

# Epicurus vs Aristotle: the Role of Reason vs Sensation Seeking?

Post by "Cassius" of December 11, 2025 at 5:37 PM

## [Quote from Joshua](#)

This is fundamentally the difference between a priori and a posteriori claims of knowledge, with Epicurus largely rejecting the former but endorsing his own philosophical interpretations of the latter.

On the earlier point that Kalosyni raised and Joshua addressed, we probably should discuss at some point whether saying that Epicurus was opposed to "formal logic" would also be accurate:

## Quote

**Formal logic**, the abstract study of [propositions](#), statements, or assertively used sentences and of [deductive](#) arguments. The [discipline](#) abstracts from the content of these elements the structures or logical [forms](#) that they embody. The logician customarily uses a symbolic [notation](#) to express such structures clearly and unambiguously and to enable manipulations and tests of [validity](#) to be more easily applied. Although the following discussion freely employs the technical notation of modern symbolic logic, its symbols are introduced gradually and with accompanying explanations so that the serious and attentive general reader should be able to follow the development of ideas.

Formal logic is an [a priori](#), and not an [empirical](#), study. In this respect it contrasts with the natural [sciences](#) and with all other [disciplines](#) that depend on observation for their data. Its nearest [analogy](#) is to pure [mathematics](#); indeed, many logicians and pure mathematicians would regard their respective subjects as indistinguishable, or as merely two stages of the same unified discipline. Formal logic, therefore, is not to be confused with the empirical study of the processes of [reasoning](#), which belongs to [psychology](#). It must also be distinguished from the art of correct reasoning, which is the practical skill of applying logical principles to particular cases; and, even more sharply, it must be distinguished from the art of persuasion, in which invalid [arguments](#) are sometimes more effective than valid ones.

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