

*Internet Archive BookReader Language, thought, and reality; selected writings.*

Wittgenstein was born at 8: There were four girls: Hermine, Margaret Gretl, Helene, and a fourth daughter Dora who died as a baby; and five boys: At the age of four, writes Alexander Waugh, Hans could identify the Doppler effect in a passing siren as a quarter-tone drop in pitch, and at five started crying "Wrong! But he died in mysterious circumstances in May, when he ran away to America and disappeared from a boat in Chesapeake Bay, most likely having committed suicide. He had left several suicide notes, one to his parents that said he was grieving over the death of a friend, and another that referred to his "perverted disposition". It was reported at the time that he had sought advice from the Scientific-Humanitarian Committee, an organization that was campaigning against Paragraph of the German Criminal Code, which prohibited homosexual sex. His father forbade the family from ever mentioning his name again. Instead of which I have remained stuck on earth. Realschule in Linz[ edit ] Realschule in Linz[ edit ] The Realschule in Linz Wittgenstein was taught by private tutors at home until he was fourteen years old. Subsequently, for three years, he attended a school. Waugh writes that it was too late for Wittgenstein to pass his exams for the more academic Gymnasium in Wiener Neustadt; having had no formal schooling, he failed his entrance exam and only barely managed after extra tutoring to pass the exam for the more technically oriented k. Realschule in Linz, a small state school with pupils. Josef Strigl, a teacher at the local gymnasium, the family giving him the nickname Luki. In his leaving certificate, he received a top mark 5 in religious studies; a 2 for conduct and English, 3 for French, geography, history, mathematics and physics, and 4 for German, chemistry, geometry and freehand drawing. He wrote in He wrote in his diaries about having made a major confession to his oldest sister, Hermine, while he was at the Realschule; Monk speculates that it may have been about his loss of faith. Now that is all I want: Yes, but only if a light shines on it from above. I am inclined to think that he was more deeply religious than are many people who correctly regard themselves as religious believers. Weininger " , who was also Jewish, argued that the concepts male and female exist only as Platonic forms, and that Jews tend to embody the platonic femininity. Whereas men are basically rational, women operate only at the level of their emotions and sexual organs. Jews, Weininger argued, are similar, saturated with femininity, with no sense of right and wrong, and no soul. Weininger argues that man must choose between his masculine and feminine sides, consciousness and unconsciousness, Platonic love and sexuality. Love and sexual desire stand in contradiction, and love between a woman and a man is therefore doomed to misery or immorality. The only life worth living is the spiritual one"to live as a woman or a Jew means one has no right to live at all; the choice is genius or death. Weininger committed suicide, shooting himself in, shortly after publishing the book. Moore; Dear Moore, Thanks for your letter. It is true that he is fantastic but he is great and fantastic. It is his enormous mistake which is great. For example, while berating himself for being a "reproductive" as opposed to "productive" thinker, he attributed this to his own Jewish sense of identity, writing: Even the greatest Jewish thinker is no more than talented. He attended for three semesters, and was awarded a diploma Abgangszeugnis on 5 May During his time at the Institute, Wittgenstein developed an interest in aeronautics. He conducted research into the behavior of kites in the upper atmosphere, experimenting at a meteorological observation site near Glossop. Propellers of the time were typically wood, whereas modern blades are made from pressed steel laminates as separate halves, which are then welded together. This gives the blade a hollow interior, and therefore creates an ideal pathway for the air and gas. Frege was a small, neat man with a pointed beard who bounced around the room as he talked. I had several discussions with him after that. Frege would never talk about anything but logic and mathematics, if I started on some other subject, he would say something polite and then plunge back into logic and mathematics. Ogden, when, according to Russell, "an unknown German appeared, speaking very little English but refusing to speak German. The lectures were poorly attended and Russell often found himself lecturing only to C. Neville, and H. Russell grew irritated; he wrote to his lover Lady Ottoline Morrell: He wrote in November that he had at first thought Wittgenstein might be a crank, but soon decided he was a genius: He maintained, for example, at one time that all

existential propositions are meaningless. This was in a lecture room, and I invited him to consider the proposition: He is the young man one hopes for. I saw that he was right, and I saw that I could not hope ever again to do fundamental work in philosophy. Accounts vary as to what happened next, but Wittgenstein apparently started waving a hot poker, demanding that Popper give him an example of a moral rule. Popper offered one—"Not to threaten visiting speakers with pokers"—at which point Russell told Wittgenstein he had misunderstood and Wittgenstein left. It was the only time the philosophers, three of the most eminent in the world, were ever in the same room together. Moore had joined as students, but Wittgenstein did not enjoy it and attended infrequently. He also had trouble tolerating the discussions in the Moral Sciences Club. His mental anguish seemed to stem from two sources: Wittgenstein made numerous remarks to Russell about logic driving him mad.

