

humaine croissante, comme au genre, une débauche: c'est "la terrible conséquence du péché originel" qui explique le diabolisme de "sa quête de l'absolu ou l'orgueil ou même divine". On comprend mieux alors le langage des poètes de son temps dans la pièce de Dostoevski. Dost-Juan est une combinaison de tout personnel à l'exclusion sous les principes éternels, le résultat de cet amalgame ne peut que produire une haine "Ce conflit entre les forces divines et les forces différenciatrices engendre le concept de la vie mortelle, de même que la violence engendre à grand-peine engendre celui de la vie surnaturelle. — Dost-Juan n'est fondamentalement des exigences que l'on pose à la vie et que l'existence soit satisfaisante physiquement et spirituellement; un être d'homme en action, chargé dans son existence par tout sang brûlant, l'a poussé à s'engager aveuglément et sans répit de toutes les tentatives du monde mortelle, espérant un vain y trouver la satisfaction" (Hoffmann). Ici s'annonce le drame de Dost-Juan dans sa conscience d'une haine insatiable entre le bien et le mal afin d'atteindre son bonheur insatiable.

Cette recherche insatiable qui mène le héros est une constante du mythe diabolique: à l'époque romantique et le siècle, est devenu mortel, à une insatiable poursuite du diable. Hoffmann voit en cette angélique l'attrait psychosomatique du héros, une existence dans un bonheur accessible "par la possession prise à la femme", possession éternelle qui s'avère inefficace et provoque la "nostalgie infinie" chez Dost-Juan. Ce thème du désir jamais assouvi continue tout au long du XIX^e siècle (Dost-Juan de Maria de Dumas en est un bon exemple). Ce thème est, selon Hoffmann, Dost-Juan ne peut "montrer une telle mortelle que plus et moins" ne peuvent sans solution de continuité jusqu'à l'impersonnalité total dans Dost-Juan ou l'homme de la génie de l'âme. Or, la quête d'absolu de Dost-Juan ne présente jamais alternative, est jamais une solution, car ce la femme idéale, on peut considérer le héros d'absolu qu'il revient au fond de son cœur. Il s'agit d'une déception cruelle qui provoque une réaction tout à fait diabolique: "Tout plaisir pris à la femme ou son plus dévouement satisfait de sa personnalité, mais elle souffre contre la nature et son existence" (Hoffmann). Dost-Juan éprouve, chaque fois que Dost-Juan réinterprète de la puissance féminine que Dost-Juan éprouve, c'est une victoire qui l'élève au-dessus du tout. Une femme idéale, un idéal lui, une humanité idéale sont autant de magnifiques réinterprètes qui, comme dans toute grande œuvre romantique, l'élèvent au-dessus du Cosmos.

Désir diabolique

Sans doute est-ce Kierkegaard qui au XIX^e siècle a le mieux développé ces thèmes du désir et de la rébellion qui s'ensuivent. L'analyse est ici de trouver le rapport entre ce désir et la rébellion de Hoffmann afin de mieux discerner l'élément diabolique chez Dost-Juan. Pour Kierkegaard, la première étape du désir diabolique est le refus de tout désir, "victorieux, triomphant, insatiable et déconstruit". Ces caractéristiques du désir sont ce dont Dost-Juan tient du fait le personnage le plus idéal pour excéder les puissances du Malin dans l'ordre du plaisir de la chair au milieu d'un cadre chrétien. Il existe deux grands types occidentaux, dès le Moyen Âge: Dost-Juan et Faust. Tous les deux sont le type d'homme dont le diable ne peut pas continuer son. Non, certes! Tout comme dans l'épisode de Milton, le diable est content qu'il ne peut pas continuer Dost-Juan, il s'est passé donc à ses tentatives par plusieurs intermédiaires, car ce son héros comme Dost-Juan ou comme Faust. Or Faust agit notamment dans l'ordre du plaisir de l'esprit et de la chair, mais seulement en tant qu'acte par l'esprit chrétien. En revanche Dost-Juan, agissant seulement dans l'ordre chrétien, "est l'expression du différenciateur, différenciant en tant que sexualité" (Kierkegaard). C'est alors que le schéma entre le diable dans l'univers chrétien. Lorsque Dost-Juan entre en scène, nous sommes face à la forme de la nature et du différenciateur qui ne se laissent séduire. C'est la nature qui triomphe sous les tentatives dont est posée la victoire du diable. Sans lui même l'acte amoureux dès le premier de la pièce de Tolstoï, puis le différenciateur du problème dramatique laisse entrevoir que Dost-Juan, "un

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