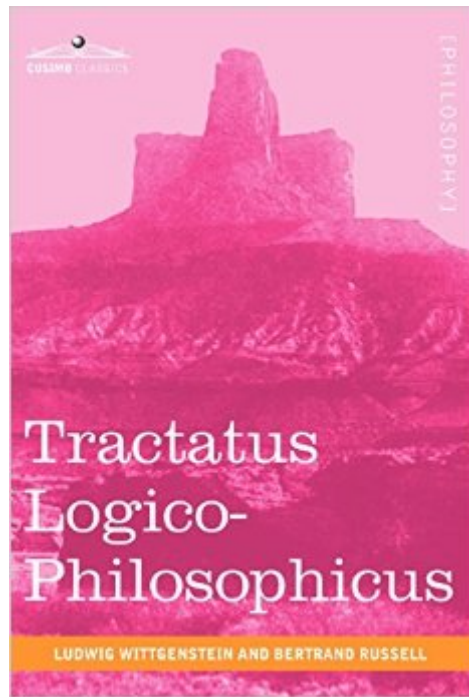


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Tractatus Logico-Philosophicus



Synopsis

Austrian philosopher LUDWIG WITTGENSTEIN (1889-1951) was hugely influential on 20th-century philosophy, and here, he constructs a series of carefully and precisely numbered propositions on the relationship between language, logic, and reality, using a numbering system to show nested relationships between the propositions. Considered one of the major recent works of philosophy—a reputation enhanced, undoubtedly, by Bertrand Russell's glowing introduction—this edition is a reproduction of the translation by C.K. Ogden, first published in 1922, for which Wittgenstein himself assisted in the preparation of the English-language manuscript. Students of philosophy and those fascinated by the history of ideas will want a copy of this essential volume.

Book Information

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Customer Reviews

In *Tractatus Logico-Philosophicus*, Wittgenstein deals with the problems of philosophy and shows that the method of formulating these problems rests on the misunderstanding of the logic of our language. Hence, the author demonstrates that the solution to most philosophic problems becomes a critical method of linguistic analysis. *Tractatus* begins with ontology and the state of affairs of the world is described. From there the book deals largely with the question of how language works and how it can describe the world accurately. Many forms of language (e.g. names and propositions) reflect different objective parts of reality (e.g. objects and facts). Logic is then discussed as it pertains to tautologies, contradictions and propositions. From this claim stems the conclusion that the laws of science are not logical laws, but a means that we use to

express realityâ€”hence, science does not in fact explain our world but merely describes it. Although the author embraces logic, he ironically ventures into the mystical on many occasions. Some of such highlights of Tractatus Logico-Philosophicus include the proposal that most philosophical propositions are senseless (4.003), the relativity of â€œfreeâ€• will and the lack of inner necessity of causality (5.1362), and the inability to recognize either the truth or falsehood from non-logical propositions. Wittgenstein brilliantly elaborates on widely accepted, yet wholly non-certain, everyday happenings (6.363II to 6.372) and clarifies that all ethics is transcendental (6.42I). In effect, the author posits that morality is in fact objective because subjective morality stems from happenstance, and is therefore meaningless. All potential readers should be acutely aware that this book is a very, very tough read.

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