



Sainte colère

Fabienne Bergmann
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L'expression de la colère peut prendre en hébreu bien des formes. On peut לירגוע (*lirgac*), להתרגע (*lehitragez*), לזעם (*liz'om*), לקצף (*litzaf*), לירצח (*lirtoah*), להתרגע (*lehitraem*), להביע תרעומת (*lehabilia tar'omét*), להתמלא חמה (*lehítmalé héma*), להזעיק פנים (*lehaz'if panim*). On se souvient de la réaction d'Assuérus quand Vashti refusa de se présenter à lui devant ses convives (Esther, 1 : 12) : ויקצף המלך קצף, וקצתו בערה בו : *Vayiktsaf hameleh meod vehamato baara bo* = le roi en fut très irrité, et sa colère s'enflamma). Les deux verbes קצף (*katsaf*) et בער (*baar*) sont liés à la chaleur ou au feu. Il en est de même des חמומני מוח (*hamoumni moah*), ces "cervelles brûlées", ces emportés dont les débordements sont hautement décriés par les media. L'expression talmudique בעדנא דריתא (*beidna deritha*), dans un moment de colère, est souvent employée par les avocats qui ne trouvent pas d'autre circonstance atténuante pour disculper leur client, qui par ailleurs serait le meilleur des hommes...

Certains termes exprimant la colère évoquent les forces de la nature. Il en est ainsi du verbe זעף (*zaaf*) du livre de Jonas (1 : 15) : ויבאד הים, מועף (*vayamad hayam mizaaf* = la fureur de la mer se calma) ou des נשמים שירדו בזהף, ces "pluies de la colère" qui tombèrent après le fameux défi de Honi Hameaguel (Michna, *Taanit* III, 8) d'où nous vient l'expression גשם זלעפות (*guechem zal'afot*), ces pluies diluviennes que nous annonce parfois la météo en hiver. De même, du mot tonnerre – רעם (*raam*) – sont issus le verbe התרעם (*hitraem*, s'indigner, se mettre en colère) et תרעומת (*tar'omét*, le ressentiment ou le grief).

De quelqu'un qui ne sait se contenir, on dit couramment aujourd'hui יצא מהכלים (*yatsa mihakélím*) = il a perdu contenance, התפרץ (*hitparetz*) = est sorti de ses gonds, s'emporter, ou התעצבן (*hit'atsben*) = s'énervé, התרעח (*hitratéah*) ou plus familièrement רתח (*ratah*) = bouillir, de même qu'on dira de quelqu'un qui ne se contrôle plus : הדם עלה לו לראש (*hadam ala lo laroch*), littéralement : le sang lui est monté à la tête ou encore חם קריח (*tufaz crisa*), il a piqué une crise.

Dans la Bible, les verbes les plus courants pour désigner la colère sont תרה עפי (*hara apo*) et קצף (*katsaf*), employés en général pour désigner la colère de Dieu. Le verbe le plus usuel aujourd'hui, כעס (*kaas*), est courant dans la langue des Sages mais apparaît rarement dans la Bible. De la racine כעס (*kaf, ayin, sameh*), celle-ci connaît surtout la forme *hif'il* du verbe, soit להכעיס (*lehakhís*), terme employé aujourd'hui pour décrire un acte (originellement la transgression d'une injonction religieuse) qu'on fait non dans l'intention d'une jouissance ou d'un bénéfice, mais dans le seul but d'exaspérer autrui. Manger ostensiblement en public un sandwich au jambon-fromage à Yom Kippour ou à Pessah est un paradigme de ce déplorable phénomène.

Mais même si on n'a que l'embarras du choix pour l'exprimer, ne vaut-il pas mieux לכבוש את הכעס (*likhboch et hakaas*), maîtriser sa colère ?

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