

Pablo Picasso

"STATEMENT TO MARIUS DE ZAYAS," 1923

I can hardly understand the importance given to the word *research* in connection with modern painting. In my opinion to search means nothing in painting. To *find* is the thing. Nobody is interested in following a man who, with his eyes fixed on the ground, spends his life looking for the purse that fortune should put in his path. The one who finds something no matter what it might be, even if his intention were not to search for it, at least arouses our curiosity, if not our admiration.

Among the several sins that I have been accused of, none is more false than that I have, as the principal objective in my work, the spirit of research. When I paint, my object is to show what I have found and not what I am looking for. In art intentions are not sufficient and, as we say in Spanish, love must be proved by deeds and not by reasons. What one does is what counts and not what one had the intention of doing.

We all know that Art is not truth. Art is a lie that makes us realize truth, at least the truth that is given us to understand. The artist must know how to convince others of the truthfulness of his lies. If he only shows in his work that he has searched, and re-searched, for the way to put over lies, he would never accomplish anything.

The idea of research has often made painting go astray, and made the artist lose himself in mental lucubrations. Perhaps this has been the principal fault of modern art. The spirit of research has poisoned those who have not fully understood all the positive and conclusive elements in modern art and has made them attempt to paint the invisible and, therefore, the unpaintable.

They speak of naturalism in opposition to modern painting. I would like to know if anyone has ever seen a natural work of art. Nature and art, being two different things, cannot be the same thing. Through art we express our conception of what nature is not.

Velazquez left us his idea of the people of his epoch. Undoubtedly they were different from the way he painted them, but we cannot conceive a Philip IV in any other way than the one Velazquez painted. Rubens also made a portrait of the same king and in Rubens' portrait he seems to be quite another person. We believe in the one painted by Velazquez, for he convinces us by his right of might.

From the painters of the origins, the primitives, whose work is obviously different from nature, down to those artists who, like David, Ingres and even Bouguereau, believed in painting nature as it is, art has always been art and not nature. And from the point of view of art there are no concrete or abstract forms, but only forms which are more or less convincing lies. That those lies are necessary to our mental selves is beyond any doubt, as it is through them that we form our aesthetic view of life.

Cubism is no different from any other school of painting. The same principles and the same elements are common to all. The fact that for a long time cubism has not been understood and that even today there are people who cannot see anything in it, means nothing. I do not read English, an English book is a blank book to me. This does not mean that the English language does not exist, and why should I blame anybody else but myself if I cannot understand what I know nothing about?

I also often hear the word evolution. Repeatedly I am asked to explain how any painting evolved. To me there is no past or future in art. If a work of art cannot live always in the present it must not be considered at all. The art of the Greeks, of the Egyptians, of the great painters who lived in other times, is not an art of the past; perhaps it is more alive today than it ever was. Art does not evolve by itself, the ideas of people change and with them their mode of expression. When I hear people speak of the evolution of an artist, it seems to me that they are considering him standing between two mirrors that face each other and reproduce his image an infinite number of times, and that they contemplate the successive images of one mirror as his past, and the images of the other mirror as his future, while his real image is taken as his present. They do not consider that they are all the same images in different planes.

Variation does not mean evolution. If an artist varies his mode of expression this only means that he has changed his manner of thinking, and in changing, it might be for the better or it might be for the worse.

The several manners I have used in my art must not be considered as an evolution, or as steps toward an unknown ideal of painting. All I have ever made was made for the present and with the hope that it will always remain in the present. When I have found something to express, I have done it without thinking of the past or of the future. I do not believe I have used radically different elements in the different manners I have used in painting. If the subjects I have wanted to express have suggested different ways of expression I have never hesitated to adopt them. I have never made trials or experiments. Whenever I had something to say, I have said it in the manner in which I have felt it ought to be said. Different motives inevitably require different methods of expression. This does not imply either evolution or progress, but an adaption of the idea one wants to express

and the means to express that idea.

Arts of transition do not exist. In the chronological history of art there are periods which are more positive, more complete than others. This means that there are periods in which there are better artists than in others. If the history of art could be graphically represented, as in a chart used by a nurse to mark the changes of temperature of her patient, the same silhouettes of mountains would be shown, proving that in art there is no ascendant progress, but that it follows certain ups and downs that might occur at any time. The same occurs with the work of an individual artist.

Many think that cubism is an art of transition, an experiment which is to bring ulterior results. Those who think that way have not understood it. Cubism is not either a seed or a foetus, but an art dealing primarily with forms, and when a form is realized it is there to live its own life. A mineral substance, having geometric formation, is not made so for transitory purposes, it is to remain what it is and will always have its own form. But if we are to apply the law of evolution and transformation to art, then we have to admit that all art is transitory. On the contrary, art does not enter into these philosophic absolutisms. If cubism is an art of transition I am sure that the only thing that will come out of it is another form of cubism.

Mathematics, trigonometry, chemistry, psychoanalysis, music and what-not, have been related to cubism to give it an easier interpretation. All this has been pure literature, not to say nonsense, which has only succeeded in blinding people with theories.

Cubism has kept itself within the limits and limitations of painting, never pretending to go beyond it. Drawing, design and colour are understood and practised in cubism in the spirit and manner in which they are understood and practised in all other schools. Our subjects might be different, as we have introduced into painting objects and forms that were formerly ignored. We have kept our eyes open to our surroundings, and also our brains.

We give to form and colour all their individual significance, as far as we can see it; in our subjects, we keep the joy of discovery, the pleasure of the unexpected; our subject itself must be a source of interest. But of what use is it to say what we do when everybody can see it if he wants to?

'Picasso Speaks,' *The Arts*, New York, May 1923, pp. 315-26; reprinted in Alfred Barr: *Picasso*, New York 1946, pp. 270-1.