**Chapter 2 : Language and Semiotic Studies**

*LANGUAGE, MIND, AND REALITY\* BENJAMIN LEE WHORF FOREWORD, by JOHN B. CARROLL: 1 "Science, the quest for truth, is a sort of divine madness like love." A better statement of the spirit with which.*

I will deal here strictly with the principle itself as set forth in the dedicated essays, drawing as clearly as possible the implications of the principle especially inferring "and extrapolating where necessary" the interrelations of language, thought, behavior, science, world view, and reality and paralleling certain of its aspects to ideas to be found in similar writings. The way in which reality is understood is a world view or *Weltanschauung*, and is not more than a description, a "picture of the universe" These world views including, e. The view may give rise to "an explicit scientific world view" which it does not cause but simply colors Science, utilizing the specialized view, co-develops with culture, which acts through language in its "provisional analysis of reality" that results in the world view in the first place Thus, we see that culture, language and world view develop simultaneously, and science may also develop along with culture. It is most important, however, to realize that without language there would be no community at all, and hence no culture or world view or science. The world view held by a speech community is an "agreement" to which members of the community are "parties" The members, then, of the paradigm or model of the universe or world organize nature into concepts and attach importance to certain aspects of their environment according to the value system of their culture. This idea and the linguistic or cultural relativity theory as a whole has been developed to a great extent by Carlos Castaneda. He says that we are "members" of a description of a world, following Whorf exactly Castaneda, According to both, world view is upheld and reinforced by language for Castaneda, also by reason almost needless to say. Although the view is only a description of reality and no more, it is taken as fact, as final, as real. Since the "real reality" or the "real" world underlying our description is beyond anything we know, Castaneda refers to the world view as the "world" it is a way we have learned to organize experience in order to make it intelligible CC, Man must have a language to comprehend or understand the chaotic perceptions he continuously receives in his experience of reality. Language provides "a specific system" a set of linguistic patterns for the organization of experience "into a consistent and readily communicable universe of ideas Whorf, ; cp. Differing languages, again, will produce different experiences It follows that each separate culture has a different world view, lives in a different "world," has "a separate reality" cf. We are also reminded of the work of Dr. Lilly, for whom the world or world view is a model paradigm in which we live qua reality. It is real to us even though it is only a facsimile or representation of reality Lilly. Language "habits" are linguistic patterns which we extend the use of by habit. For example that "the three-tense system of SAE [Standard Average European] verbs colors all our thinking about time" is an extension of the pattern onto thought. In this way, and simply because thought must be formulated into words in order to be communicated to others or even to be "thought about" further is in the individual, language structures thought to a large extent. It does so in such a way that thought is made to reinforce the world view belonging to the language-culture-community in which one has membership. As we have seen, language also influences behavior in that we behave in accord with our world view e. Behavior habits can also be extensions of language habits beginning, for example, with gestures and body language. Thought is bound to language structurally: That this is so is devastating to the idea of free thought; for language, though theoretically infinite generatively, must follow certain finite patterns. We see in Vedantic philosophy, yoga, and Zen Buddhism that stopping thought is essential to freedom of consciousness. This applies especially to highly structured thought, obviously, such as logic and scientific thought. Logical and scientific thinking about nature forces us to "break up the flux of experience" into static objects we can symbolize with names, images, etc. Such thinking is no more than a "specialization" of ordinary language use, for we must and do refer to objects daily in communication and activity consciously or not. Language influences not only thought but also perception itself. We perceive in such a way that our world view is reinforced: Perhaps we "project the linguistic patterns. The mind is reorganized, the brain is actually altered, and our perceptions change in order to support the beliefs or idea for which we seek phenomenal evidence

