

Lettre à Ménécée

➤ Pour les articles homonymes, voir Ménécée.

La *Lettre à Ménécée* est une lettre écrite par le philosophe Épicure à son disciple Ménécée^[1]. Le texte résume la doctrine éthique d'Épicure^[2] et propose une méthode pour atteindre le bonheur, en même temps qu'elle en précise les conditions^[3]. Avec la *Lettre à Hérodote* et la *Lettre à Pythoclès*, la *Lettre à Ménécée* fait partie des rares textes d'Épicure qui sont parvenus jusqu'aux temps modernes^{[1][4]}.

1 Présentation

Le texte de la *Lettre* nous parvient grâce au doxographe Diogène Laërce, qui le retranscrit au livre X de ses *Vies, doctrines et sentences des philosophes illustres*^{[1][5]}. Consacré à Épicure, le livre X de Laërce reproduit également deux autres lettres, et un ensemble de 40 maximes dites « capitales »^[1]. Jusqu'à la publication en 1888 de maximes issues d'un manuscrit du Vatican, la retranscription de Diogène Laërce constitue l'intégral du corpus attribué à Épicure^[1]. La *Lettre à Ménécée* est ainsi l'une des seules sources concernant la pensée d'Épicure sur les sujets dont elle traite, la plupart des œuvres de l'auteur ayant été perdues. Épicure annonce que la philosophie est la médecine de l'âme, et qu'on peut la pratiquer à tout âge. Il propose également un quadruple remède (*tetrapharmakos*, terme utilisé par les épicuriens postérieurs) pour se soigner des maux de la condition humaine, à savoir :

- Les dieux ne sont pas à craindre
- La mort n'est pas à craindre
- On peut atteindre le bonheur
- On peut supprimer la douleur

(Traduction de P. Pénisson)^[réf. soutenue]

1.1 Plan de la *Lettre à Ménécée*

- 1 Prologue- introduction générale : Il est nécessaire de s'exercer à la philosophie quel que soit l'âge, le moment d'être heureux ne doit pas attendre. (§§122-123)

- 2 Les dieux ne sont pas à craindre car bienheureux. Critique des opinions populaires à leurs propos. (§§123-124)
- 3 La mort n'est rien pour nous, par conséquent il ne faut pas la craindre. (§§124-127)
- 4 Il faut surtout différencier les désirs et privilégier ceux qui sont naturels et nécessaires. Le plaisir qui en résulte permet l'absence de souffrance. (§§127-128)
- 5 Le plaisir est donc le commencement et la fin de la vie heureuse. Cependant il faut effectuer une juste estimation et mesure des plaisirs et des peines. (§§128-130)
- 6 Le "raisonnement sobre" dans les plaisirs est la marque de l'autosuffisance et il s'oppose à la recherche sans fin des jouissances immédiates. (§§130-132)
- 7 La prudence est la synthèse entre plaisir et vertu. (§132)
- 8 Épilogue : Le sage (épicurien) vit donc selon les préceptes établis précédemment, sans craindre la fortune et n'ayant d'autre maître que lui-même. (§§133-135)

1.2 Le *Tetrapharmakos*



Le *tetrapharmakos*, formule courte qui condense certains éléments présents dans la *Lettre à Ménécée*

1.2.1 Les dieux ne sont pas à craindre

Le dieu d'Épicure (à entendre comme un dieu parmi d'autres) n'est ni un dieu de la religion grecque ni une providence toute puissante. Il lui attribue plusieurs caractéristiques :

- la béatitude, soit le bonheur parfait

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