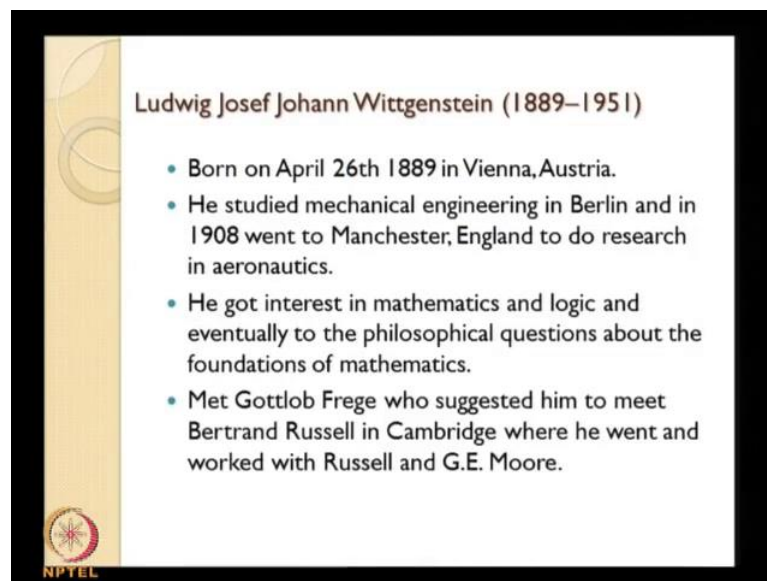


Aspects of Western Philosophy
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Module - 29
Lecture - 29
Wittgenstein
Early Wittgenstein's conception of Language and Reality
The Picture theory of Meaning

Welcome to this lecture series on Aspects of Western Philosophy module 29. This lecture will examine the early philosophy of Wittgenstein, Ludwig Wittgenstein, the most important thinker of 20th century western philosophy. According to many philosophers, according to many historians of philosophy Wittgenstein is there most important thinker of 20th century European thought. And we will particularly examine his early work Tractatus logico philosophicus which is the only work he published during his life time, which has been written at a very young age and which was published with the help of Bertrand Russell who was his mentor in Cambridge, some of the important themes addressed in this small, but very important philosophical work logic Tractatus work of philosophicus, this is what we are going to examine in this lecture with some emphasis on certain concepts like conception of language and reality, picture theory of meaning etcetera.

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Ludwig Josef Johann Wittgenstein (1889–1951)

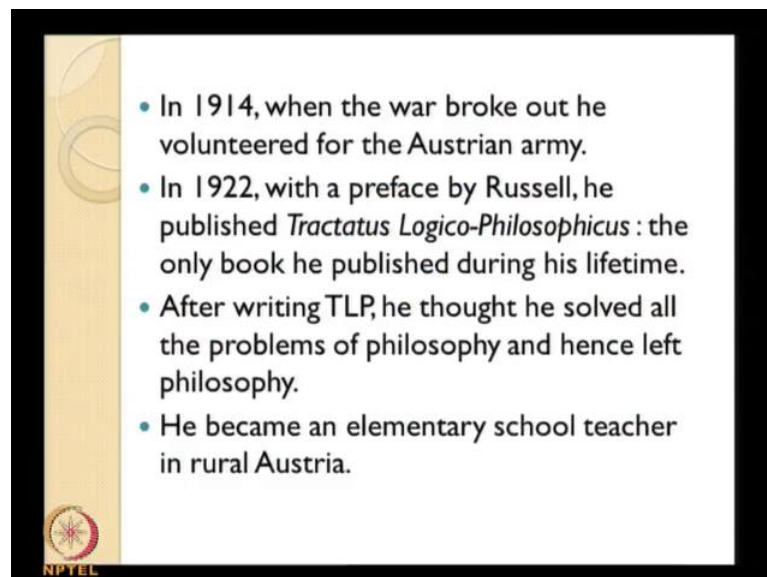
- Born on April 26th 1889 in Vienna, Austria.
- He studied mechanical engineering in Berlin and in 1908 went to Manchester, England to do research in aeronautics.
- He got interest in mathematics and logic and eventually to the philosophical questions about the foundations of mathematics.
- Met Gottlob Frege who suggested him to meet Bertrand Russell in Cambridge where he went and worked with Russell and G.E. Moore.

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Before we really start discussing his philosophical contribution let us see a very brief overview of his life and intellectual carrier. He is Ludwig Josef Johann Wittgenstein; he was born April 26th 1889 in Vienna, Austria. He studied mechanical engineering in Berlin and in 1908 went to Manchester England to do research in aeronautics.

He was a student of aeronautic engineering, from there he turned to mathematics and then finally, to philosophy. So, he got interested in mathematics and logic and eventually to philosophical questions about the foundations of mathematics, there incidentally what happened was since he was got interested in the foundations of the mathematics, he Gottlob Frege, who was the most prominent logician and mathematician who was also aiming at something for similar sort, he was also interested in the logical foundations of mathematics and by the time Frege had already published many important papers in this area, which Wittgenstein was aware of Wittgenstein may not met him and it was Frege who suggested Wittgenstein to meet but Bertrand Russell in Cambridge where he went and worked with Russell and G. E. Moore. The 2 most important philosophers of analytical philosophy, who have actually initiated the analytical philosophy 20th century British thought.

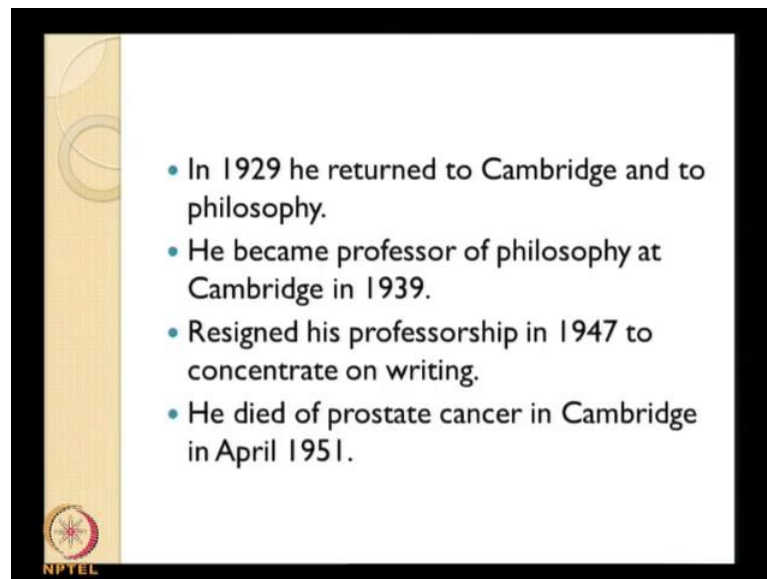
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And in 1914, when the war broke out Wittgenstein volunteered for the Austrian army. In 1922, with a preface by Russell, he published *Tractatus logico of Philosphicus*; the only book he published during his life time and after writing *Tractatus logico of philosphicus*

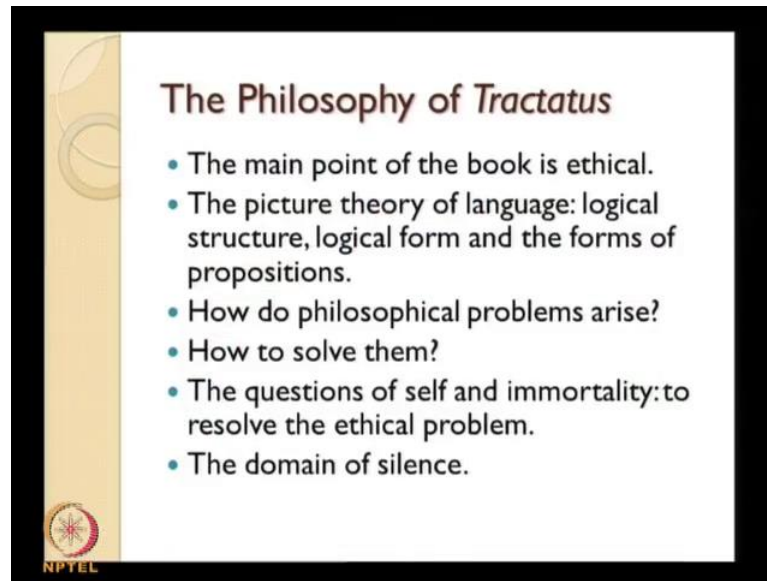
which is also TLP, he thought he solved all the problems of philosophy and hence left philosophy. So, it is very interesting he just wrote 1 book and decided that he has solved all problems of philosophy there is no point in venturing into the depth of this discipline again further. So, he left philosophy and he became an elementary school teacher in rural Austria, where he was not a very popular teacher because he was very strict and very hard on his students.

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In 1929, he returned to Cambridge and to philosophy realizing that there are still more interesting aspects about philosophy he has to discover. So, this was actually this realization let him to return to Cambridge and he became professor of philosophy in Cambridge in 1939, but eventually in 1947, he resigned his professorship to concentrate on writing. He died of prostate cancer in Cambridge in April 1951 and did not publish anything except this first book during its life time, it was his disciples and many friends who collected and edited the writing of Wittgenstein and got them published posthumously.

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The Philosophy of *Tractatus*

- The main point of the book is ethical.
- The picture theory of language: logical structure, logical form and the forms of propositions.
- How do philosophical problems arise?
- How to solve them?
- The questions of self and immortality: to resolve the ethical problem.
- The domain of silence.

