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Edited by

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WITTGENSTEIN'S
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WHAT IS THE TRACTATUS ABOUT?

The question again points to a tempting kind of double-think. It is tempting to hold that there is no such statement as the statement that all is meaningless. But nothing of that sort is possible. If it is possible to say anything, there is no such statement as the statement that all is meaningful. In that case, one might as well say that no one understands anything. Because everything is meaningless, and so to mean anything is to mean nothing. And because nothing of that sort is possible, there is no such statement as the statement that all is meaningful.

This suggests an important corollary regarding the notion of nonsense. In the first place, nonsense is not meaningful. In the second place, nonsense is not meaningless. Hence for the idea that it is characteristic of philosophy to lapse into nonsense. But if we meet with a difficulty in the first case, nonsense must hold, but less conclusively, if any other-directed assertion could not hold.

We have been considering difficulties that face variants of the second general way of moving past the realization that the system fails by its own lights to state what is the case, namely by dividing that realization to amount to the crucial step in the way of meeting that realization. Those difficulties might lead us to reconsider the book itself, though not as involving any specific kind of error. We may be led by the system right at least such an occurence. The second of these is the last to meet such-and-such specific standard of meaningfulness counts as the system right at least such an occurrence. The second of these is the last to meet such-and-such specific standard of meaningfulness counts as the system right at least such an occurrence. The second of these is the last to meet such-and-such specific standard of meaningfulness counts as the system right at least such an occurrence. The second of these is the last to meet such-and-such specific standard of meaningfulness counts as the system right at least such an occurrence. The second of these is the last to meet such-and-such specific standard of meaningfulness counts as the system right at least such an occurrence. The second of these is the last to meet such-and-such specific standard of meaningfulness counts as the system right at least such an occurrence. The second of these is the last to meet such-and-such specific standard of meaningfulness counts as the system right at least such an occurrence. The second of these is the last to meet such-and-such specific standard of meaningfulness counts as the system right at least such an occurrence.
WHAT IS THE FACTS ABOUT?

Peter A. Sullivan
What is the Tractatus About?

Peter A. Sullivan

The book is about how we can overcome the problem of our normative sense of the world, by reaching a point where we can experience the world as it is. The key to this is to recognize that the world is not a collection of concepts, but is a reality that we can experience. The idea is that by recognizing the world as it is, we can overcome the problem of our normative sense of the world.

In the first part of the book, the author introduces the concept of the world as it is. He explains that the world is not a collection of concepts, but is a reality that we can experience. He states that by recognizing the world as it is, we can overcome the problem of our normative sense of the world.

In the second part of the book, the author discusses the implications of this recognition. He explains that by recognizing the world as it is, we can experience the world in a way that is not constrained by our normative sense of the world.

The book concludes with the author's hope that by recognizing the world as it is, we can experience the world in a way that is truly free from our normative sense of the world.
WHAT IS THE TRACTATUS ABOUT?

Notes

1. The Tractatus is organized into a series of propositions, each of which contains a concise statement of a philosophical or ontological idea. The propositions are numbered sequentially, and each one builds upon the previous ones. The final propositions discuss the nature of logical propositions and their relationship to reality.

2. The Tractatus is written in a highly abstract and technical style, using a series of symbols and logical notations to represent complex ideas. This style makes it difficult for non-specialists to understand the full implications of the text.

3. The Tractatus is considered one of the most important works in the history of philosophy, and has had a significant influence on many later philosophers, including Ludwig Wittgenstein.

References
