

# **Welcome Cornelius Peripateticus! (A name we'll consider generically rather than as being a dedicated Aristotelian!)**

**Post by “Cornelius Peripateticus” of March 3, 2026 at 9:27 PM**

Hello everyone, it's me, Cornelius Peripateticus. I must admit that my nickname is actually nothing more than a playful pun that isn't intended to refer to Aristotelian philosophy (although I love studying, reflecting, and discussing while walking; I find it stimulating), but rather to the profession of "peripatetic" in ancient Athens, meaning prostitute. As I mentioned before, it's a pun I use often (in an effort not to sound vulgar), given that I often use the nickname "Cornelio Puttana" (which can be translated from Italian as "Cornelius Whore"); obviously, if this nickname is deemed offensive or inappropriate, especially considering the explanation I've given, I won't hesitate to change it: I also decided to use it because it sounded very Greek, thus fitting the tone of the forum.

Anyway, hello everyone! To better introduce myself, I'd like to further explain, as requested, what makes me feel closest to the thought of Epicurus and his disciples (or, better said, friends). I've always appreciated the universality of the Samian thinker's message, which, as in my initial presentation, is effectively timeless and makes no distinctions whatsoever. I was deeply struck by the fact that at the time, very few philosophical schools allowed anyone, including women, slaves, and metics, to attend the Garden lectures, provided only they were willing to question their own beliefs.

Beyond this, regardless of my life path to date, I believe that Epicurean thought can (and indeed should) be applied as widely and comprehensively as possible in the education of young children, in the sensitive age group between 4 and 12. Although, of course, a little Epicurus is always beneficial to anyone who has never had the opportunity to discover and delve deeper into it. This is because, if we are taught from an early age to distinguish natural and necessary pleasures from natural and unnecessary pleasures, and especially from unnatural and unnecessary pleasures (mostly those with which, through the stratification of civilization over the centuries, we have increasingly caged ourselves, deluding ourselves that they are merely conveniences), I believe that the harmonious development of the individual is not only facilitated, but also strengthened in many ways. I believe that the role of the teacher in this age group is first and foremost to help children build their own identity, transversal skills and autonomy (although obviously related to the specific age): What could be better than trying to educate future generations as gradually as possible to lead a simpler existence, one in which they are able to distinguish real pleasures from those that imply excruciating pain? Especially nowadays, when it's all too easy to fall into similar traps, even at such a young age, due to an overly superficial education. Continuing this, I believe that the role of the kindergarten or

elementary school teacher is ultimately to help children find, understand, and choose their life's vocation: by stripping the educational context of all the simulacra of pleasure and desire that constantly orbit around us, I believe this goal can be simpler and more effective. And this is a fundamental first step in building a happy life for me, so I'm very interested, beyond my own personal practice and passion for this thought, in engaging (even just by reading—I realize my English is a bit poor and that my syntax is blatantly baroque Italian and rich in hypotaxis) with the observations and considerations of like-minded people, also with a view to finding insights on how to apply and adapt Epicurus to my vocation as a teacher.

Returning to the main topic and speaking of Epicurus's works (or those related to Epicurus) that I have loved most, it's difficult not to mention Lucretius's *Epistolario* and *De Rerum Natura*. I also greatly enjoyed Lucian of Samosata's often mocking descriptions, in his Second Sophistic style, of the Epicurean thinkers of his time. Not just because of the refinement of his writing style or the sharpness of his humor and inventiveness, but rather because, between the lines, this author has always given me the impression that he mostly agrees with Epicurus's thinking, and this emerges in many of his "novels": along with the Cynics, the Epicureans are the ones who are most protected from the mockery of Lucian, an honest, disenchanted intellectual who opposes any form of superstition, and whom I also greatly respect. I also love how Epicurus, compared to what Democritus had already produced (and from a perspective I cannot perceive as merely consolatory), decided to add the effect of *clinamen* to his atomistic model, giving value both to the element of chance and, by pure causal consequence, to human free will. The strongly therapeutic element of Epicurean doctrine also lies in physics. Democritus's deterministic perspective, which led him to be considered a madman by the citizens of Abdera, since he constantly mocked them for their daily efforts to alter a destiny he believed inevitable, is certainly fascinating even from an imaginative perspective, but truly very bleak and arid from a human perspective.

I hope we will have the opportunity to reflect together in the most constructive way possible, so that we can all draw new lessons from each other. I take this opportunity, even if it is now about a month late, to wish you, a happy seventh day of Gamelione, so that the friendship between those of us who have embraced the ideas of this man who was born almost two and a half millennia ago will never die out, and will continue as it has done until now with the succession of generations.

I apologize for once again indulging in ramblings and truly lengthy texts, but it's the middle of the night here in Italy, and honestly, reflecting on these topics deprives me of sleep (and the gift of brevity). I hope my presentation goes well and doesn't come across as too "heavy" or "self-referential."