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Now, let us come back to *Tractatus*. The philosophy of *Tractatus*; *Tractatus* is a very, it is a very small book, hardly 17 pages it was written in a peculiar style, it contains only 7 propositions and the elucidations of this propositions. So, total 7 main propositions and in between there are certain propositions which would elucidate further what is stated in the main propositions. The first one says that, the world is all that is the case the last one says where of one cannot speak there of one must be silent, between this first and 7th one the entire *Tractatus* tries to develop its theory of language world and thought relationship its conception of world, reality its conception of the human self, its notion of the metaphysical self etcetera. And also examines the question of meaning of life, the sense of life, the sense of the world etcetera.

The wonderful book written at a very young age, but still considered as a classic in contemporary western philosophy, Wittgenstein states in the proface itself of *Tractatus* that the main point of the book is ethical though and he interestingly says that there are two aspects about his book, 1 is that which is written in the book, the other 1 which is not written in the book, but what the book points to us, that is more important than what is written. So, something which is which remains unwritten or cannot be written is more important than what is written.

The picture theory of languages this has been discussed by many thinkers elaborately and extensively books after books were written on this by Wittgenstein conception of

meaning in his early thought, which is famously called as the picture theory of language. Where he talks about logical structure of language, the logical form and the forms of proposition and all these things are elaborated in this work. This is very close to Russell on philosophy, philosophy of logical atomism which we have discussed in the previous lecture that is probably because it is not that they are one and the same there are fundamentally different no doubt in that because Wittgenstein himself was very unhappy about Russell interpretation and reading of his Tractatus to which Russell, has written a preface a very long preface and Wittgenstein once commended that if he gets a chance he would remove the preface because he believed that Russell has not understood his philosophy to its spirit.

Now, how do philosophical problems arise, that is 1 important question which Tractatus, raises which is actually a problem for his later philosophy as well which we would be discussing in the next lecture. His later philosophy where there are several publications several books he has published, after his death. The most important one probably is the philosophical investigations, where he again says that philosophical problems arise when language which goes on a holiday. So, when language is not used in the proper sense in which it should be used, here again Tractatus also he seems to be advocating a very similar view, but fundamentally different on certain other aspects. Here in Tractatus the emphasizes on more on logical form the structure of language, the structure of world and structure of human, thought are some very important aspects which are being discussed in this work.

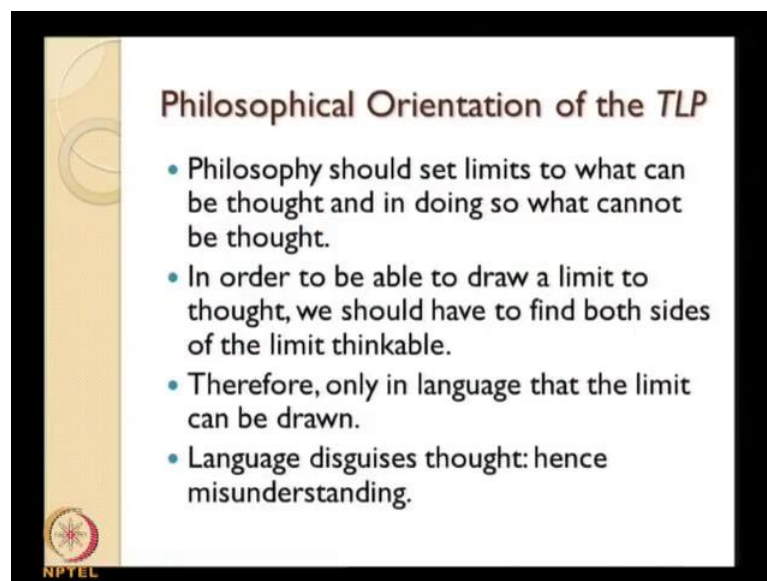
And now given the fact that we have this philosophical problems we mankind, encounters several philosophical problems how do we solve them how to approach them. So, we have seen that Russell as a method he has adopted the method of his own method where he employs a kind of analysis logical analysis which would ultimately prove that some of this problems are the result of certain confusion. Here again Wittgenstein too is subscribing broadly to that perspective and arguing that philosophical problems are actually not problems, they are pseudo problems.

The question of self and immortality this are some very important philosophical problems ethical problems particularly, because we have seen when we have discussed Kantian philosophy that Kant has taken this concepts the concepts of immortality of the soul as one of the important postulates of reality, there are the presuppositions they are very

postulates of morality. So, Wittgenstein takes up this problem and he discusses as part of one of his propositions, which is discussed in *Tractatus* and he says that these questions about the self, cannot be legitimately raised by philosophers because self does not belong to this world its whatever self is there etcetera transcendental self which is the limit of the world about which we cannot say anything. Because we can only say things which are sensible about what is there in this world, but the self the metaphysical self is actually the limit of the world about which we cannot say anything.


Since the transcendental domain as Wittgenstein states in the preface of this book, the main point of this book is ethical, he also talks about the transcendental domain in his philosophy there is a limitation of language, which he emphasizes and whenever we encounter such limitations it is wise for us not to say anything about it further. So, it is just to leave all these things to silence. So, where of one cannot speak there we want to silence.

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Philosophical Orientation of the *TLP*

- Philosophy should set limits to what can be thought and in doing so what cannot be thought.
- In order to be able to draw a limit to thought, we should have to find both sides of the limit thinkable.
- Therefore, only in language that the limit can be drawn.
- Language disguises thought: hence misunderstanding.

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Now, when you talk about the philosophical orientations of *Tractatus logico Philosophicus*, it says that philosophy should set limits to what can be thought and in doing. So, what cannot be thought? So, this is being stated in the very beginning, of *Tractatus* that philosophy should set limits to what can be thought and in doing. So, what cannot be thought? And in order to be able to draw a limit to thought for human thinking, we should have to find both sides of the limit thinkable. So, apparently it looks

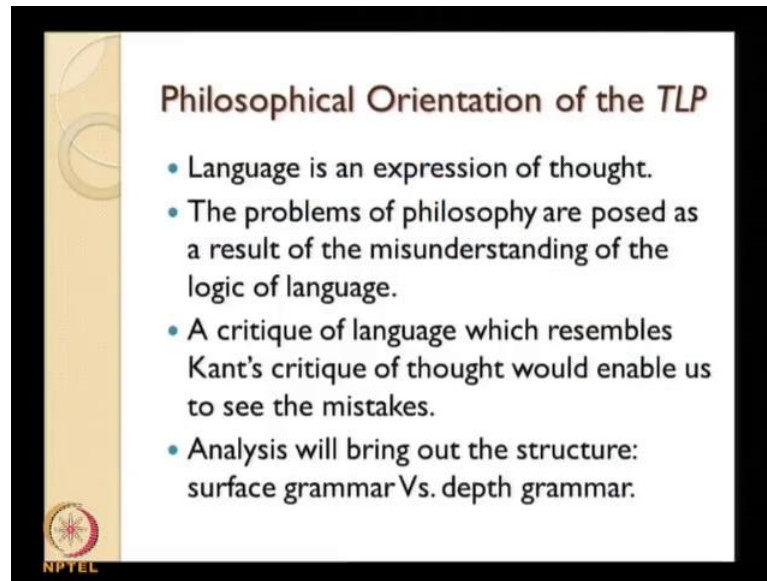
like a Kantian project, but then what Wittgenstein says is that therefore, only in language that the limit can be drawn, that is the reason why he takes up language.

Tractatus begins with an assertion about the world he says that world is all that is a case, the world is a totality of facts lot of things, it is a first proposition and the second one are extremely important. Because it says that there is a world, but Wittgenstein as a philosopher of language is not really directly concerned about this world, his direct concern is about language the fundamental assumption is that the world is not a totality of things if the world is a totality of things then that is a realistic position. Then we should be, the moment we say that the world is a totality of things we are into problems we are into the domain of metaphysics, where we are construing the independent existence of objects and things in this world, but for Wittgenstein the world is a totality of facts and lots of things fact is something where you sort of have relationships, it makes the world our world the factual world which we experienced which we sense and which we can articulate which we can think about which we can express through our language.

Only in language the limit can be drawn language disguises thought this is a very favorite theme of Tractatus, it says that language disguises thought like our cloths the cloths we wear are meant they have a purpose the purpose of the cloths we wear is to hide the body, to disguise the body to cover it up not to expose it, similarly language also instead of exposing thoughts it disguises, it since it disguise it through its ambiguities other factors it is important for logicians for philosophers to employ a logical method which should bring out, the essential logical structure of language the semantic structure of language which is actually different from the surface grammar the syntactical structure.

I have explained all this things when I discussed Russell philosophy in the previous lecture. So, something very similar to that is being advocated by Wittgenstein as well because he himself mentions in Tractatus that you know Russell and Frege have already talked about that there is a certain difference between surface grammar and the depth grammar of sentences. So, it is very important that philosopher has to employee a kind of analysis because language disguises thought.

