

Le bonheur

Mots clés :

- Bonheur** : de « *bon* » et « *heur* » un mot français vieilli et désuet, synonyme de « bonne fortune », « chance », « plaisir ». Le terme de « bonheur » évoque un état de contentement durable qu'on peut distinguer de la joie qui est plus éphémère.
- Hédonisme** : du grec *hēdonē* (plaisir). Doctrine philosophique selon laquelle le bonheur réside dans le plaisir.
- Eudémonisme** : du grec *eudaimonia* (bonheur). Doctrine qui fait du bonheur le but de la vie et le souverain bien, c'est-à-dire le plus grand de tous les biens.
- Souverain bien** : bien suprême et fin (but) ultime de l'action humaine.

Introduction :

L'étymologie suggère que le bonheur est pour l'essentiel, un phénomène aléatoire, une question de chance ou de malchance : nous serions heureux ou malheureux au gré des circonstances. Mais pour les Anciens le bonheur dépend de nous : de la manière dont nous menons notre vie, ainsi que de la manière dont nous regardons les choses. Pour être heureux, il faudrait donc posséder la sagesse entendue comme une « science du bonheur ». On se demandera donc d'abord si on peut faire du bonheur une « science ». Peut-on savoir comment être heureux ? Mais on peut aussi se demander s'il est légitime de chercher à l'être par tous les moyens ? Le bonheur est-il, comme le pensaient les Anciens, le souverain bien et le but de la vie ? Quelle importance faut-il accorder à l'idéal du bonheur ? Quelle place doit-il occuper dans la hiérarchie des biens ?

1. Peut-on faire du bonheur une « science » ?

A. Quel est le problème ?

-Il s'agit de savoir si on peut déterminer ce qu'est le bonheur et comment l'atteindre. Peut-on prendre le bonheur dans les filets de la raison, le comprendre et le maîtriser comme le croient les philosophes de l'Antiquité ? Le bonheur n'est-il pas trop aléatoire et insaisissable pour qu'on puisse en faire une science ou un art ?

B. La sagesse comme « science du bonheur ».

Citation : « La sagesse n'est autre chose que la science du bonheur. » Diderot

1. Le bonheur, c'est la sérénité du sage.

-Le bonheur tel que nous le concevons d'ordinaire dépend des aléas de l'existence. Mais les philosophes de l'Antiquité, notamment les stoïciens et les épicuriens, ont imaginé un bonheur indépendant des circonstances de l'existence, un bonheur qui ne dépendrait que de nous-mêmes, de la manière dont nous menons notre vie et de la manière dont nous l'envisageons.

-Ce bonheur, loin d'être instable et aléatoire, fragile et soumis aux aléas de la vie, serait au contraire **solide et stable**. Les **stoïciens** affirment ainsi que le sage serait heureux même dans le **taureau de Phalaris** : un taureau de bronze creux dans lequel le tyran Phalaris faisait rôtir ses victimes ! Le bonheur du sage serait donc un bonheur à toute épreuve, il résisterait aux pires circonstances. Ce bonheur stable, serein, assuré, qui semble si improbable, n'est-il pas pourtant le seul qui mériterait son nom ?

-En effet, on peut distinguer le **bonheur** de la **joie**. Le mot bonheur suggère le calme et la stabilité, une satisfaction paisible et durable. La joie est au contraire intense et de courte durée. On saute de joie, on ne saute pas de bonheur ! Pour les **stoïciens** ou les **Epicuriens** le bonheur se confond avec la **sérénité du sage**, la **paix intérieure** : l'**ataraxie** (du grec « *ataraxia* » : absence de trouble).

2. Le stoïcisme : le sage est heureux parce qu'il accepte l'ordre des choses.

-Nous sommes heureux quand les choses arrivent conformément à nos désirs, malheureux quand elles les contrarient. Les stoïciens nous invitent au contraire à **accepter l'ordre des choses** : « Ne demande pas que

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