

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)^[ref. manquante]

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*

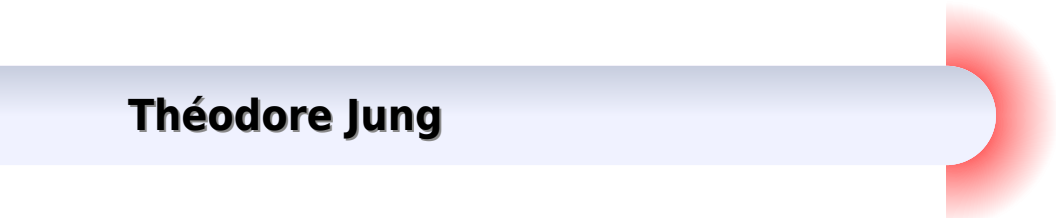
1.2.1 Les dieux ne sont pas à craindre

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

Lettre Agrave M Dalember

Théodore Jung



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Lettres de mademoiselle de Lespinasse Julie de Lespinasse, Gustave Isambert, 1876 *Revue d'histoire littéraire de la France* Maurice Tourneux, 1897 **Les registres de l'Académie française, 1672-1793: 1751-1793** Académie française, 1895 *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** Edouard 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 *Dubois-Crancé (Edmond-Louis-Alexis), mousquetaire, constituant, conventionnel, général de division, ministre de la guerre, 1747-1814* Théodore Jung, 1884 **La semaine littéraire**, 1908 **Mémoires et relations politiques du Baron de Vitrolles** Eugène François Auguste "d'" Arnaud de Vitrolles, 1884 **La comtesse de Rochefort et ses amis** Louis de Loménie, 1870 **Précis historique de la littérature française** W. Gebert, 1908 **Le Magasin pittoresque**, 1881 *L'Écriture est la peinture de la voix* Gillian Pink, Thomas Wynn, 2024-11-15

L'écriture est la peinture de la voix honours and celebrates the inestimable contributions that Professor Nicholas Cronk has made to our understanding of the Enlightenment As director of the University of Oxford's Voltaire Foundation he has played a decisive role in eighteenth century studies In particular he has shaped our knowledge of Voltaire as a writer celebrity and era defining figure whose influence has continued to be felt through the centuries Comprising essays by a host of internationally eminent scholars this volume is a fitting tribute to the esteem and affection in which Nicholas Cronk is held as a colleague teacher and mentor These sixteen essays reflect his varied research interests exploring questions central to the eighteenth century such as the writing process justice revolution as well as the legacy of the Enlightenment and focussing on the central figure in Nicholas Cronk's research Voltaire In sections devoted to Voltaire's writing practices to his involvement in political literary and religious polemics and finally to his legacy the essays build on Nicholas Cronk's scholarship and editorial achievements opening up a new chapter in research on Voltaire This volume is complemented by an online collection of essays which speak to other topics central to Nicholas Cronk's interests such as authorial identities correspondence and aesthetics Visit the MLO site for the other half of this festschrift project <https://modernlanguagesopen.org/collections/lecriture-nicholas-cronk>

Dialogues. Correspondance Jean-Jacques Rousseau, 1883 Oeuvres complètes Jean-Jacques Rousseau, 1876

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