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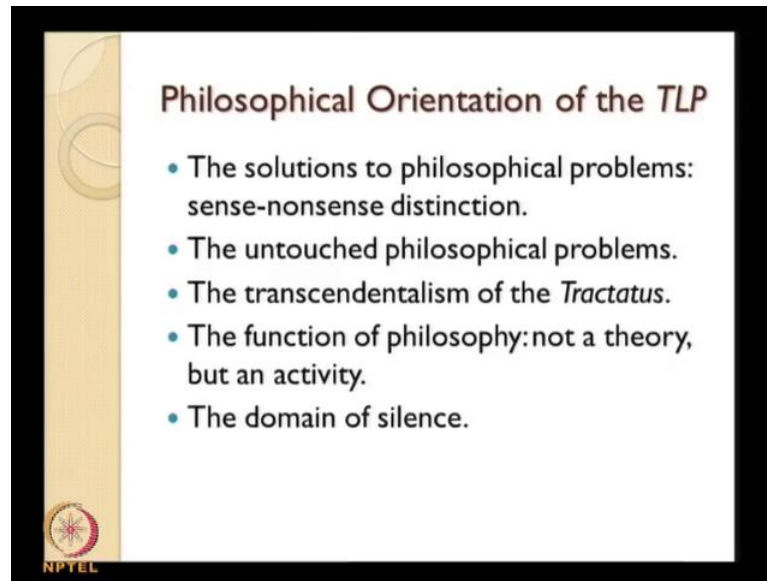
Philosophical Orientation of the *TLP*

- Language is an expression of thought.
- The problems of philosophy are posed as a result of the misunderstanding of the logic of language.
- A critique of language which resembles Kant's critique of thought would enable us to see the mistakes.
- Analysis will bring out the structure: surface grammar Vs. depth grammar.

Language is an expression of thought; the problems of philosophy are posed as a result of misunderstanding of logic of language. So, there is something called logic of language which is not entirely different from the logic of the world because logic reigns the world Wittgenstein says it is the essence its innocence you know there is nothing illogical because you know the world itself is made on the basis of logical laws.

A critique of language which resembles Kant's critique of thought would enable us to see the mistakes. So, he is sort of applying, his method through language analysis will bring out the structure the surface grammar verses the depth grammar which I have already mentioned.

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Philosophical Orientation of the *TLP*

- The solutions to philosophical problems: sense-nonsense distinction.
- The untouched philosophical problems.
- The transcendentalism of the *Tractatus*.
- The function of philosophy: not a theory, but an activity.
- The domain of silence.

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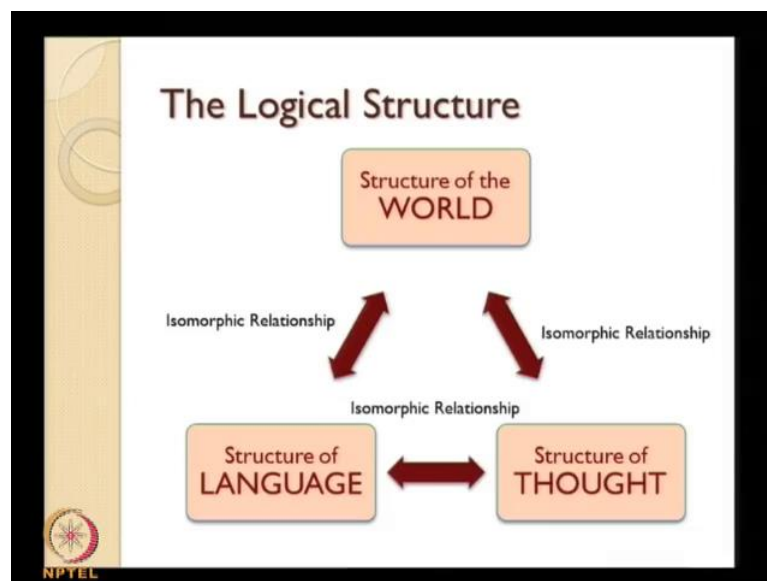
Again it talks about philosophical problems towards the end of *Tractatus*, he says that after elaborating all aspects through several propositions the *Tractatus* reaches a point where it address the problem of life, there are certain fundamental problems of life, what happens to them? Is it necessary that philosophers should address them and try to find solutions and that is being done by philosophers for millennium and Wittgenstein says that philosophers can do that, but the solution to this philosophical problems actually consists, not in finding a solution a definite solution to each 1 of the problems, but realizing that these problems actually do vanish in proper analysis.

It exposes a fact that they are not really problems, they are non sensical problems they are pseudo problems for the simple reason, that if it is a problem then it should have a solution, problem without a solution is not a problem at all it ceases to be a problem. So, philosophical problems are problems which have no clear cut solutions. So, they are pseudo problems.

The untouched philosophical problems are being discussed in this context and here Wittgenstein introduces his transcendentalism the famous transcendentalism and what according to many philosophers the mystical turn taken by Wittgenstein in his *Tractatus* the function of philosophy here, Wittgenstein proclaims that the function of philosophy is not to develop philosophical theories, but philosophy is primarily an activity, what is activity the activity of clarifying language, critic of language, philosophy is critic of

language which and again ultimately as I already mentioned the philosophical theory or the philosophical position of Tractatus. Ultimately, points to a domain of silence which is a very important domain in life in human life and philosophy place a very important role here it is not that philosophy talks about silence, silence is not something which you can talk about, because silence is something which needs to be experienced and or rather it is something you experience when the profundity of truth which you have experienced, cannot be expressed through ordinary language through linguistic apparatus you possess.

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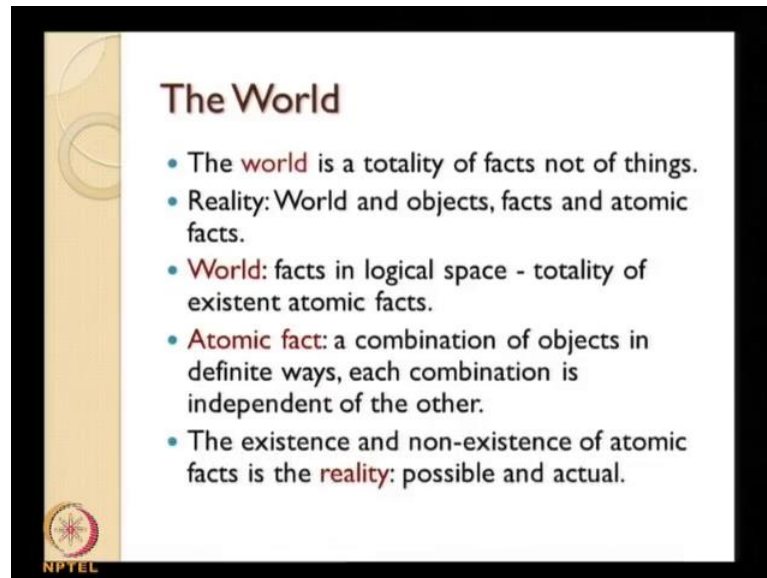


And on such occasions it's better for you to adopt to be silent. So, that is why Tractatus concludes whereof one cannot speak, thereof one must be silent. So, here now let us come back to the details of Tractatus the logical analysis adopted by Tractatus, so here presents a kind of logical structure, which can be understood in terms of three elements: the world, thought, and language. Here again there is a kind of isomorphic relationship between each of these elements, the world and language, world and thought, and language and thought.

All the three elements are isomorphically related one to one relationship, but it is interesting that we should note that it is not that the world and the thought and the language are isomorphically related, but the structure of the world, the structure of language, and structure of thought are related because the structure which they shared is a common structure which is the logical structure which needs to be brought out through analysis.


That is role of analysis that is the role of philosophy. So, philosophy is an activity where this structure is being unearthed through analysis.

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The World

- The **world** is a totality of facts not of things.
- **Reality:** World and objects, facts and atomic facts.
- **World:** facts in logical space - totality of existent atomic facts.
- **Atomic fact:** a combination of objects in definite ways, each combination is independent of the other.
- The existence and non-existence of atomic facts is the **reality:** possible and actual.



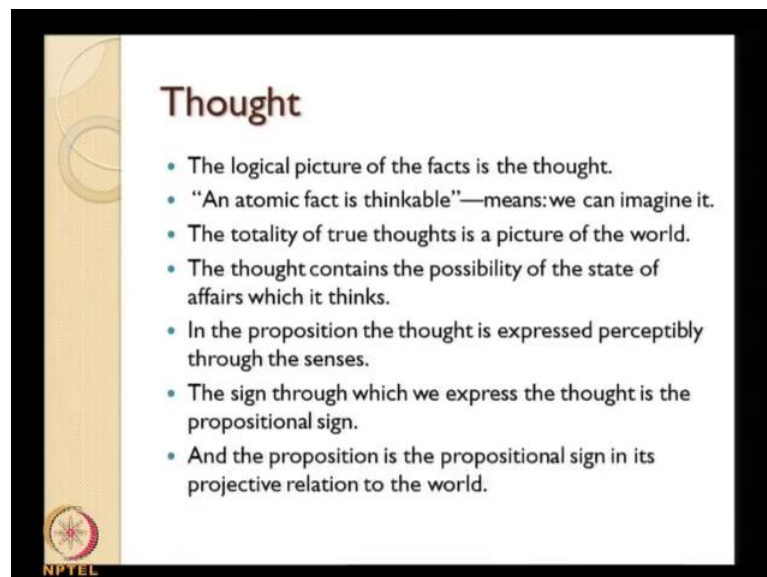
Now, though a philosophy of Tractatus is primarily preview it is preoccupied with the problem of language analysis or critic of language, it begins with the world as I mentioned and then goes to examining what is thought and only then it talks about language or propositions and other things and the relationship between them. So, let us also start with the world. So, what is it the world according to Wittgenstein is a totality of facts and not of things and reality is world and objects facts and atomic facts.