Pearce. If we believe the sky is red, the sky will be red for us; belief alters experience Lilly. This process occurs naturally. We perceive according to the world view that we must for psychological reasons believe in. The "thought world" in which we live is "linguistically determined" Even more, it is totally removed from reality "being, again, only a description. Cassirer calls this the "ideational world" or a "spiritual reality" Cassirer , 9. It is made up of and by such intellectual or ideational forms as language, thought, knowledge, art, and myth, each of which constitutes "a particular way of seeing" "a world view" The problem is, again, that we live mainly or wholly in this ideal world, this description or model, and not in the real world at all. As Humboldt states, "there is no escape" from "the magical circle" drawn around us by our language "save by stepping out of it into another" quoted in Cassirer The same goes for world views. In Castaneda, one world view can be exchanged for another, but it is difficult to slip "in between" the descriptions in order to experience reality directly. Yet don Juan offers solution: To open the "bubble" would be to suspend the description, to escape the ideational world by suspending the mind itself; cf. Vishnudevananda and experience reality without conceptual baggage Castaneda, esp. Thus, freedom of spirit, freedom from thought, world or world view , habit linguistic and behavioral , language itself, and from culture, is temporarily achieved. Whorf does not go so far as this. This would aid tremendously in brings about a brotherhood of man. At least, it would be a catalyst for "mental growth," in terms of which we must envision the future, if at all Yale University Press, Further Conversations with Don Juan. The Lessons of Don Juan. The Teachings of Don Juan: A Yaqui Way of Knowledge. Programming and Metaprogramming in the Human Biocomputer. The Complete Illustrated Book of Yoga. Language, Thought, and Reality New York: You did that splendidly.

**Chapter 3 : Language, Mind, and Reality | The Matheson Trust**

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Benjamin had two younger brothers, John and Richard, who both went on to become notable artists. John became an internationally renowned painter and illustrator; Richard was an actor in films such as *Yankee Doodle Dandy* and later an Emmy-nominated television director of such shows as *The Beverly Hillbillies*. He read William H. At the age of 17 he began to keep a copious diary in which he recorded his thoughts and dreams. He was particularly good at the job and was highly commended by his employers. His job required him to travel to production facilities throughout New England to be inspected. One anecdote describes him arriving at a chemical plant in which he was denied access by the director because he would not allow anyone to see the production procedure which was a trade secret. Having been told what the plant produced, Whorf wrote a chemical formula on a piece of paper, saying to the director: The surprised director asked Whorf how he knew about the secret procedure, and he simply answered: Another famous anecdote from his job was used by Whorf to argue that language use affects habitual behavior. Whorf argued that by habitually speaking of the vapor-filled drums as empty and by extension as inert, the workers were oblivious to the risk posed by smoking near the "empty drums". As a young man he produced a manuscript titled "Why I have discarded evolution", causing some scholars to describe him as a devout Methodist Episcopalian, who was impressed with fundamentalism, and perhaps supportive of creationism. Originally he analyzed Biblical texts, seeking to uncover hidden layers of meaning. This library had an extensive collection of materials about Native American linguistics and folklore, originally collected by James Hammond Trumbull. Carroll, who later went on to study psychology under B. He began studying the Nahuatl language in, and later, beginning in, he studied the collections of Maya hieroglyphic texts. Quickly becoming conversant with the materials, he began a scholarly dialog with Mesoamericanists such as Alfred Tozzer, the Maya archaeologist at Harvard University, and Herbert J. Spinden of the Brooklyn Museum. He also began to study the comparative linguistics of the Uto-Aztecan language family, which Edward Sapir had recently demonstrated to be a linguistic family. In addition to Nahuatl, Whorf studied the Piman and Tepecano languages, while in close correspondence with linguist J. Whorf considered using the money to travel to Mexico to procure Aztec manuscripts for the Watkinson library, but Tozzer suggested he spend the time in Mexico documenting modern Nahuatl dialects. Before leaving Whorf presented the paper "Stem series in Maya" at the Linguistic Society of America conference, in which he argued that in the Mayan languages syllables carry symbolic content. Whorf had met Sapir, the leading US linguist of the day, at professional conferences, and in Sapir came to Yale from the University of Chicago to take a position as Professor of Anthropology. Sapir replied stating that it "should by all means be published"; [16] however, it was not until that it was prepared for publication by Lyle Campbell and Frances Karttunen. He enrolled in a program of graduate studies, nominally working towards a PhD in linguistics, but he never actually attempted to obtain a degree, satisfying himself with participating in the intellectual community around Sapir. Trager and Charles F. In this view, proper perception could only be accomplished through formal logics. During his stay at Yale, Whorf acquired this current of thought partly from Sapir and partly through his own readings of Russell and Ogden and Richards. Work on Hopi and descriptive linguistics[ edit ] Sapir also encouraged Whorf to continue his work on the historical and descriptive linguistics of Uto-Aztecan. Whorf published several articles on that topic in this period, some of them with G. Trager, who had become his close friend. Whorf took a special interest in the Hopi language and started working with Ernest Naquayouma, a speaker of Hopi from Toreva village living in Manhattan, New York. Whorf credited Naquayouma as the source of most of his information on the Hopi language, although in he took a short field trip to the village of Mishongnovi, on the Second Mesa of the Hopi Reservation in Arizona. In, Yale awarded him the Sterling Fellowship. After an operation for cancer he fell into an unproductive period. It was in the writings of his last two years that he laid out the research program of Linguistic relativity. He was also invited to contribute an article to a theosophical journal, *Theosophist*, published in Madras, India, for which he wrote "Language, Mind and Reality". He particularly criticized the

