Summary of Course C.4-1. Introduction to Logic

General

This course provides a propaedeutic formation that conceives logic as a methodological and ontologically grounded science of order (harmology), rooted in a broad Classical Greek, Scholastic, and Platonic tradition.

The text is built upon an ontological analysis of being, characterized by the duality of essence (mode of being/what-question) and existence (factuality/whether-question), together with the associated transcendental properties (the one, the true, and the good).

Subsequently, harmology is developed as the art of comparative ordering through instruments such as summative induction, Cartesian mathesis universalis, differential comparison, and dialectics.

Finally, the course applies these methodological tools to various doctrinal models of thought: from textual reconstruction and eidetic phenomenology to formal (abstract-general) logic, the idiographic doctrine of singular-concrete reality, and the interpretive (verstehende) method of the human sciences.

In this way, the whole constitutes an integrated system in which rigorous structures of thought, human dimensions of value, and disciplinary applications converge into an open and harmonious philosophical consciousness.

Summary

1: Propaedeutic Positioning and Ontological Foundation

The course has a propaedeutic character: it introduces philosophy, rhetoric (textual competence), and the disciplines through the transmission of both substantial knowledge and a rigorous methodological way of thinking. In this respect, the course continues the ancient tradition of general education (paideia), in which wisdom is not merely specialization but a broad educational ideal rooted in both Greek and Eastern traditions of thought.

The actual doctrine of thought rests on an ontological foundation. Following Johannes Clauberg, ontology is defined as the comprehensive science of being as being (catholica universalis). According to the Platonic lemmatic-analytical method, thinking begins with a provisional and vague assumption (the lemma), which is subsequently clarified through analysis. Everyday language reveals that "being" comprises two fundamental aspects:

- *Essence* (essentia): the answer to the question of what something is, namely its specific mode of being.
- *Existence* (existentia): the answer to the question of whether something is, namely factual existence or factuality.

Three transcendental properties are linked to this basic scheme. They constitute the conditions of possibility for human action:

1. The transcendental one: the coherence within a multiplicity of elements, which makes comparison and structuring possible.

2. The transcendental true: the intelligibility and knowability of being. Truth manifests itself primarily as unconcealment (aletheia, Heidegger) in direct encounter, from which derivative forms emerge such as logical correspondence, ethical sincerity, peirastic (experimental) verification, and existential truth. The inviolable laws of thought, identity (being is being), non-contradiction, and the excluded middle, express this fundamental truth.

3. The transcendental good/valuable: the horizon of value and valuation. Following Vladimir Solovyov, three fundamental ethical attitudes are derived from it: shame/modesty toward what is lower (the biological), tenderness/altruism toward fellow human beings as equals, and reverence toward what is higher.

2: Harmology and the Methods of Comparative Ordering

Logic, in its essence, is a harmology or science of order, directed toward the responsible integration of contents of thought. This rests upon summative (or Aristotelian) induction: the inventory-like gathering of all individual elements into an ordered Gestalt ("if all individually, then all collectively").

Comparative ordering employs various ordering structures:

- *Internal and external comparison:* internal comparison remains within the actual mode of being of a phenomenon; external comparison confronts the phenomenon with its surrounding cultural or systemic context (its complement of being).

- *Identitive and connective relations:* comparison is based on the establishment of total identity, partial identity (analogy), or total non-identity. Data may be structured distributively (the characteristic k applies to each element individually) or collectively (the characteristic applies only to the elements taken together), leading to the concept of a system.

- *Mathesis universalis (Descartes):* a calculative theory of order that organizes quantitative and qualitative data by means of a unit (measurement model) and serial construction of increasing complexity, rooted in Pythagorean number theory and Platonic stoicheiosis.

- *Differential comparison:* a refined analysis of oppositions (contradictory, privative, contrary, and correlative) and the establishment of a logical

differential (+ / ± / -). This also includes the analysis of the abrupt transformation of quantitative change into qualitative change (Aenesidemus, Bacon, Mill, Stalin, and the eristic paradoxes of Eubulides).

3: Dialectics as a Dynamic Theory of Order

Alongside Cartesian *mathesis universalis*, dialectics functions as a more flexible and dynamic theory of order.

1. Classical/Modern Dialectics (Hegel, Marx, Engels, Stalin) is based on four principal lemmata:

- *Organicism/Totality:* every element is actively dependent upon the all-encompassing whole.
- *Mobilism:* reality is not a complex of finished things, but an uninterrupted process of becoming and passing away.
- *Qualitative Change:* an accumulation of quantitative modifications leads, at a turning point, to a qualitative leap.
- *Internal Contradiction/Tension:* development is driven by the struggle between opposing forces within the essence of things.

2. Contemporary/Scientific Dialectics (Gonseth, Bachelard, Bohr) refines this schematism by linking it to the specialized sciences. Its key themes are the interaction between the investigating subject and the object of inquiry (encounter), the interplay between the a priori (lemma) and the a posteriori (analysis), the principle of complementarity (such as Bohr's particle and wave models in microphysics), and an open philosophy ("the philosophy of the 'no'") that continually revisits and expands existing theories.

4: Doctrinal Models of Thought

In the second part, the course illustrates how comparative ordering takes shape in specific doctrinal models of thought.

1. Structural Analysis of Texts:

Demonstrated through the critical reconstruction of Ferdinand de Saussure's *Cours de linguistique générale* from scarce lecture notes, and through Claude Lévi-Strauss's structuralist analysis of totemism.

2. Phenomenology:

Allowing the phenomenon to appear in its purity through reduction (the suspension of authority, arbitrariness, and theoretical prejudices). This includes the transition from merely descriptive phenomenology to eidetic/ideative phenomenology (the contemplation of the universal essence or

the idea "as such"). Ancient precursors include the Socratic method of maieutics and Platonic dialectics.

3. Formal Logic:

The study of abstract-general forms of thought and reasoning (*forma*, Cicero), based on the second-order intentionality of consciousness (*intentio secunda*) directed toward reflected concepts, judgments, and syllogisms.

4. Idiographic Doctrine of Thought: The Logic of the Singular and Concrete.

Whereas nomothetic natural sciences seek general laws, idiographic thought is directed toward unique and non-repeatable reality (the Conimbricenses, the Baden School with Windelband and Rickert, and Canguilhem's experimental medicine).

5. The Human-Scientific "Interpretive" (Verstehende) Method:

Founded by Dilthey, Spranger, Jaspers, and Weber. In contrast to the causal "explanation" (*Erklären*) characteristic of scientism, the human sciences emphasize "understanding" (*Verstehen*). Understanding consists in integrating a human action or expression into a meaningful and value-oriented totality through empathetic reliving (*Nacherleben*) and intersubjective communication (the I-Thou relationship).