

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. souhaitée]

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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Catalogue des livres précieux et des manuscrits avec miniatures, composant la bibliothèque de M.E.M.B. , 1882

Encyclopédie catholique, répertoire universel et raisonné des sciences, des lettres, des arts et des métiers, formant une bibliothèque universelle, avec la biographie des hommes célèbres Jean Baptiste Glaire, 1846 **Guide du libraire-antiquaire et du bibliophile** Jules de Beauchamps, Édouard Rouveyre, 1885 Catalogue des livres précieux et des manuscrits avec miniatures composant la bibliothèque de M. E. M. B. E. M. Bancel, 1882 **Bibliographie raisonnée et pratique** Édouard Rouveyre, 1884 **Bibliothèque universelle et revue de Genève** , 1926 Catalogue de livres anciens et modernes provenant de plusieurs bibliothèques , 1881 **Album Voltaire** J. Van Heuvel, 1983

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Table of Contents Lettre Agrave M Dalembert

1. Understanding the eBook Lettre Agrave M Dalember
 - The Rise of Digital Reading Lettre Agrave M Dalember
 - Advantages of eBooks Over Traditional Books
2. Identifying Lettre Agrave M Dalember
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Lettre Agrave M Dalember
 - User-Friendly Interface
4. Exploring eBook Recommendations from Lettre Agrave M Dalember
 - Personalized Recommendations

- Lettre Agrave M Dalember User Reviews and Ratings
- Lettre Agrave M Dalember and Bestseller Lists
- 5. Accessing Lettre Agrave M Dalember Free and Paid eBooks
 - Lettre Agrave M Dalember Public Domain eBooks
 - Lettre Agrave M Dalember eBook Subscription Services
 - Lettre Agrave M Dalember Budget-Friendly Options
- 6. Navigating Lettre Agrave M Dalember eBook Formats
 - ePub, PDF, MOBI, and More
 - Lettre Agrave M Dalember Compatibility with Devices
 - Lettre Agrave M Dalember Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Lettre Agrave M Dalember
 - Highlighting and Note-Taking Lettre Agrave M Dalember
 - Interactive Elements Lettre Agrave M Dalember
- 8. Staying Engaged with Lettre Agrave M Dalember
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Lettre Agrave M Dalember
- 9. Balancing eBooks and Physical Books Lettre Agrave M Dalember
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Lettre Agrave M Dalember
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Lettre Agrave M Dalember
 - Setting Reading Goals Lettre Agrave M Dalember
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Lettre Agrave M Dalember
 - Fact-Checking eBook Content of Lettre Agrave M Dalember

- Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
- 14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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