Indo-European languages for promoting a mistaken essentialist world view, which had been disproved by advances in the sciences, whereas he suggested that other languages dedicated more attention to processes and dynamics rather than stable essences. Trager was appointed as curator of his unpublished manuscripts. Hoijer also published studies of Indigenous languages and cultures of the American South West in which Whorf found correspondences between cultural patterns and linguistic ones. In and psychologists Roger Brown and Eric Lenneberg criticized Whorf for his reliance on anecdotal evidence, formulating a hypothesis to scientifically test his ideas, which they limited to an examination of a causal relation between grammatical or lexical structure and cognition or perception. Whorf himself did not advocate a straight causality between language and thought; instead he wrote that "Language and culture had grown up together"; that both were mutually shaped by the other. Focusing on color terminology, with easily discernible differences between perception and vocabulary, Brown and Lenneberg published in a study of Zuni color terms that slightly support a weak effect of semantic categorization of color terms on color perception. Because Whorf was treated so severely in the scholarship during those decades, he has been described as "one of the prime whipping boys of introductory texts to linguistics". Whorf and the other Boasians wrote at a time in which racism and jingoism were predominant, and when it was unthinkable to many that "savages" had redeeming qualities, or that their languages were comparable in complexity to those of Europe. For this alone Lakoff argues, Whorf can be considered to be "Not just a pioneer in linguistics, but a pioneer as a human being". In this interpretation, language is inconsequential to human thought because humans do not think in "natural" language, i. Rather, we think in a meta-language that precedes natural language, which Pinker following Fodor calls "mentalese". Lucy and Stephen C. His second book was an empirical study of the relation between grammatical categories and cognition in the Yucatec Maya language of Mexico. Gumperz and Stephen C. His hypotheses have also been compared to the views of psychologists such as Lev Vygotsky, [61] whose social constructivism considers the cognitive development of children to be mediated by the social use of language.

### Chapter 4 : Hilary Putnam, Mind, Language, and Reality - PhilPapers

*language, mind, and reality\* benjamin lee whorf foreword, by john b. carroll: 1 "Science, the quest for truth, is a sort of divine madness like love." LANGUAGE, MIND, AND REALITY\*.*

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*Language, thought, and reality by Benjamin Lee Whorf, , Technology Press of Massachusetts Institute of Technology edition, in English.*

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### Chapter 8 : Language, Thought, and Reality; Selected Writings : Whorf Benjamin Lee :

*language, mind, and reality \* \*Reprinted by permission of the Theosophical Society from Theosophist (Madras, India), January and April issues, It needs but half an eye to see in these latter days that science, the Grand Revelator of*

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*modern Western culture, has reached, without having intended to, a frontier.*

### Chapter 9 : Benjamin Lee Whorf, Language, Thought, and Reality, Review by Alan Gullette

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