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**Wittgenstein, Miracle of Being, Wonder and
Encounter with Language**

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Abstract

Probably the first thing that every scholar in Philosophy learns about Wittgenstein is the fact that he developed two approaches regarding language in during his life and philosophical thinking, and accordingly nobody hesitates to call him a philosopher of language (in the sense of being as a philosopher whose main concern is the analysis and exposition of language). But the fundamental necessity that made Wittgenstein to do inquiry about language has not been considered yet. The aim in present paper is to deal with this neglected issue in Wittgenstein`s though and the writes attempt to clarify that the ground of Wittgenstein`s questioning about language and also the origin of his special way of thinking is the fundamental experience of wonder on being and seeing the beings as miracles. Wittgenstein encounters the borders of language and experiences the linguistic character of human being (or his being-in-the-language) so that he can say: The existence of language is the language of existence. Our main sources for explanation of this experience will be “*Notebooks*”, “*Tractatus*” and “*A Lecture on Ethics*”.

Keywords: Wittgenstein, World, Language, Miracle, Wonder.

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Problem Statement

What makes the real companionship difficult with a thinker, is the problem of reaching to the origin and beginning of his/her thoughts. Where can we find the beginning of Wittgenstein's thought? in Vienna, in Britain, in Frege, in Russell, in *Tractatus Logico-Philosophicus*, in *Philosophical Investigations*, in Logic, in Mathematics, in early Wittgenstein, in later Wittgenstein? We believe that the encounter with the limit or boundaries of language and wonder on being, is the beginning of Wittgenstein as a philosopher. Our main purpose is give a description and to analysis the “the basis by which Wittgenstein questioned language” in term of an ontological experience. To make this experience clear first of all we consider some selected passages of *Tractatus* which clearly display the relation between world and language. The *Tractatus* itself is the outcome of notes written between 1914 and 1917. Therefore, for the purpose of explaining Wittgenstein's ontological experience, we investigate the course of his thoughts in *Notebooks*. His logical questions change completely in 1916 when we read: “My work has extended from the foundations of logic to the nature of the world.” If we are to take precedence over Wittgenstein's thinking, the point of distinction is precisely here. This paper is carried on, to describe the phrase *sub specie aeternitatis* which literally means “under the aspect of eternity” in *Notebooks* and *Tractatus*.

For a better understanding of Wittgenstein's conception of wonder of being and encountering with language, we must refer to “*A Lecture on Ethics*”. Wonder of beings and world's being is here considered as a foundation for ethics. But Wittgenstein explains why the saying of the wonder of being and also other similar experiences like absolute safety is nonsense. These absolute experiences are unsayable because they are out of the ordinary “language games”. Thus getting out of language games is one of the conditions of fundamental experiencing of wonder of world's being. Wittgenstein then adds: “Now I am tempted to say that the right expression in language for the miracle of the existence of the world, though it is not any proposition in language, is the existence of language itself.” The similarity between this statement and an assertion by Martin Heidegger is stunning: the being of language: the language of being.

Method

The method taken in this article is a descriptive- analytic as a basic research.

Findings and Results

In Wittgenstein's thought the clearest possible way of dealing with the linguistic thinker's experience and confrontation. Humans are linguistic beings encircled by the cage of language games, but there is a desire in human nature to run against the borders of meaningful language, in an experience that establishes the foundation of beauty, art, ethics and religion in the absolute sense. In this event by encountering with language, we also encounter with wonderful being of the world: encountering with the language, encountering with the world. The linguistic thoughts of Wittgenstein are so rooted in an ontological experience. In other words, the origin of Wittgenstein's questioning about language is his encountering with the world as a miracle.

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