

EL SILENCIO DE LA RAZÓN

RESUMEN:

En su prefacio al *Tractatus Logico-Philosophicus*, Wittgenstein afirmaba que la verdad de los pensamientos expresados en su obra era definitiva, de modo que los problemas filosóficos tratados habían sido igualmente resueltos. Interessantemente, el autor vienes acabó el prefacio con un comentario crítico en relación con su propio trabajo: "The value of this work secondly consists in the fact that it shows how little has been done when these problems have been solved". Una lectura conjunta del *Tractatus* y los *Diarios de Guerra* nos revela el alcance de la autocrítica que Wittgenstein realiza al final de su prefacio. Las experiencias de la Gran Guerra, así como su progresivo interés personal por la religión, influyeron decisivamente en la redacción del *Tractatus*, haciendo que Wittgenstein llegue a escribir: "Sí, mi trabajo se ha extendido desde los fundamentos de la lógica a la esencia del mundo". La coherencia del planteamiento lógico llevará a Wittgenstein a colocar la experiencia religiosa fuera del lenguaje significativo, ocupado totalmente por las Ciencias Naturales. Pero la auténtica pregunta que queda sin responder es la pregunta por la importancia de la ética, el sentido de la vida, y por el papel que Dios juega en ésta; ésta fue la parte "no escrita" del *Tractatus*.

Durante toda su vida, Wittgenstein mantuvo una particular preocupación por la religión. Asunto al que dedicó una importante cantidad fundamentalmente de escritos personales -aunque también algunos filosóficos-. Su interés estuvo caracterizado por una lucha continua para hacer encajar la perspectiva religiosa en su propia vida, con la dificultad para aceptar todas las fórmulas de la doctrina cristiana. En esta lucha, fe y razón se enfrentaron continuamente, con el resultado final de la incapacidad de Wittgenstein para presentarse como creyente por las limitaciones que el análisis lógico imponía ante su imperiosa necesidad de darle a su vida sentido religioso.

SUMMARY:

In the preface to his *Tractatus Logico-philosophicus*, Wittgenstein claimed that the truth of the thoughts expressed in his work was definitive so that the philosophical problems had been finally solved. Interestingly, he ended the preface with a critical comment to his own work: "The value of this work secondly consists in the fact that it shows how little has been done when these problems have been solved". A joint reading of *Tractatus* and Wittgenstein's *War Diaries* reveals the reach of such self-criticism. The experiences of the Great War, as well as his personal interest in religion and ethics, had a strong influence in the writing of the *Tractatus*, making Wittgenstein state the following: "Yes, my work has extended from the foundations of logic to the nature of the world". The coherence of his logical approach lead Wittgenstein to locate religious experience out of meaningful language, fully occupied by Natural Sciences. But the unanswered key question was that about the importance of ethics, the meaning of life, and about the role God plays in it; that was the "unwritten part" of the *Tractatus*.

Throughout his whole life, Wittgenstein had a particular interest in religion. He devoted a huge amount of personal -and some philosophical- writings to such issue. His interest was characterized by an ongoing struggle to fit the religious perspective in his own life, with a great difficulty to accept the whole body of Christian religious doctrine. In such fight, faith and reason confronted each other, with the final result that Wittgenstein was unable to present himself as a believer, given the strong limitations logical analysis imposed on his urgent need to give his life religious meaning.