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Editorial

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Published a hundred years ago, the *Tractatus Logico-Philosophicus* represents the expression of what has been called in the philosophical culture a “linguistic turn”. It is a work that, written in judicious aphorisms, was able to awaken a critical view even in the most orthodox figures of Philosophy and sciences in general. In an attempt to establish the principles of Symbolism and the required relations so that something can be said with a meaning, the *Tractatus* pursues, at least in a first moment, the conditions that should be satisfied by a logically perfect language. However, several dissents unfold from the previous statement, many of which derive from the change occurred in the thought of the author, which are supported by his posthumous writings.

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The fact is that in Philosophy, *dissenting* is part of its essential activity; it is its substratum. Therefore, the thought of Wittgenstein is fruitful to the extent it intends to show that although Philosophy is not one of the Sciences of Nature, it is responsible for the logical elucidation of thoughts or, as the author writes, “in philosophy the question, ‘What do we actually use this word or this proposition for?’ repeatedly leads to valuable insights” (*Tractatus*, 6.211). The compass of such incursions becomes even more significant when he proposes that “the limits of my language mean the limits of my world” (*Tractatus*, 5.6) and that “the world and life are one” (*Tractatus*, 5.621), thus indicating that the statement found in the *Prologue* should lead its readers to a philosophical uneasiness: “Perhaps this book will be understood only by someone who has himself already had the thoughts that are expressed in it – or at least similar thoughts”.

In this sense, the *Tractatus* fulfills its function insofar as it dissolves the problems of Philosophy and shows “que a posição de onde se interroga estes problemas repousa numa má compreensão da lógica da nossa linguagem” (*Prologue*). Moreover, as he will subsequently review, the book draws the boundary line of thought, that is, of the expression of thought, as “a proposition is a picture of reality. A proposition is a model of reality as we imagine it” (*Tractatus*, 4.01). However, the same work that states that the “logic pervades the world” (*Tractatus*, 5.61) is the one that, in its final part, warns that “the world of the happy man is a different one from that of the unhappy man” (*Tractatus*, 6.43) and that “to view the world *sub specie aeterni* is to view it as a whole – a limited whole” (*Tractatus*, 6.45). Therefore, it seems that the work is much more an open, productive field than the traditional neopositivist image of icy peaks of logic. Thus, the *Tractatus* seems to rehabilitate once again the confession of Wittgenstein to his editor that the most important part of the work is the one which had not been written.

Celebrating the centenary of the publication of the *Tractatus Logico-Philosophicus*, this issue of the Journal of Philosophy Aurora introduces the present report, organized by Professors Luigi Perissinotto (Ca' Foscari University of Venice, Italy) and Léo Peruzzo Júnior (Pontifical Catholic University of Paraná, Brazil), which is dedicated to the various themes that make up the work and to the readings (logical, anti-metaphysical, ethical, aesthetic, mystical, etc.) that emerge from it. Therefore, the

articles published here are reflections whose genesis resumes the importance of the work of Wittgenstein in the context of contemporary philosophy.

Published in its entirety in English, this issue also introduces four articles in its continuous flow and a review, fulfilling its role of disseminating philosophical knowledge and advancing on the boundaries of the internationalization of research.

To the readers, we hope that, especially in the celebration of the centenary of the publication of the *Tractatus Logico-Philosophicus*, new ideas and reflections may promote the philosophical debate and the maturation of intellectual production.

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