionnement réel de la pensée. Dictée de la pensée, en l'absence de tout contrôle exercé par la raison, en dehors de toute préoccupation esthétique ou morale. *ENCYCL. Philos.* Le surréalisme repose sur la croyance à la réalité supérieure de certaines formes d'associations négligées jusqu'à lui, à la toute-puissance du rêve, au jeu désintéressé de la pensée. Il tend à ruiner définitivement tous les autres mécanismes psychiques et à se substituer à eux dans la résolution des principaux problèmes de la vie. » Le projet est universel et le surréalisme, sous des aspects souvent provocateurs et destructeurs, est un véritable huma-

Manifestes Du Surrealisme Analyse Complexe De Loeliguevre

Sophie Lecomte, fichesdelecture.com

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