

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

**Post by "Cassius" of March 3, 2026 at 3:59 PM**

Welcome [Cornelius Peripateticus](#) !

## **There is one last step to complete your registration:**

All new registrants must post a response to this message here in this welcome thread (we do this in order to minimize spam registrations).

You must post your response within 24 hours, or your account will be subject to deletion.

**Please say "Hello" by introducing yourself, tell us what prompted your interest in Epicureanism and which particular aspects of Epicureanism most interest you, and/or post a question.**

This forum is the place for students of Epicurus to coordinate their studies and work together to promote the philosophy of Epicurus. Please remember that all posting here is subject to our [Community Standards and associated Terms of Use](#). Please be sure to read that document to understand our ground rules.

Please understand that the leaders of this forum are well aware that many fans of Epicurus may have sincerely-held views of what Epicurus taught that are incompatible with the purposes and standards of this forum. This forum is dedicated exclusively to the study and support of people who are committed to classical Epicurean views. As a result, this forum is not for people who seek to mix and match Epicurean views with positions that are inherently inconsistent with the core teachings of Epicurus.

All of us who are here have arrived at our respect for Epicurus after long journeys through other philosophies, and we do not demand of others what we were not able to do ourselves. Epicurean philosophy is very different from most other philosophies, and it takes time to understand how deep those differences really are. That's why we have membership levels here at the forum which allow for new participants to discuss and develop their own learning, but it's also why we have standards that will lead in some cases to arguments being limited, and even participants being removed, when the purposes of the community require it. Epicurean philosophy is not inherently democratic, or committed to unlimited free speech, or devoted to any other form of organization other than the pursuit of truth and happy living through pleasure as explained in the principles of Epicurean philosophy.

One way you can be assured of your time here will be productive is to tell us a little about yourself and your background in reading Epicurean texts. It would also be helpful if you could tell us how you found this forum, and any particular areas of interest that you already have.

You can also check out our [Getting Started](#) page for ideas on how to use this website.

We have found over the years that there are a number of key texts and references which most all serious students of Epicurus will want to read and evaluate for themselves. Those include the following.

["Epicurus and His Philosophy"](#) by Norman DeWitt

[The Biography of Epicurus by Diogenes Laertius](#). This includes the surviving letters of Epicurus, including those to [Herodotus](#), [Pythocles](#), and [Menoceus](#).

["On The Nature of Things"](#) - by Lucretius (a poetic abridgement of Epicurus' "On Nature")

["Epicurus on Pleasure"](#) - By Boris [Nikolsky](#)

The chapters on Epicurus in [Gosling and Taylor's "The Greeks On Pleasure."](#)

[Cicero's "On Ends" - Torquatus Section](#)

[Cicero's "On The Nature of the Gods" - Velleius Section](#)

The Inscription of Diogenes of Oinoanda - [Martin Ferguson Smith translation](#)

[A Few Days In Athens" - Frances Wright](#)

Lucian Core Texts on Epicurus: (1) [Alexander the Oracle-Monger](#), (2) [Hermetimus](#)

[Philodemus "On Methods of Inference"](#) (De Lacy version, including his appendix on relationship of Epicurean canon to Aristotle and other Greeks)

"The Greeks on Pleasure" -Gosling & Taylor Sections on Epicurus, especially the [section on katastematic and kinetic pleasure](#) which explains why ultimately this distinction was not of great significance to Epicurus.

It is by no means essential or required that you have read these texts before participating in the forum, but your understanding of Epicurus will be much enhanced the more of these you have read. Feel free to join in on one or more of our conversation threads under various topics found throughout the forum, where you can to ask questions or to add in any of your insights as you study the Epicurean philosophy.

And time has also indicated to us that if you can find the time to read one book which will best explain [classical Epicurean philosophy](#), as opposed to most modern "eclectic" interpretations of Epicurus, that book is Norman DeWitt's Epicurus And His Philosophy.

(If you have any questions regarding the usage of the forum or finding info, please post any questions in this thread).

Welcome to the forum!

# Not Neo-Epicurean, But Epicurean

1. Not "flourishing," "human potential," "self-actualization," or "meaningfulness," but happiness grounded in the feeling of pleasure.
2. Not "absence of pain" as a full statement of the goal of life, but "the Feelings are two, pleasure and pain" and "Pleasure is the beginning and the end of a happy life."
3. Not virtue for the sake of virtue, but virtue as instrumental for the attainment of pleasure.
4. Not "the greatest good for the greatest number," but "Every desire must be confronted with this question: What will happen to me if the object of my desire is accomplished and what if it is not?"
5. Not "humanism," "transhumanism," "individualism," "collectivism," "egoism," "altruism," "social progress," "Marxism," "democracy," "tyranny," or any "one size fits all" political ideal of any kind, but social structure based on friendship which "is formed and maintained by means of a community of life among those who have reached the fullness of pleasure."
6. Not "hard determinism," but "some things happen from necessity, some from chance, and others through our own choice."
7. Not "supernaturalism," but "materialism."
8. Not "supernatural gods," or "life after death," but confidence in a fully material universe and "for those men for whom wisdom is possible, and who do seek it, such men may truly live as gods."
9. Not only "short term hedonism," but "it is to continuous pleasures that I invite you."
10. Not "rationalism," but "all reason is dependent upon sensations."
11. Not fearful of death nor careless of losing life, but valuing life for the opportunity of pleasure it brings.