Here again it is a like Bertrand Russell Wittgenstein also talks about atomic facts, because when you divide the world into facts the conception of world as a totality of facts and not a totality of things demands that you have a very different notion of world and reality. You are actually conceiving the world as a logical structure or rather you are addressing the logical structure of the world it is the logical structure which reveals the factual nature of reality, it is that which makes the world a totality of facts and what is the fact? In a fact you will see a state of affair; things are related in a certain way. Actually this relationship is something which you perceive as a result of your logical thinking. So, logic plays very important role, rather a primary role in Wittgenstein language analysis and conception of the world.

Wittgenstein is not talking about a world which is completely independent of the human thinking a realistic position a metaphysical world no he is still thinking about a world which human beings makes and soft through the analysis of facts, which is constituting of facts the world and objects, facts and atomic facts reality is constituted of all this things. So, we have seen that a fact can be analyzed to do atomic facts and their objects in different combination, different relationships makes a fact is what constitutes the world and again facts in logical space totality of existent atomic facts is what the world is.

The all possible atomic facts and these facts in logical space, possible and actual worlds this is what the world is constituted of and atomic fact is a combination of objects in definite ways each combination is independent of the other that is why it is called the atomic fact. An atomic fact, which is a unique combination of objects a unique combination of objects in definite ways and where each combination is different from the other. So, that combination is very unique that is make an atomic fact and the existence of non existence of atomic facts is the reality which is possible and actual. So, that what I said reality is constituted of possible and actual combination of this atomic facts.

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Thought

- The logical picture of the facts is the thought.
- “An atomic fact is thinkable”—means: we can imagine it.
- The totality of true thoughts is a picture of the world.
- The thought contains the possibility of the state of affairs which it thinks.
- In the proposition the thought is expressed perceptibly through the senses.
- The sign through which we express the thought is the propositional sign.
- And the proposition is the propositional sign in its projective relation to the world.

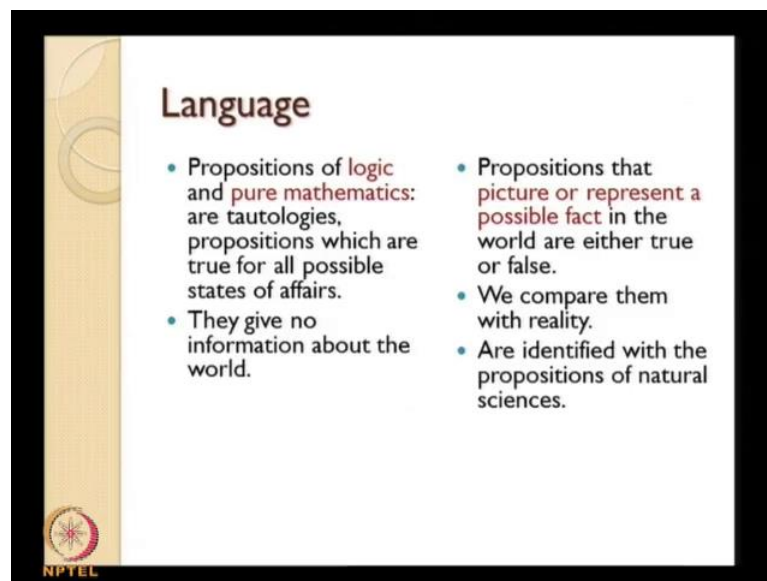
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Now, let us come to the second constituent thought, the logical picture of fact is the thought. So, thought is not something which is a very mysterious entity or mysterious event that goes on in the minds of human beings, but it is a logical process, an atomic

fact is thinkable means we can imaginatively think about what it looks like the totality of truth thoughts is a picture of the world and it is a logical connected with logical elements the thought contains the possibility of the state of affairs which it thinks in the proposition the thought is expressed perceptibly through the senses.

Gradually comes to the proposition, a proposition is something which is a thought content of an expression. So, that thought is not something mysteriously happening in human mind or human brain, but the content of a proposition is what is means by thought? In that sense thought is also a logical entity. The sign through which we express the thought is the propositional sign which is linguist entity and the proposition is the propositional sign in its projective relation to the world. Now, he brings out the interrelationship between these three elements world thought and language.

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Language

- Propositions of logic and pure mathematics: are tautologies, propositions which are true for all possible states of affairs.
- They give no information about the world.
- Propositions that picture or represent a possible fact in the world are either true or false.
- We compare them with reality.
- Are identified with the propositions of natural sciences.

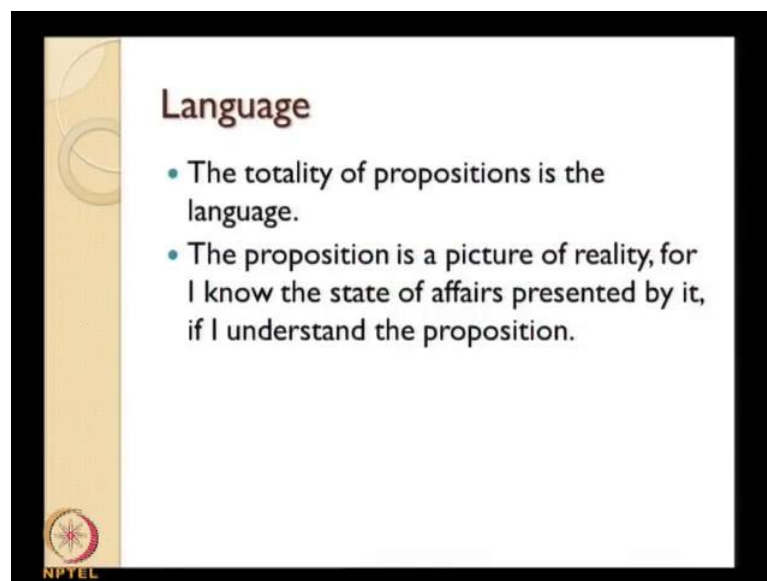
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Now, let us come to language we talk about language or propositions, we can say that 2 types of propositions logical or mathematical propositions and propositions about reality about what is the case in the world and propositions of logic and pure mathematics, as all of us know are tautologies, they do not convey any information about the world and propositions which are true for all possible states of affairs and they give no information about the world on the other hand propositions that picture or represent a possible fact in the world are either true or false. For example, if I say that the temperature in this room is 20 degree centigrade, this is the possibility it actually asserts a fact which can be

verified which is either true or false, we compare them with reality to know whether the temperature is actually 20 degree or not are identified with the propositions of natural sciences.

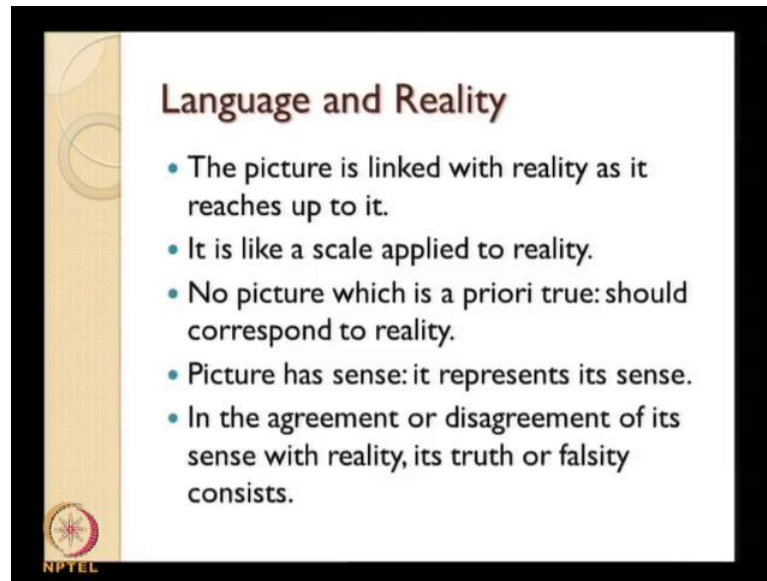
Basically all empirical natural sciences deal with such propositions, no philosophical or metaphysical propositions according to Wittgenstein, because for Wittgenstein a proposition should be necessarily either true or false and what makes us true or false is whether it stands for what is a case in that world or whether it corresponds to a fact in the world and if it does not correspond to a fact in a world, it is false if it corresponds it is true. Language, the totality of propositions is language, from the outside it looks that it is a reductionist notion of language because it says that we have already mentioned what a proposition is, a proposition is something which is either true or false by virtue of being representative of a fact in the world.

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And totality of such propositions is the world the proposition is a picture of reality for I know the state of affairs presented by it if I understand the propositions, these are all Wittgenstein own words.

