

ESSENCE OF WITTGENSTEIN'S PHILOSOPHY

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ABSTRACT

Wittgenstein's early and later philosophy was a brilliant product that is unique in itself. Wittgenstein's life and his philosophical journey are peculiar because his philosophical reflections on the same issues are considered to be two different types of philosophy. Indeed, Wittgenstein's philosophy thought differently about the common problems in both periods. This research article tries to explore some of the main features of Wittgenstein's philosophical contemplation; they are present throughout his philosophies.

KEY-WORDS: *Wittgenstein's Philosophy, Essence.*

INTRODUCTION

The relationship between the Tractatus and the Investigations is controversial. Some thinkers believe that the Tractatus and the Investigations to be complementary, others - contradictory. Debates about the relationship between the Tractatus and the Investigation of early and later Wittgenstein require a careful examination of the philosophical nature of both periods. There are serious contradictions between the philosophical assertions of Wittgenstein's early and later philosophical thoughts. Because of this inequality between similar problems and content, Wittgenstein's philosophy is divided into two parts. These differences are so strong that it is difficult to establish the continuity of the philosophy of both periods. Even then, it is possible to recognize the essence of philosophical thought between the two periods of Wittgenstein's philosophy. In this context, it will be necessary to **distinguish** the essence of the two periods of Wittgenstein's philosophy with common features and conclusions.

THE ESSENCE

There are some fundamental characteristics in Wittgenstein's philosophical contemplation that are present throughout his philosophical journey. These characteristics can be distinguished in the philosophical reflections of the two periods. Without understanding these qualities, it is difficult to understand Wittgenstein's philosophy. In this general form of philosophical contemplation, the essence of Wittgenstein's ideas can be recognized. Wittgenstein's whole philosophy is a process of solving some basic problems. Careful observation of both periods shows us that Wittgenstein's main aim from the start was to limit thought.¹ one assumption can be to imagine that Wittgenstein wanted to know that philosophical theories and questions were unrelated to our everyday lives and without them our lives would continue easily without a dilemma, but in a philosophical state of mind, many difficulties arise and the solution cannot be satisfied, Because our thoughts are beyond the limit of thinkable.

This means that we must draw a line between meaningful thinking and meaningless thinking. Defining the boundaries and structures of thought was the main goal of the philosophical reflections of both Wittgenstein periods. By setting the limits of thought, he wanted to show that anything outside the limits of thought was meaningless. This also means that Wittgenstein wants to emphasize the difference between meaningful and unimportant. In this regard, the main purpose of Wittgenstein's philosophy is to present criteria for determining the meaning and meaninglessness. Philosophical theories and questions, if within the bounds of thought should be solved with modest effort. In this context Wittgenstein has two fundamental goals, firstly to determine the nature of philosophical theories if they are within the limits of thought and secondly to present methods of solving philosophical problems. These problems are also directly related to the nature and task of philosophy, for which Wittgenstein wants to criticize the traditional view of philosophy. To this end, Wittgenstein wanted to limit thinking.

The determining field of philosophy is the main problem of Wittgenstein's philosophy. The task of philosophy and its nature has been discussed in both of Wittgenstein's philosophies. Determination of the task and nature of this philosophy based on the language or philosophical concepts determined by Wittgenstein before being written the Tractatus, there is impossible to say anything. According to Fann, Wittgenstein had very precise ideas about philosophy before writing the Tractatus but he was not based on rationality before the Tractatus.² that is, Wittgenstein's conception of philosophy was based on the structure and boundaries of thought because he wanted to research a field of philosophy based on the linguistic method.

This criterion is based on language because the limits of thought can be determined by language. This implies that the determination of the boundaries of thought is possible through the method of determining the extent of language. Wittgenstein attempted to determine the extent of language in the Tractatus and investigations. With the

boundaries of language, Wittgenstein wants to reveal the difference between signifier and meaningless. The question of defining the boundaries of thought is Wittgenstein's main problem because many philosophical questions and theories invade the boundaries of thought.

With the onslaught of thought, the nature of philosophical questions is beyond the bounds of thought, and common methods of solving them fail in their solution. Therefore, from the boundaries of thought, it is seen that doctrines and philosophical questions violate the boundaries of thought; which means it must be revealed that their origin is the invasion of the boundaries of thought. This method can solve philosophical questions. The limits of thought and linguistic methods are at the core of Wittgenstein's philosophy.

The Wittgensteinian criterion of the limits of thought is based on the structure and function of language because without language there are no other means of creating a vision of reality. The truth about the universe and reality can be symbolized by language and is a significant means of creating visions of reality. The limits of thought can be determined by the boundaries of language and for this purpose, the structure and function of language have been investigated in both periods of philosophy. This means that language and the study of its functions and structures are characteristic of both periods. The concept of language and the function of language differ in each period, but the essence of the study is the same.

The task and nature of philosophy differed from the traditional philosophical views of the two periods. According to Wittgenstein, the philosophical task involves the clarification of thought; does not present a theory of the universe.³ the purpose of presenting philosophical concepts in both periods is to show that philosophical doctrines are beyond the bounds of thought and this is why philosophical problems arise only when the boundaries of thought are attached by philosophers. In the Tractatus, philosophical problems arise when philosophical propositions are considered natural science propositions.⁴ in his investigations; he consistently writes that philosophical problems arise as labyrinths that arise when the use of language is neglected.⁵

Both periods of Wittgenstein's philosophy are closely related to his new way of thinking about philosophy. Contrary to the traditional view, Wittgenstein believed that philosophy did not present the truth about reality. Philosophy and its task are concerned with clarifying our thoughts and visions of reality. This is why he argues that philosophy is an activity.⁶ With this central statement, both periods of Wittgenstein's philosophy seek to draw a line between meaning and nonsense. The method is linguistic because language is a means of presenting our thoughts and from the language; it is possible to draw a clear line between sense and nonsense.

CONCLUSION

From the two periods, some basic conclusions regarding Wittgenstein's philosophy can be drawn. This conclusion exemplifies his expertise as the philosophical institution of Wittgenstein. The two periods of Wittgenstein contain sufficient distinctions, yet the essential premise of the two periods is the same concept. The method is different in both periods, but the method's motivational purpose is the same. This broad conclusion of Wittgenstein's philosophy encapsulates the substance of the two periods' philosophy.

First, according to Wittgenstein's philosophy, no doctrines or theories may be presented in the field of philosophy. The explanation of reality and the cosmos is inextricably linked to theories and ideology. The philosophical undertaking entails elucidating our understanding of reality. Philosophy is only concerned with meaning and sense in relation to one's perception of reality. Second, the majority of philosophical issues are caused by a misunderstanding of linguistic logic rather than a misunderstanding of reality.

A philosophical difficulty arises as a result of a misunderstanding of language or an overabundance of contemplation. The method of problem-solving merely demonstrates the failure to comprehend the logic of language. A philosophical problem is a language delusion that can only be solved by overcoming this illusion. Third, establishing the limit of language can help distinguish between what is thinkable and what is unimaginable. Thinkable refers to what can be expressed clearly through words. It is possible to get clarity regarding our understanding of reality, and this is one of the fundamental goals of philosophical work.

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