## Our Posting Policy At EpicureanFriends.com:

**"No Partisan Politics," "No Supernatural Religion," and "No Absolute Virtue"**

This forum is dedicated to promoting the philosophy of Epicurus, and not to any partisan political positions whether "left," "right," or "center." The task of rediscovering Epicurean philosophy requires that such discussions be held elsewhere. Posts violating this rule are subject to removal.



Epicurean philosophy firmly rejects the viewpoint that there are any supernatural forces or absolute virtues or Platonic ideals of any kind. Argument which is based on supernatural claims, or "absolute" virtues or ideals of any kind, are in violation of this rule and subject to removal.

**Nothing can be created  
from nothing.**

**Nature has no gods over  
her.**

**Do not assign to the  
gods anything that is  
inconsistent with  
incorruption and  
blessedness.**

**Death is nothing to us.**

**There is no necessity to  
live under the control of  
necessity.**



**He who says “Nothing  
can be known” knows  
nothing.**

**All sensations are “true.”**

**Virtue is not absolute or  
an end in itself - all good  
and evil consists in  
sensation.**

**Pleasure is the guide of  
life.**

**By “Pleasure” we mean  
all experience that is not  
painful.**

**Life is desirable, but unlimited time contains no greater  
pleasure than limited time.**

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**Post by “Cassius” of March 3, 2026 at 4:03 PM**

Welcome Cornelius, who has sent me the following information about himself. He sounds fascinating and familiar with the forum rules, so for the time being we'll consider his name to indicate that he likes to exercise his legs, rather than as a statement of dedication to Aristotle!

Cornelius tells me:

Quote

<https://www.epicureanfriends.com/thread/4963-welcome-cornelius-peripateticus-a-name-we-ll-consider-generically-rather-than-as-b/>

Hi, I'm Francesco, an Italian student at the University of Rome in Primary Education (essentially, I'm studying to become an elementary and preschool teacher). Having attended liceo classico (a high school in Italy that requires rigorous study of Greek and Latin language and texts), since my sophomore year (around age 16) I've been extremely fascinated by Epicurus's thought and how it was later reworked in a profoundly artistic way by Lucretius. I distinctly remember how my first reading of the Epistle to Menoeceus genuinely brought me to tears at the end, with Epicurus's final exhortation urging his friend, "Take and practice these teachings, and you will be a god among mortals, for to this is comparable the joy of one who enjoys immortal goods."

I've had a difficult life, especially since early adolescence, and Epicurus, somewhat similarly to Lucretius's description, has always been a beacon of light in my life (along with several other thinkers, but Epicurus was certainly the first to strike me in this way). I still find the idea behind Tetracharmakon, the detachment from harmful, "artificial," and purely "comfortable" goods and pleasures that only generate a profound dose of pain in man (and society as a whole), to be avant-garde. I find the Samian master's exhortation to pursue a simple life of simple pleasures, as well as his definition of pain and pleasure, enlightening, however simple it may seem to the contemporary eye. Even today, in moments of suffering or difficult decisions, I find myself repeating what has become a mantra for me: "Not all pleasures should be pursued because they can lead to greater pain, just as not all pains should be avoided because they can yield unforgettable pleasures." I believe there are no thinkers like Epicurus who have shaped my way of looking at the world, ethics, and personal care, except Jean Jacques Rousseau (whom I won't discuss, however, because I've clearly read the forum rules: I don't intend to express contemporary political opinions, nor "ontological" or "ideal" human life-state opinions); it's no coincidence that the (brilliant) starting idea of Epicurean philosophy was to care for a people like the Greeks, who had lost their identity as "free citizens of the polis" and become vassals and subjects of the Macedonian kingdom.

I believe his was the first explicit form of dissemination of applied philosophical thought, applied not so much as a search for truth but as a form of large-scale therapy open to anyone, for living a healthier life, physically, mentally, and even "spiritually" (by which I mean the balance that develops between the individual and the surrounding world once Epicurus' teachings have been properly assimilated, and to which I do not attach a religious value). I was immediately struck by the name of the forum, given the importance Epicurus placed on the concept of friendship, and I thought I could finally find a space where, even if only passively, I could meet like-minded people and perhaps find insights on how best to apply Epicurus' thought to everyday life.