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Language and Reality

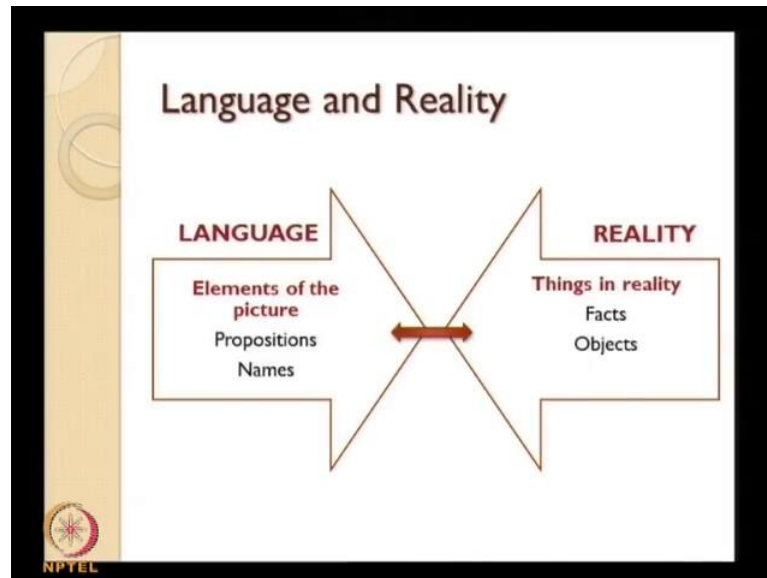
- The picture is linked with reality as it reaches up to it.
- It is like a scale applied to reality.
- No picture which is a priori true: should correspond to reality.
- Picture has sense: it represents its sense.
- In the agreement or disagreement of its sense with reality, its truth or falsity consists.

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And he says again language and reality. The picture is linked with reality, as it reaches up to it. So, there is a definite connection between language and reality, that is at the core of Wittgenstein language analysis in the Tractatus, he says that language is a picture of reality, one of the translations of Tractatus says that language is laid against reality like a ladder, like a measure, like a scale its conceived as a picture of reality and is linked with reality as it reaches up to it is like a scale applied to reality, it is a measure, it is a scale. So, reality is understood in terms of language and there is no picture which is a priori true: should correspond to reality the notion of proposition is very technical in Wittgenstein philosophy, because it says that either true or false and opposition is a picture and no picture is a priori true, if it is a priori true then it is not a proposition then it is a mathematical or logical proposition which are actually not proposition per say.

Picture has a sense it represents its sense. So, the representationality of linguist expressions or propositions are being asserted, in the agreement or disagreement of its sense with reality its truth or falsity consists.

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This figure would give you an idea about, the language reality correspondence. So, in the left hand side you have language and the right hand side you have reality in language you have elements of the picture, because language is basically conceived as a picture of reality on the right hand side in reality you have corresponding to the elements of picture you have things in reality. And in language you have propositions corresponding to the facts in the world and you have names in language, corresponding to the objects in the world. So, there is a perfect isomorphic relationship between language and reality as presented in Tractatus.

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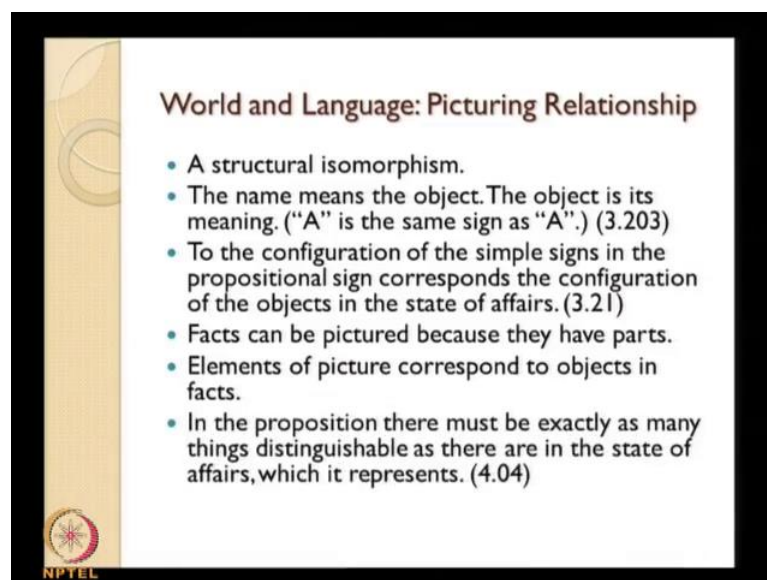
The slide, titled "Propositions", contains a bulleted list of four points. The NPTEL logo is visible in the bottom left corner.

- The propositional sign consists in the fact that its elements, the words, are combined in it in a definite way. (3.14)
- The proposition is not a mixture of words (just as the musical theme is not a mixture of tones).
- Only facts can express a sense, a class of names cannot: there should be a structure.
- In propositions thoughts can be so expressed that to the objects of the thoughts correspond the elements of the propositional sign. (3.2)

Now, let us come back and examine this important concept of proposition in Wittgenstein philosophy. The words in propositions are combined in a certain way in a definite way this definite relationship, between words gives the proposition a definite structure that structure, is the structure of the picture which is isomorphically related to the structure of what is the case in the world? The fact and here again the proposition is not a mixture of words just as the musical theme is not a mixture of tones see, there is a comparison between music here a music what happens is there are different tones used, but it is not just a mixture of tones, but there is a rhythm, there is an order, there is a structure, that is being followed similarly a proposition also follows a structure it is not just a jumbled words a group of words, but the words arranged combined in a structural manner.


Only facts can express a sense a class of names cannot, there should be a structure and again in propositions thoughts can be. So, expressed as to the objects of the thought correspond to the elements of the propositional sign. So, again this fact that you know there is a world there is a kind of isomorphic structural, relationship between world between world and language, between world language and thought is being reasserted by Wittgenstein through this propositions of Tractatus.

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World and Language: Picturing Relationship

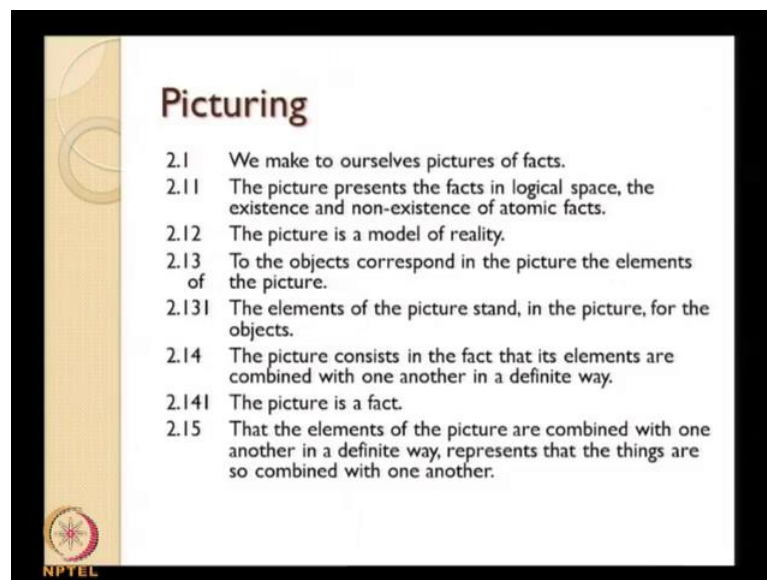
- A structural isomorphism.
- The name means the object. The object is its meaning. ("A" is the same sign as "A".) (3.203)
- To the configuration of the simple signs in the propositional sign corresponds the configuration of the objects in the state of affairs. (3.21)
- Facts can be pictured because they have parts.
- Elements of picture correspond to objects in facts.
- In the proposition there must be exactly as many things distinguishable as there are in the state of affairs, which it represents. (4.04)

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Now, again the relationship according to Wittgenstein is a picturing relationship. So, that is mere you know philosophers sort of develop, the picture theory of meaning from

Wittgenstein works it is says that there is a structural isomorphism the name means an object the object is its meaning. So, when I have word called it is stands for an object called in reality. So, the configuration of simple signs in the propositional signs corresponds to the configuration of the objects in the state of affair. So, you have a peculiar configuration of objects, which is being represented by a peculiar configuration of simple signs or names in a propositions and there is a structural identity between these 2. And facts can be pictured because they have parts they are complex entities elements of picture correspond to the objects of facts. So, there is again structural relationship in the proposition there must be exactly as many things distinguishable as there are in the state of affairs which it represents.

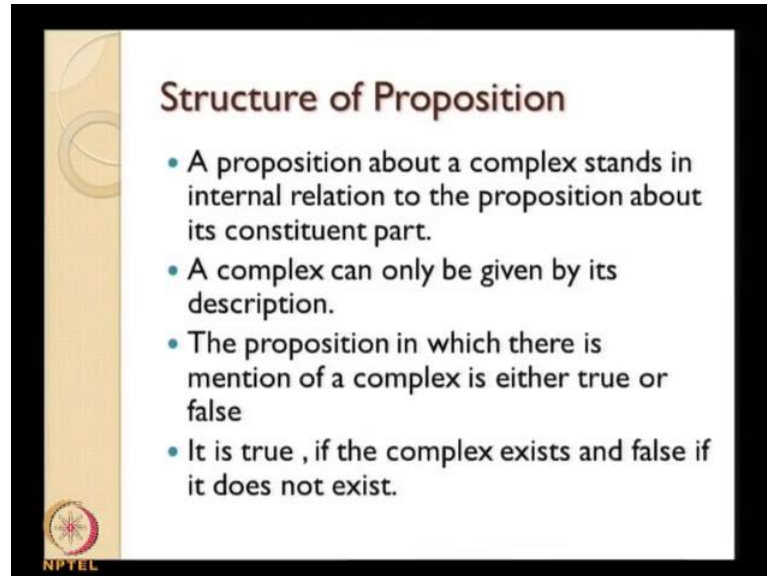
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A little more about the picturing Wittgenstein says in Tractatus 2.1, we make to ourselves pictures of facts 2.11 the picture represents the facts in logical space, the existence and non existence of atomic facts the picture is a model of reality. So, there is a language reality isomorphism asserted; then again the objects correspond in the picture the elements of the picture, the elements of the picture stand in the picture for the objects. I am just reading out all this propositions from Tractatus, which would which would assert the picturing relationship between language and reality from where the picture theory of meaning is derived. The picture consists the fact that its elements are combined with one another, in a definite way I have already explained this, the picture is a fact, that the elements of the picture are combined with one another in a definite way

represents that the things are. So, combined with one another in reality, in the world, this is what the picture theory in summary.

