

Commentaire de la "Lettre à Ménécée".

Le bonheur est le fondement de la philosophie morale. Le bonheur est un désir naturel à tout individu.

Épicure répond à deux questions

* Pourquoi hésite-t-on à philosopher quand on est jeune ?

Cette question signifie en fait pourquoi refuse-t-on le bonheur ? Car philosopher c'est atteindre le bonheur. Pour Épicure il est tout à fait insensé de chercher à refuser le bonheur. On a une image faussée de la philosophie. On croit qu'il y a d'autre moyen que la philosophie pour atteindre le bonheur. On hésite à philosopher quand on est jeune, car on peut se poser trop de questions inutiles sur la vie au détriment de la pratique. Quand on est jeune, on peut s'installer facilement dans le conformisme, vivre par rapport aux autres, ou dans un refus de philosopher, c'est à dire de penser par soi-même pour vivre par rapport aux autres, imaginant éviter les questions qui pourraient détourner la recherche du bonheur. Rechercher le bonheur, c'est le refuser en l'anticipant ou en le retardant. Au lieu de vivre le bonheur, on veut prendre du bonheur.

Atteindre le bonheur est difficile à cause de cela, mais c'est possible. Il ne faut pas confondre le plaisirs et les plaisirs. Épicure dit que le bonheur est le plaisir de vivre, et non point les plaisirs de la vie. Le plaisir de vivre anime les plaisirs de la vie, pas le contraire. Le plaisir de la vie est à deux. Cela explique sa philosophie morale. Épicure ne croit pas au sentiment d'amour, mais à l'amitié. Quand on est jeune, on ne peut qu'hésiter devant les plaisirs de la vie. Les expériences des plaisirs multiples peuvent faire hésiter. Quand on est jeune, on peut être aussi présomptueux c'est à dire imaginer que son seul plaisir est le plaisir. Le plaisir n'est pas seulement plaisir. Pour Épicure, il n'y a pas d'expérience du bonheur, mais le bonheur est une expérience.

* Pourquoi hésite-t-on à philosopher quand on est vieux ?

Quand on est vieux, on redoute moins l'avenir que le temps perdu. Ce qui est redoutable dans la vieillesse, c'est de s'apercevoir que l'on a perdu son temps. Quand on est vieux, on se sait plus existentiellement la mort, c'est à dire on se sait plus fermement mortel : "aussi ferme qu'un vieillard devant l'avenir...". Explication : un vieillard tient fermement ce savoir si proche de lui, alors que, lorsque l'on est jeune on peut imaginer que la mort lointaine ne peut pas atteindre, même si pendant la jeunesse on sait déjà la mort. C'est la mort qui fait hésiter jeune ou vieux à philosopher. Il faut se défaire de la crainte de la mort pour trouver le bonheur, c'est à dire un savoir vivre philosophique. On peut toujours trouver le bonheur quel que soit le temps. Ainsi il n'y a pas d'âge de bonheur, c'est à dire d'âge de raison. "Il faut prendre soin de son âme". On peut prendre soin de son âme en toute circonstance et à n'importe quel âge. Au moment des épreuves de la vie, le souvenir des temps heureux apporte le bonheur. Toute douleur, les peines, les souffrances, sont momentanées. Le souvenir prépare l'avenir, et c'est dans le plaisir de vivre que l'on élabore des souvenirs pour son avenir. Pour Épicure, la philosophie apporte le bonheur. Une philosophie sans bonheur n'est pas une philosophie. Il va corriger la philosophie du bonheur d'Aristote, conçu comme un état. Le bonheur est la raison philosophique. La raison, c'est prendre soin de son âme et de son corps. Épicure fait entendre qu'il n'y a pas d'âge de la crainte de la mort - on peut la crainte à tout âge - on n'a pas plus peur de la mort jeune que vieux. On redoute seulement la crainte de la mort, et non la mort en elle même, car la mort n'est rien du tout. Quand on est en vie on est vivant, et quand on est mort c'est la non vie. On se sait mortel quel que soit l'âge. Le vieillard tient fermement ce savoir. Le bonheur est une sagesse pratique, et non pas une attitude de contemplation platonicienne. Les obstacles du bonheur sont la crainte des dieux et la crainte de la mort. Épicure est un des premiers philosophes à critiquer les superstitions. La morale, sagesse pratique, est l'application d'un savoir vivre philosophique. Quand le bonheur est là, "nous avons tout". Vivre est un acte de plénitude. Avoir tout n'est pas tout avoir. La richesse ne suffit pas pour atteindre le bonheur, c'est à dire la plénitude du bien vivre. Si la vie est remplie d'aléas, d'infortunes et d'incertitudes, il y a aussi un désir naturel d'être heureux. Pour atteindre le bonheur il faut se défaire de la confusion entre vivre et la vie.

La problématique du temps.

Épicure a éliminé la problématique du temps conçu comme une durée éternelle. Il va s'opposer à l'idée grecque du temps circulaire en l'éternel retour, et va réfléchir sur les moments de bonheur. Il n'y a point une négation absolue de l'idée de temps, mais les actes de plaisir de vivre nom libère du temps. Pour lui, le temps n'est pas définitif. Épicure ne croit pas à la fatalité ni au hasard, il sait que rien n'est déterminé. Rien n'est définitif dans le temps, même la souffrance absolue. Sachant que rien n'est définitif, l'homme se sait mortel. On n'a pas à redouter la mort, car il n'y a pas d'immortalité de l'âme.

Problématique de la religion.

Épicure a entrepris une critique radicale des superstitions religieuses. Pour lui, les superstitions sont fondées sur les sortilèges, les sorts, croyances non fondées en raison. La mort est néant, il n'y a pas de vie après la mort. Épicure ne met en doute l'existence des dieux immortels et bienheureux, mais c'est l'idée de divinité qui permet de comprendre la nature et la fonction de l'immortalité heureuse des dieux. Il ne faut pas mêler la vie des dieux et le vivre des hommes. Les dieux n'interviennent pas dans la vie des hommes. Le souvenir, c'est conserver le bonheur,

Lettre A Menecee Texte Et Analyse

Raffaela Di Napoli



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Table of Contents **Lettre A Menecee Texte Et Analyse**

1. Understanding the eBook **Lettre A Menecee Texte Et Analyse**
 - The Rise of Digital Reading **Lettre A Menecee Texte Et Analyse**
 - Advantages of eBooks Over Traditional Books
2. Identifying **Lettre A Menecee Texte Et Analyse**
 - 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 A Menecee Texte Et Analyse**
 - User-Friendly Interface
4. Exploring eBook Recommendations from **Lettre A Menecee Texte Et Analyse**
 - Personalized Recommendations
 - **Lettre A Menecee Texte Et Analyse** User Reviews and Ratings
 - **Lettre A Menecee Texte Et Analyse** and Bestseller Lists

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