

FollowUp On Quote Submitted By Pacatus - "It is not a sign of good health to be well adjusted to a sick society."

Post by "Cassius" of July 20, 2026 at 7:52 PM

All of them are - to the extent that I would not be surprised if it is finding articles I have written in the past. My current list is still a work in progress but you can find it [here](#).

I have been doing similar research to try to track back this argument to where it was first popularized in the 20th Century, and so far a lot points back to Carlo Diano.

Once you start looking at older articles that OKeefe and Warren cite you begin to see a pattern of certain names that they quote specifically. This is a very interesting exercise and if you pursue it and find other names or relevant facts please let me know and I will update my document.

As to Diano -

Diano is an early source for this argument. In "Épicure: la philosophie du plaisir et la société des amis" ["Epicurus: The Philosophy of Pleasure and the Society of Friends"], *Les Études philosophiques*, n.s., 22, no. 2 (April-June 1967): 173-186, p. 182, Diano writes:

Quote

"Quand on peut le dire! Mais pour pouvoir le dire, pour entrer dans cette espèce de nirvana vécu les yeux grands ouverts, et se mettre hors du temps et vaincre la mort, il faut que l'âme soit libre de toute agitation et de tout désir, de toute jalousie, de tout ressentiment, sereine, en paix avec elle-même et avec le monde. Ainsi, même pour Epicure, on ne peut atteindre le souverain bien qu'à travers la pureté de sa vie et l'ascèse."

Quote

"But to be able to say [I have lived], to enter into this kind of nirvana lived with wide-open eyes, and to place oneself outside time and conquer death, the soul must be free of all agitation and all desire, of all jealousy, of all resentment — serene, at peace with itself and with the world. Thus, even for Epicurus, one can attain the sovereign good only through purity of life and asceticism."

This does not merely name ataraxia or katastematic pleasure in place of pleasure, but reaches for “nirvana” as the closest available analogy, and pairs the Epicurean *summum bonum* with “asceticism,” a word standing about as far from ordinary “pleasure” as it is possible to do.

Diano also published *Epicuri Ethica* (Florence: G.C. Sansoni, 1946) — reviewed by Phillip De Lacy in *Classical Philology* 44, no. 2 (1949): 141. Peter Preuss’s account of it, p. 149, describes the same thesis in different technical terms: “Right after the second world war C. Diano in his influential work on Epicurus proposed an interpretation, based on Lucr. 4.627-9, of katastematic pleasure as the condition of the organism free from natural and necessary wants, and of kinetic pleasure as presupposing katastematic pleasure and consisting merely in the variation of it.”