# Chapitre 3 : Candide

Rien n'était si beau, si leste, si brillant, si bien ordonné que les deux armées. Les trompettes, les fifres, les hautbois, les tambours, les canons, formaient une harmonie telle qu'il n'y en eut jamais en enfer. Les canons renversèrent d'abord à peu près six mille hommes de chaque côté; ensuite la mousqueterie ôta du meilleur des mondes environ neuf à dix mille coquins qui en infectaient la surface. La baionnette fut aussi la raison suffisante de la mort de quelques milliers d'hommes. Le tout pouvait bien se monter à une trentaine de mille âmes. Candide, qui tremblait comme un philosophe, se cacha du mieux qu'il put pendant cette boucherie héroique.

Enfin, tandis que les deux rois faisaient chanter des Te Deum chacun dans son camp, il prit le parti d'aller raisonner ailleurs des effets et des causes. Il passa par-dessus des tas de morts et de mourants, et gagna d'abord un village voisin ; il était en cendres : c'était un village abare que les Bulgares avaient brûlé, selon les lois du droit public. Ici des vieillards criblés de coups regardaient mourir leurs femmes égorgées, qui tenaient leurs enfants à leurs mamelles sanglantes ; là des filles éventrées après avoir assouvi les besoins naturels de quelques héros rendaient les derniers soupirs ; d'autres, à demi brûlées, criaient qu'on achevât de leur donner la mort. Des cervelles étaient répandues sur la terre à côté de bras et de jambes coupés.

Candide s'enfuit au plus vite dans un autre village : il appartenait à des Bulgares, et des héros abares l'avaient traité de même. Candide, toujours marchant sur des membres palpitants ou à travers des ruines, arriva enfin hors du théâtre de la guerre, portant quelques petites provisions dans son bissac, et n'oubliant jamais MIle Cunégonde. Ses provisions lui manquèrent quand il fut en Hollande; mais ayant entendu dire que tout le monde était riche dans ce pays-là, et qu'on y était chrétien, il ne douta pas qu'on ne le traitât aussi bien qu'il l'avait été dans le château de monsieur le baron avant qu'il en eût été chassé pour les beaux veux de MIle Cunégonde.

## Candide Et Le Bouddhisma Essai Teacutemoignage

**Victor Ojeda** 

### Candide Et Le Bouddhisma Essai Teacutemoignage:

Candide et le Bouddhisme Victor Ojeda Mari,2024-12-21 Beaucoup de chr tiens perdent la foi dans le Christianisme pour se tourner vers le Bouddhisme l Hindouisme ou vers d autres religions et philosophies d orient occidentalis es Tout cela parce que la plupart des confessions chr tiennes ne donnent pas la bonne r ponse concernant les questions cl s de la vie L auteur dans un dialogue honn te sinc re simple et vivant de Ma tre l ve traite de l Hindouisme et va jusqu ses entrailles Il d montre que si cette religion comporte de belles th ories et v rit s elle est englu e de concepts d hommes qui se contredisent et finalement ne r pondent pas aux questions essentielles de l existence D o venons nous Quel est le but de notre vie sur la terre O allons nous apr s la mort Il nous tourne doucement vers J sus et ses sublimes paroles En v rit en v rit je vous le dis Je suis le chemin la v rit et la vie Nul ne vient au P re que par moi

Candide Et Le Bouddhisme Victor Ojeda,2008-08 Voil ce que j ai pu tirer personnellement et en toute sinc rit de mon tude du Bouddhisme particuli rement du Bouddhisme tib tain C est un vaste champ de bl rempli d ivraie Le Bouddhisme Th ravada est coh rent avec lui m me et le plus en accord avec la personnalit v ritable du Bouddha historique Le Bouddhisme tib tain repr sente celui qui a le plus d g n r par l ajout de croyances venues d autres religions et conceptions labor es de toutes pi ces Pour moi les 4 Nobles V rit s et ce qui en d coule n ont rien voir avec la V rit Seul le Chemin Octuple me para t incontournable Pourtant il n offre rien de nouveau

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