

Issues In The Meaning And Definition of Logic

Post by “Mathitis Kipouros” of August 27, 2021 at 9:39 AM

[Quote from Cassius](#)

your native language is not English and your country of residence is not the USA, correct? If not, that's likely an advantage to you rather than a disadvantage, but it's still a relevant consideration to be sure we communicate clearly.

Yes, that's correct, dear Cassius. It's kind of you to take that into account.

[Quote from Cassius](#)

It's very possible that differences in background also help explain some of our differences in perspective

Yes, definitively. I come from a religious education, so there's that, but perhaps most of us come from some sort of religious education; fortunately, mine was not a religious family at all; even though my family was not particularly religious, I hadn't a formation that shielded me from the nonsense of "virtue for the sake of virtue" either, and that's something that I struggle to shed, to this day. Also, being an engineer, reason, definitions and idealizations have been an important and very valuable part of my formation and my approach to the world. The only times that I thought reason could take a secondary role, was when it came in conflict with "what was good", "the good" being defined as something related to virtues and idealizations, so there was no shortage of confusion there. So, I've promoted, and lived by, virtue for the sake of virtue, for too long, though I don't anymore. I come with wounds and confusions from my time playing jedi, if you will 😞

So, reason, has been a great tool for me at many times, thus I have a bit of trouble putting it in a secondary role. I find analogies in my experience using reason to soothe myself at times of fear when I was a child, and distress now as an adult, and how Epicurus used reason to get rid of the unfounded fears about the things that disturbed many if not most during his time, particularly superstition. Although, it's been idealizations, rather than superstition (although I guess they're some sort of superstition), what's been a source of distress for me the most. I don't know yet how to use the canon as a tool for soothing, although allowing myself to see life as the greatest good, and pleasure as it's deterministic goal/end/north, and permitting myself to follow it with use of my free will and reason, has been of great help so far, so I'm hopeful.

As an aside, I'm sure, that the "deterministic" part of my last sentence is going to jump out. I think this is what I was referring to in another thread. As I see it now (feel free to try and change my mind), what we feel pleasure from is not a choice, is largely undetermined by us,

and mostly, if not fully, is determined by our biology and formation.

And thus, I circle back to reason, to touch on the risks of following pleasure *without the check of reason*. I think of myself as a child of teenager, and wonder whether I would've been served well by the concept of pleasure being the end/goal/telos of life. I also wonder, whether or not the virtues for the sake of virtues can serve as guardrails to protect children and teenagers from doing stuff that could be harmful for them in the long term, as a way of forming in them anticipations that allow them to live happily before being exposed to these more complicated way of seeing life. Most children, teenagers, and arguably some adults, don't have the ability to foresee (again, reason) the consequences of their choices and avoidances. Any thoughts on this?