Unfortunately, although I am surrounded by friends who are classicists like me, they are all mostly Stoic in their thinking, so, although there are points of connection between the two lines of thought, the conversation very often reaches an impasse. I apologize for the rather long introduction, even though a short one was requested, but I got carried away by what Horace would call "lactea ubertas," and I hope you'll forgive me for that.

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## 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."

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**Post by “Don” of March 3, 2026 at 11:11 PM**

Welcome aboard!

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**Post by “Martin” of March 4, 2026 at 12:53 AM**

Welcome Cornelius Peripateticus!

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**Post by “Cassius” of March 4, 2026 at 6:46 AM**

Welcome Cornelius!

Given your explanation of your user name and the questions that might be raised about the "prostitute" aspect I do think it would be best for you to shorten your user name in some way {perhaps CorneliusP but your choice...}. Into the future most user who see "Peripateticus" will presume it is a nod to Aristotle and wonder how that fits into the forum purpose. Given your reasoning for the original choice this would appear to be a situation where the benefit of the inside joke is outweighed by the questions it will raise in the minds of others in the future.

Your enthusiasm is certainly welcome here, and your being Italian will no doubt be an asset. I look forward to hearing more from you as time goes by, and if you have any issues using the forum let us know.

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**Post by “Don” of March 4, 2026 at 7:03 AM**

Before your explanation, [Cornelius Peripateticus](#) , I thought you just liked walking and hiking 😊

From Wiktionary:

From Latin peripatēticus, from Ancient Greek περίπατος (perípatos, “strolling, covered walk, conversation while walking”), from περιπατέω (peripatéō, “I walk around”), from περί (perí, “around”) + πατέω (patéō, “I walk”). Aristotle’s school was sometimes called the περιπατητικοί (peripatētikoi) “those who are prone to walking” or οἱ ἐκ τοῦ περιπάτου (hoi ek toû peripátou, “those from the walk”) in reference either to his supposed habit of teaching while traversing the περίπατοι (perípatoi, “walkways”) of the Lyceum or simply to the walkways themselves with which the school became associated.

From LSJ:

[Henry George Liddell, Robert Scott, A Greek-English Lexicon, περιπα^τ-ητικός](#)

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### **Post by “Cassius” of March 4, 2026 at 8:38 AM**

Quote

an Italian student at the University of Rome in Primary Education (essentially, I'm studying to become an elementary and preschool teacher).

I am particularly glad to see this and hope you will at length contribute your thoughts on childhood education on Epicurean ideas.

The only comment I would add at this point is that this should include not only ethics but also canonics and physics, as those are the necessary foundations of the ethics.

I hope you'll expand your ideas in this area in future threads.

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### **Post by “Cassius” of March 4, 2026 at 9:34 AM**

Cornelius we currently have the following sub-forum on Childhood Education. There's not much there yet, but I'd love to see more. Please consider writing about your interests in this area:

[Childhood Education and Parenting](#)

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### **Post by “Cassius” of March 4, 2026 at 9:41 AM**

<https://www.epicureanfriends.com/thread/4963-welcome-cornelius-peripateticus-a-name-we-ll-consider-genericly-rather-than-as-b/>

Additional note to all:

I have moved the "[Childhood Education and Parenting](#)" subforum out of the "Ethics" section to the "Resources Activism and Engagement" section. Childhood Education and Parenting includes much more than just ethics, so it needs to be included as one of our primary "activism and engagement" topics.

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### **Post by “Cassius” of March 4, 2026 at 9:45 AM**

Cornelius - I presume you are aware of this statement by Torquatus in Cicero's "On Ends" to the effect that it is disgraceful not to have learned these things as boys (children), but just in case you are not:

[Quote from Cicero's On Ends Book One - Torquatus \(Rackham\)](#)

[72] You are pleased to think him uneducated. The reason is that he refused to consider any education worth the name that did not help to school us in happiness. Was he to spend his time, as you encourage Triarius and me to do, in perusing poets, who give us nothing solid and useful, but merely childish amusement? Was he to occupy himself like Plato with music and geometry, arithmetic and astronomy, which starting from false premises cannot be true, and which moreover if they were true would contribute nothing to make our lives pleasanter and therefore better? Was he, I say, to study arts like these, and neglect the master art, so difficult and correspondingly so fruitful, the art of living?

No! Epicurus was not uneducated: the real philistines are those who ask us to go on studying till old age the subjects that we ought to be ashamed not to have learnt in boyhood.

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### **Post by “Eikadistes” of March 4, 2026 at 11:43 AM**

[Quote from Cornelius Peripateticus](#)

Puttana

NICE! Duolingo hasn't covered that one, yet. 😊

You're definitely in the right place an an Epicurean enthusiast. Welcome to the forum!