

# Issues In The Meaning And Definition of Logic

Post by "Cassius" of August 26, 2021 at 1:45 AM

The page in Delacy I return to time and again is this one:  
<https://archive.org/details/philod...ter&q=syllogism>

I believe we are going to find that the concept of syllogisms is critical to this discussion, and that Aristotle (and even more so Plato and the Stoics) were invested in "syllogistic logic" as the ultimate standard of truth, and that that is something Epicurus firmly rejected. And what's the definition of syllogistic logic? As Godfrey says, "film at eleven," but I think that if that term means anything it refers to a formal symbolic kind of process in which you convert particular observations into "concepts" or "universals" or some other term denoting a symbol taking the place of a sensation (or any data from the canonical faculties). And of course the problem is as stated in our recent conversations to the effect that "the map is not the terrain," etc.

Which is of course not to say that symbolic / syllogistic logic cannot be valuable at times, but is to say that symbolic / syllogistic logic should never be (but often is, by its advocates) confused with reality itself. Our only real connections with reality are the data we get from the canonical faculties, and that's what makes THEM (and not symbolic/syllogistic logic) the ultimate standard of truth. We don't consider maps necessary to our being able day-to-day to navigate in reality, and we shouldn't consider syllogistic logic to be a requirement of our being confident in our day-to-day thinking either.

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Aristotle regards empiricism as inadequate because he believes that observation can never give necessary connections between objects. In the absence of causal knowledge the empirical scientist must base his knowledge on a study of signs, and inferences from signs are not reliable except in cases where the inferences may be converted into valid syllogisms. He says in one place that a science of physiognomy would be possible only if an invariable correlation could be established between physical qualities and mental traits, for instance between large extremities and courage. In that case one could infer syllogistically from the physical qualities as signs to the mental traits.<sup>28</sup> Especially significant in this connec-