

# Welcome Max Duboff

Post by “Max DuBoff” of July 3, 2026 at 8:31 AM

[Quote from Max DuBoff](#)

[Quote from Don](#)

[Quote from Cassius](#)

Epicurus considered himself to be happy even during his last days of extreme physical pain. ..., as Epicurus tells us that his mental pleasures from friends and philosophy outweighed the physical pains.

Slight quibble: he didn't write that his mental pleasures outweighed the physical pains, but he did write that he could contend with his pains with the mental pleasure of his memories: ἀντιπαρετάττετο "metaphorical, hold one's ground against, Epicur.Fr.138: abs., stand in hostile array" (LSJ) I like the image of drawing up battle lines against your pain.

Thanks for this point, Don. *Antiparatattesthai* is markedly military language, evoking a battle line and the presence of an enemy. It derives from *paratattēin*, which refers to arranging battle lines. *Antiparatattesthai* is perhaps best translated as “to be drawn up in battle array against.” It's rare outside of a military context is rare (to my knowledge, the only parallel roughly contemporary to Epicurus is Aeschines, *Against Ctesiphon* 257), and the military connotation remains very strong.

Warren, following Long and Sedley and influenced by Cicero's term *compensabatur* in *Fin.* 2.96, translate *antiparatattesthai* in DL 10.22 as “counterbalance.” I have two objections to a translation of DL 10.22 based on *compensabatur*. The first is that it doesn't do justice to the military connotation at all. The second is that *compensabatur* appears in *Fin.* 2, which is obviously polemical and does not clearly reflect Epicurean views, unlike *Fin.* 1, which does appear to try to represent Epicurean views accurately.

Oops, I forgot to mention: I designate "resistance"/"resist" to translate *antiparatattesthai*. It's not a literal translation (it's impossible to capture the full context in one word), but it does preserve the military context. (I owe this suggestion to Inwood.)