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The slide is titled "Structure of Proposition" and contains four bullet points. The slide has a black border and a light beige background with a vertical yellow bar on the left side. The NPTEL logo is visible in the bottom left corner of the slide.

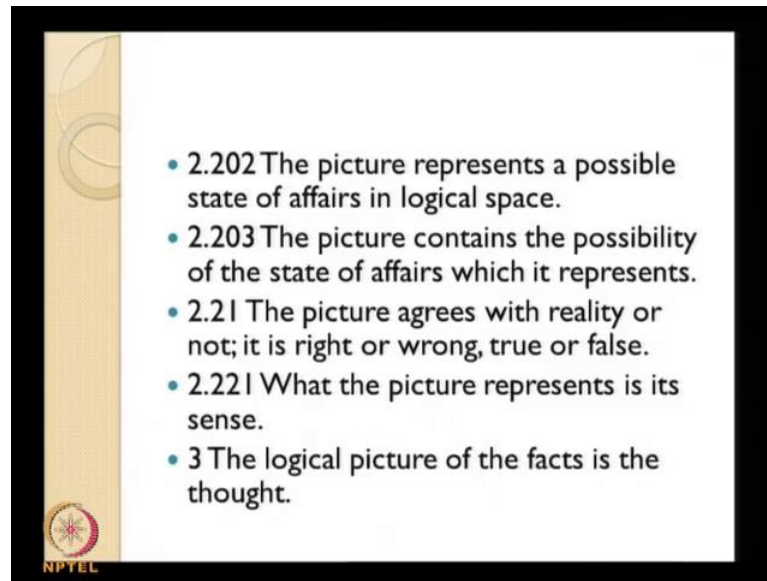
Structure of Proposition

- A proposition about a complex stands in internal relation to the proposition about its constituent part.
- A complex can only be given by its description.
- The proposition in which there is mention of a complex is either true or false
- It is true , if the complex exists and false if it does not exist.

Now, let us see the structure of propositions, a proposition about a complex stands in internal relation to the proposition about its constituent part and a complex can only be given by its description the proposition in which there is mention of a complex is either true or false. Here again we can see the first one a proposition about a complex stands internal relation to the proposition about its constituent part. Ultimately you can analyze them a proposition into atomic elementary propositions, which would stand for an atomic fact in the world. It is true if the complex exists and false if it does not exist. So, there is a kind of correspondence, between reality and language.

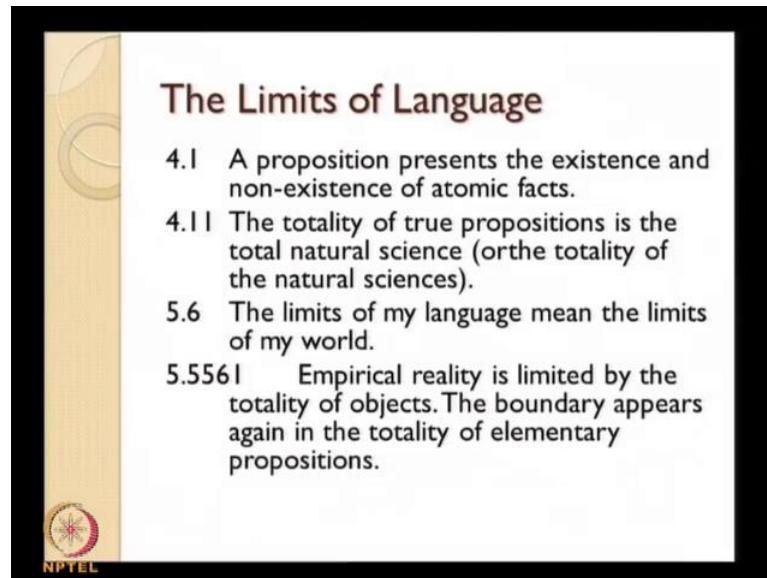
I will just read out some more propositions from the tractatus, the picture represents a possible of state of affair in logical space; the picture contains possibility of state of affair which it represents.

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It contains the possibility of a state of affair because the picture has a definite structure, which stands for the structure of reality what is the structure of reality, it corresponds to the structure of picture it means that picture by virtue of being its picturing relationship it establishes a kind of or it presents a kind of combination of objects or names in a particular combination a unique combination of names out of which the sense of the proposition emerges and corresponding to this a unique combination among words among names you have a fact where there is a unique combination among elements various elements the things in the world. So, there is a perfect a structural isomorphism the picture agrees with reality or not it is right or wrong true or false what the picture represents its sense the logical picture of the facts is the thought. So, you can see again he takes us back and forth from language to reality to thought and then again to reality again to language, so in that way ultimately proving that these three domains are logically isomorphic.

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The Limits of Language

- 4.1 A proposition presents the existence and non-existence of atomic facts.
- 4.11 The totality of true propositions is the total natural science (or the totality of the natural sciences).
- 5.6 The limits of my language mean the limits of my world.
- 5.5561 Empirical reality is limited by the totality of objects. The boundary appears again in the totality of elementary propositions.

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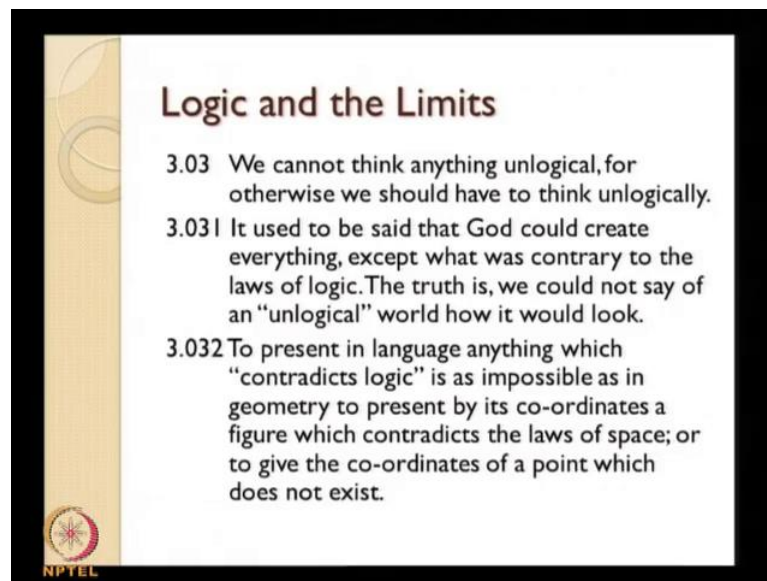
Now, limits of language a proposition presents the existence and non existence of atomic facts, here after we are entering into the next aspect of next important aspect of Wittgenstein philosophy, where he talks about limits of language, limits of the world and limits of human thinking. Once you arrive at those limits when actually now describe what is role of philosophy what philosophy can do? How these problems can be solved? And what is the ultimate objective of philosophical thinking; these issues are discussed here, after. So, he first of all talks about the limits of language, because as I mentioned in the beginning to see the limit of human thinking we have to actually draw the limits in language, because we cannot directly deal with human thinking or the world a proposition presents the existence and non existence of atomic facts.

The totality of true propositions is the total natural science or the totality of natural sciences, very interesting articulation here because the totality of true propositions are identified with the totality or opposition in natural sciences. The limits of my language means the limits of my world, that language reality correspondence is being asserted, if I can determine the limit of my language, I would simultaneously be determining limit of my world as well.

Empirical reality is limited by the totality of objects the boundary appears again in the totality of elementary propositions again going back to language empirical realities determine by the totality of objects, but boundary appears again in the totality of

elementary propositions. So, once you have all the element possible elementary propositions that is what realities constitutive of, so one more aspect which imposes limits or rather is actually the logic which imposes limits to this. So, that is the thesis which Wittgenstein is trying to advance that the role played by logic because he is talking about the logical structure, of language reality and thought. All the three aspects, all the 3 element share the same structure, which is logical it is logic which actually sets the limit.

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The slide is titled "Logic and the Limits" and contains three numbered points. The first point states that we cannot think anything unlogical. The second point discusses the idea of God creating everything except what is contrary to the laws of logic. The third point compares the impossibility of contradicting logic in language to the impossibility of contradicting the laws of space in geometry.

Logic and the Limits

3.03 We cannot think anything unlogical, for otherwise we should have to think unlogically.

3.031 It used to be said that God could create everything, except what was contrary to the laws of logic. The truth is, we could not say of an "unlogical" world how it would look.

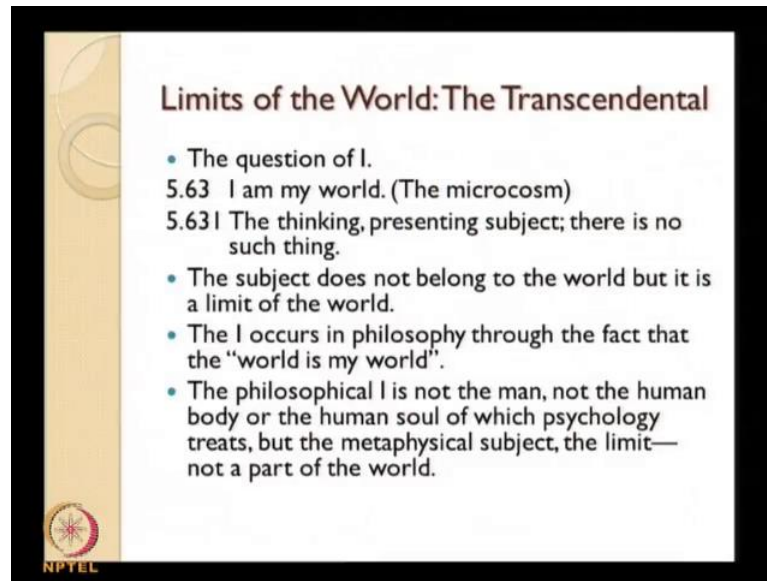
3.032 To present in language anything which "contradicts logic" is as impossible as in geometry to present by its co-ordinates a figure which contradicts the laws of space; or to give the co-ordinates of a point which does not exist.

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We cannot think anything unlogical, for otherwise we should have to think unlogically. It is used to be said that god could create everything, except what was contrary to the laws of logic the truth is we could not say of an unlogical world how it would look to present in language anything which contradicts logic is as impossible as in geometry to present by its coordinates a figure, which contradicts the laws of space or to give a coordinates the coordinates of a point which does not exist. So, the logic imposing limits to thinking and also to the world is being emphasized here.

Now, the interesting aspect of this part of a tractatus is that he gradually moves on to the limits of the world, the idea of the limits of the world to the transcendental. So, we can say that from factual, to logical and from there, to the transcendental, to the mystical.

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Limits of the World: The Transcendental

- The question of I.

5.63 I am my world. (The microcosm)

5.631 The thinking, presenting subject; there is no such thing.

- The subject does not belong to the world but it is a limit of the world.
- The I occurs in philosophy through the fact that the "world is my world".
- The philosophical I is not the man, not the human body or the human soul of which psychology treats, but the metaphysical subject, the limit—not a part of the world.

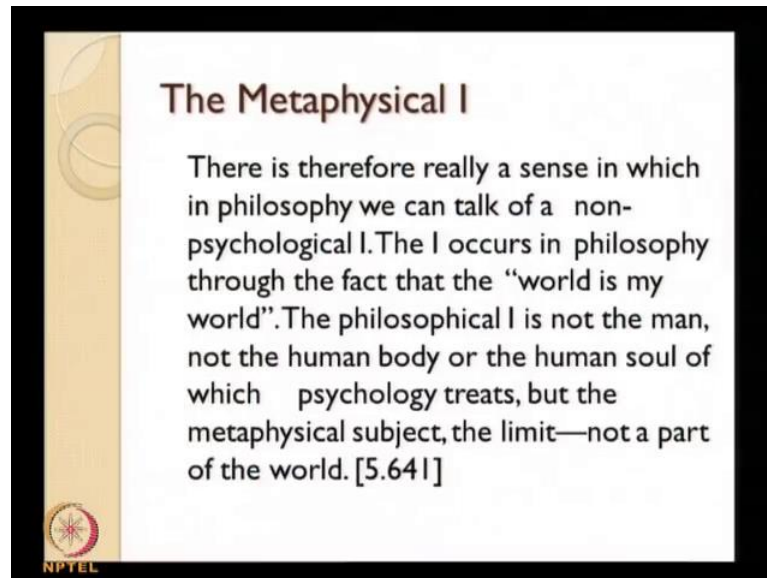
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And here he says you know there are several things, which we cannot discuss for example, ethics and there are ethical theories for example, or ethical propositions are not something which we can arrive it because a proposition needs to be the true or false it should correspond to a fact and there are no ethical facts.

Now, in this connection he raises a very important problem the question of I? Who am I or the question of self is a philosophically important concept and here he says in 5.63, I am my world the microcosm and again 5.631, the thinking presenting subject there is no such thing. So, he eliminates the possibility of philosophizing about the subject the rational psychology of Immanuel Kant, which he says that it is impossible and the subject does not belong to the world, but it is a limit of the world.


Here he introduces the subject as a transcendental entity not something which is a part of this world, but which is a limit of the world, this world limit of the world in the sense that the world itself possible or it is given to the subject and he compares it with the I and the field of the I the field of vision. So, the I is actually not part of the field, but it is the condition of the field. The, I occur in philosophy through the fact that the world is my world, what makes my world is this I it is a visual field which is the world and the I is the metaphysical subject. The philosophical I is not the man not the human body or the human soul of which psychology treats rational psychology, but the metaphysical subject the limit not a part of the world. So, it is not the part of the world.

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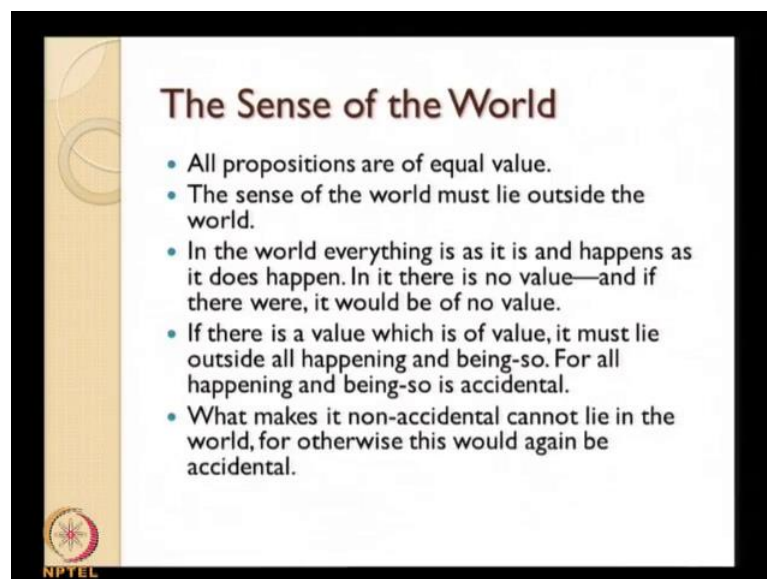
The Metaphysical I

There is therefore really a sense in which in philosophy we can talk of a non-psychological I. The I occurs in philosophy through the fact that the “world is my world”. The philosophical I is not the man, not the human body or the human soul of which psychology treats, but the metaphysical subject, the limit—not a part of the world. [5.641]

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Now, here again there is a clarification given in 5.641, about the metaphysical I quote there is therefore, really a sense in which philosophy, we can talk of an non psychological I occurs in philosophy through the fact that the world is my world the philosophical I is not the man, not the human body or the human soul, of which psychology treats, but the metaphysical subject the limit not a part of the world unquote here, comes the question of the sense of the world which is a very important philosophical question.

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The Sense of the World

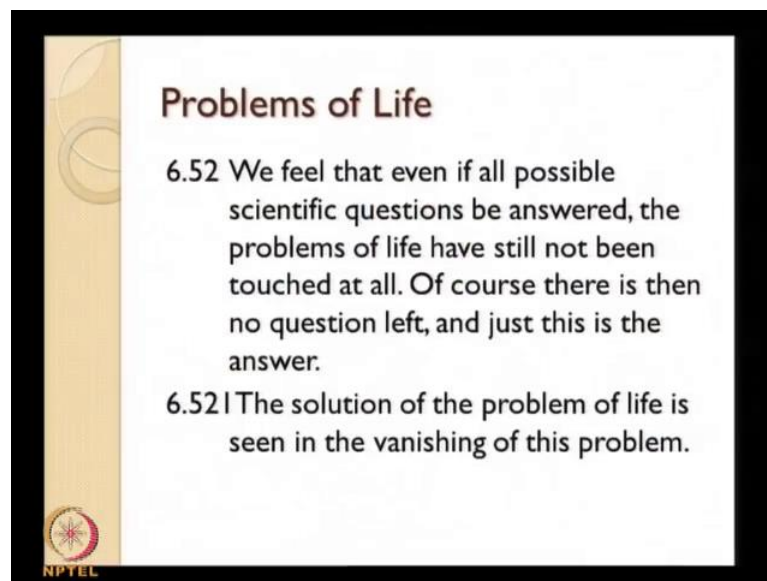
- All propositions are of equal value.
- The sense of the world must lie outside the world.
- In the world everything is as it is and happens as it does happen. In it there is no value—and if there were, it would be of no value.
- If there is a value which is of value, it must lie outside all happening and being-so. For all happening and being-so is accidental.
- What makes it non-accidental cannot lie in the world, for otherwise this would again be accidental.

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And Wittgenstein says that all propositions are of equal value you cannot say that one is more important than the other because all of them stand for atomic facts or elementary propositions or their combinations the sense of the world must lie outside the world you will not find the sense of the world within it, lies outside in the world everything is as it is and happens, as it is does happen in it there is no value and if there were it would be of no value every value comes from outside, the world as such as no value in it if there is a value which is of value, it must lie outside all happening and being. So, for all happening and being so is accidental, what makes it non accidental cannot lie in the world for otherwise this would again be accidental.

This is where he says about the sense of the world it must lie outside the world, the important the most transcendental domain which is the condition of the world which is the limit of the world which lies outside. The world or for example, I, the transcendental I for which the world is given or what makes the world my world is this I that is something which is not part of it lies outside the world.

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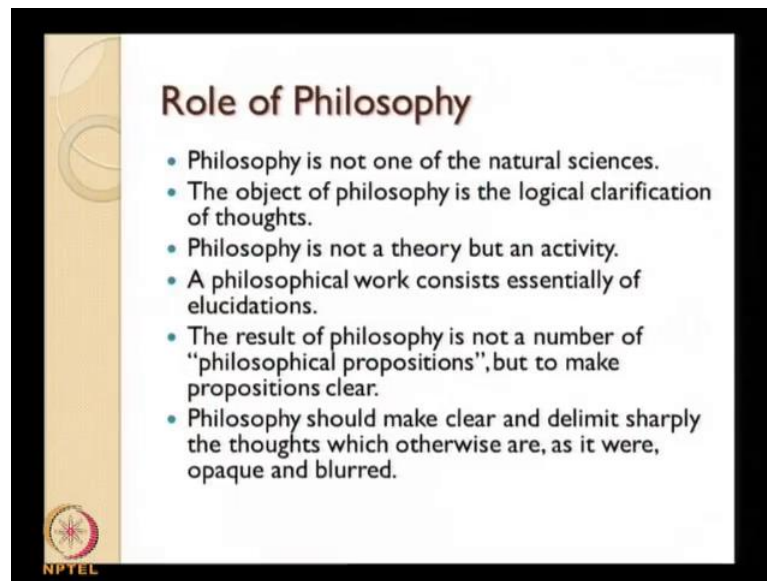


And in this context if you examine the problems of life, Wittgenstein says that we feel that even if all possible scientific questions be answered, this is what tractatus shows that the totality of all true propositions are natural sciences and they belong to the domain of the say able propositions stand for them. So, even if all possible scientific questions are

answered the problems of life have still not been touched at all. They remained untouched of course, there is then no question left and just this is the answer.

The solution of the problem of life is seen in the vanishing of this problem, the problem of life seen vanishing and here philosophy as an important role to play it is not one of the natural sciences Wittgenstein says that it is either above or below its not decides natural sciences.

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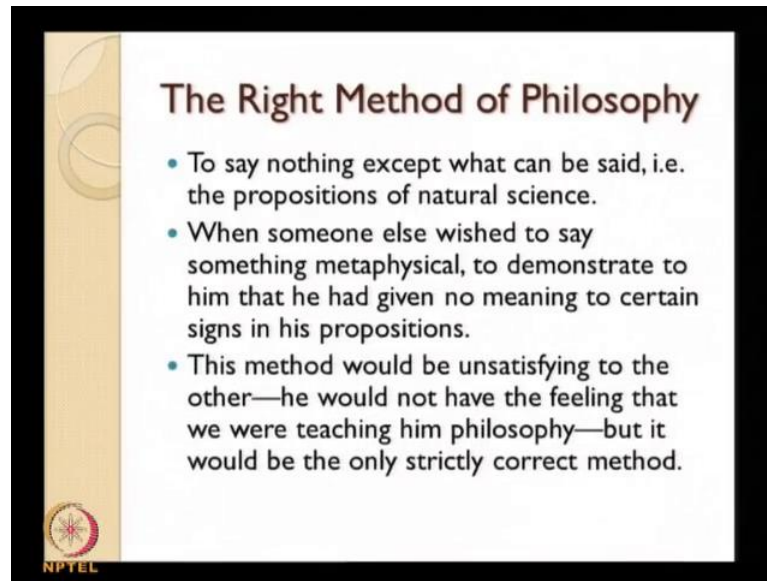


The slide is titled "Role of Philosophy" and contains a list of six bullet points. The slide has a decorative left margin with a vertical yellow bar and a circular graphic. The NPTEL logo is visible in the bottom left corner of the slide.

- Philosophy is not one of the natural sciences.
- The object of philosophy is the logical clarification of thoughts.
- Philosophy is not a theory but an activity.
- A philosophical work consists essentially of elucidations.
- The result of philosophy is not a number of "philosophical propositions", but to make propositions clear.
- Philosophy should make clear and delimit sharply the thoughts which otherwise are, as it were, opaque and blurred.

The object of philosophy is the logical clarification of thoughts, it is a critic of language philosophy is not a theory, but an activity where language is critic they analyzed and a philosophical work consists essentially of elucidations that is what Tractatus claims, Tractatus in itself is nothing but several elucidations the result of philosophy is not a number of philosophical propositions. But to make propositions clear the propositions which are apparently being waste philosophy analyses them, critique them, because they are language. So, philosophy is a critic of language where prepositions are analyzed and they are clarified the clarification of prepositions philosophy should make clear and delimit sharply the thoughts which otherwise are as it were opaque and blurred.

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The slide features a title 'The Right Method of Philosophy' in a dark red font. Below the title are three bullet points in a dark blue font. The first bullet point states: 'To say nothing except what can be said, i.e. the propositions of natural science.' The second bullet point states: 'When someone else wished to say something metaphysical, to demonstrate to him that he had given no meaning to certain signs in his propositions.' The third bullet point states: 'This method would be unsatisfying to the other—he would not have the feeling that we were teaching him philosophy—but it would be the only strictly correct method.' In the bottom left corner of the slide, there is a circular logo with a red and yellow design, and the text 'NPTEL' below it.

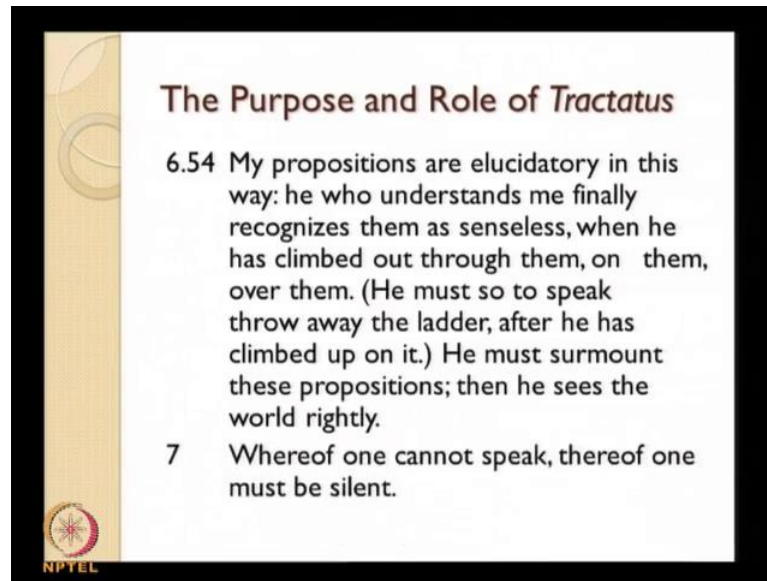
The Right Method of Philosophy

- To say nothing except what can be said, i.e. the propositions of natural science.
- When someone else wished to say something metaphysical, to demonstrate to him that he had given no meaning to certain signs in his propositions.
- This method would be unsatisfying to the other—he would not have the feeling that we were teaching him philosophy—but it would be the only strictly correct method.

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That is the right role of philosophy and the method of philosophy should be to say nothing except what can be said that is the proposition of natural science. The propositions which are either true or false do not say anything except that when someone else wish to say something metaphysical to demonstrate to him that he had given no meaning to certain signs in his propositions. So, language analysis would enable you to show that demonstrate that some of the expressions which a metaphysician uses have no meaning they are absolute senseless, the method would be unsatisfying to the other he would not have the feeling that we were teaching him philosophy because he would be expecting more than that, but it would be the only strictly correct method according to Wittgenstein.

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The purpose and role of *Tractatus* itself can be questioned here, if every philosophy is nothing but elucidation what is the role of *Tractatus*, he says 6.54, Wittgenstein says my propositions are elucidatory in this way he who understands me finally, recognizes them senseless because they do not advance any theory they do not express any propositions we are not propositions in the true sense of the term, still since they are expressing language they look like propositions and they actually function like elucidations one who understand me finally, recognize them as senseless when he has climbed out through them, on them, over them.

And Wittgenstein says here he must so to speak through away the ladder, after he as climbed up on it he must surmount those propositions, when he sees the world rightly. So, there is a very important distinction Wittgenstein makes in his *Tractatus* between saying and showing. Saying belongs to the domain of propositions they are being stated they are being articulated, they have a structure, there is a correspondence, with reality, but there are certain things which cannot be said but can be shown. See the representationality itself is not something can be said it is to be seen and there are very important aspects of life and reality, which we cannot say anything, but we sort of know something about it or experience it and on such occasions the sense of the world is revealed to a person on such occasions the right attitude should be as Wittgenstein concludes his *Tractatus* proposition number 7, whereof one cannot speak, thereof one must be silent.

We will wind up our discussion on this very important thinker, very important philosopher Wittgenstein his early philosophy. The next lecture would be on his later philosophy which is elucidated through the works many works including notably philosophical investigations culture and value and many other things.

Thank you very much for the patience listening.