


Manifesting the Meaning of Life in Wittgenstein's Early Ontology from the Perspective of Eternity

**Saeideh Azimi Terambanian¹, Mohammad Ali Khabari^{2*},
Mohammad Reza Sharifzadeh³**

1. PhD Student in Philosophy of Art, Department of Art Study, Faculty of Art, Islamic Azad University, Central Branch, Tehran, Iran, azimisaeideh@yahoo.com
2. *Assistant Prof. in Department of Art Study, Faculty of Art, Academic Center for Education, Culture and Research (ACECR), ([Corresponding Author](#))
3. Prof. in Department of Art Study, Faculty of Art, Islamic Azad University, Central Branch, Tehran, Iran, moh.sharifzade@iauctb.ac.ir

ARTICLE INFO		ABSTRACT	
Article History: Received: 16 February 2023 Revised: 03 April 2023 Accepted: 07 May 2023		SUBJECT AND OBJECTIVES: Contemporary human, despite reaching the peak of development and enjoying significant scientific, advancements, do not seem particularly satisfied and content. The destructiveness of time, the fear of death, and the brevity of life are among the factors that contribute to the emergence of disillusionment and the proliferation of nihilistic thoughts in the modern world. The constant pursuit of material gains has failed to address deeper existential concerns. Therefore, there is a growing need to explore the profound aspects of life, such as the search for meaning and the quest for personal fulfillment, in order to alleviate existential pains and enhance the overall quality of human existence. In this regard, the main subject and objective of the present research are focused on the issue of life's meaningfulness and human longevity by finding tangible solutions to existential pains, improving the meaning and values of their lives.	
Key Words: Meaning of Life Eternity Ontology Ethics Wittgenstein's Early		METHOD AND FINDING: This research, with an Analytical-Descriptive approach to examine the philosophical and existential theories of Ludwig Wittgenstein, particularly focusing on his early philosophy and exploring the constitutive components of meaning from his perspective in human life.	
DOI: 10.22034/imjpl.2023.15915.1092		CONCLUSION: The results of this research emphasize the importance of two fundamental elements, Aesthetics and Ethics, with a special emphasis on the metaphysical subject's eternal perspective, in creating a meaningful and purposeful life. These two components are considered as the highest means of expressing the real values of life and a solution for overcoming its challenges and difficulties, guiding humans towards a meaningful life.	
DOR: 20.1001.1.26767619.2023.10.34.2.4			
* Corresponding Author: Email: ma.khabari@gmail.com ORCID: 0000-0002-4043-0000		Article Address Published on the Journal Site: http://p-ljournals.miu.ac.ir/article_8112.html	
NUMBER OF REFERENCES 17	NUMBER OF AUTHORS 3	NATIONALITY OF AUTHOR (Iran)	

Introduction

The concern for the meaningfulness of life, in parallel with humanity's eternal yearning for immortality, has been one of the enduring concerns throughout the history of human thought.

Ever since man tasted the joy of life, the continuity of life at this stage became more important to him than any other subject, and the issue of death and leaving life became one of the preoccupations throughout his life. As he has always tried to find the elixir of life. Mankind today at the height of civilization and the excellent enjoyment of science, knowledge and facilities do not seem very satisfied.

Perhaps one of the main reasons for this dissatisfaction can be found in the pain of love that a person has in the depths of his being for life and the inability to face the

problem of death and nothingness. The shortness of human life, in the face of the Eternity and greatness of the universe, is a factor that leads man to ask fundamental questions of this kind:

- Is life basically worth living?
- Does life have meaning?
- Is death the end of all human existence and endeavors?
- How can one attain an infinite existence?
- Can a belief in eternity and life after death help increase the meaning and value of life?

The concept of eternity has a complex structure that is understood through various means. Perhaps the most influential factor in adopting a stance towards eternity is the individual's perspective when facing the issue of life's meaning.

In this regard, philosophers and thinkers have often attempted to answer these questions, while the truth remains an unresolved mystery that may never find a fully satisfying answer, without giving rise to new questions in the process.

Some individuals reach the conclusion at a certain point in their lives that the life and efforts they have made so far have had no value.

Life in the modern era, with all its exceptional advantages and opportunities provided for humans, seems to have left them empty inside, distancing them from their true existential truth and identity. Their way of thinking and perspective has changed, and they have lost their authenticity and reality.

These changes are described through a set of signs known

as “Existential Void” or “Meaninglessness”.

This qualitative research was conducted using documentary and library sources and is considered a fundamental study in terms of its objective.

Initially, the issue of existential meaninglessness and the perspectives of some thinkers in this regard were discussed. Then, by examining the philosophical perspectives of Wittgenstein in his early philosophy and adopting a descriptive-analytical approach to his ontological views, an attempt was made to provide a possible answer to the main research question: Which factor can restore the lost meaning and hope to contemporary human life by depicting an image of eternal life?

Theoretical Foundations and Research Background

1. Meaningless Existence

The concept of meaninglessness in the modern era is considered one of the intriguing and significant issues in the humanities.

With technological advancements, social changes, and cultural transformations, individuals are confronted with experiences of meaninglessness and confusion in their daily lives. When human values are threatened and diminished, individuals become empty from within, forgetting their talents and capabilities. Nothing brings them joy, and the phenomenon of pleasure becomes elusive.

As a result, individuals experience a sense of emptiness and meaninglessness. The combination of these factors creates the perception in humans that life lacks any

value and is devoid of meaning. It is a perspective that leads individuals into the abyss of despair, pessimism, and disbelief.

This viewpoint asserts that the search for meaning in this world is essentially futile, and human efforts ultimately result in failure, despair, and death. With the decline of modern human beliefs in religion and Christianity, values begin to lose their significance and become worthless. (*Critchley, 2004: 49*)

The bewildered thoughts, following the World Wars in Europe, have intensified due to the prominent presence of death and the instability of life.

Various social, ethical, and psychological contradictions prevailing in modern societies, coupled with the absence of spiritual ideals and values, have led to human contemplation

on issues such as determinism and fate, all of which have resulted in anxiety and fear. Cognitive distortions have burdened individuals with a sense of emptiness and meaninglessness, causing them to experience anxiety. (*May, 2009: 44*)

The overwhelming dominance of technology has caused humans to remain lost between the traditions of the past and the tumult of the modern era. The failure of modernist ideals has led to a disregard for truth, even in its conceptual form.

In postmodern nihilism, meaning and truth, whether objective or subjective, are denied, along with the denial of values, without any attempt to replace them with new values. This is presented as a solution to escape from this crisis. (*Slocombe, 2006:152*)

Many thinkers who have failed to find meaning in

spirituality or human evolution argue that life has no meaning.

Kafka considers death as the opposite of happiness, while Schopenhauer sees death as a tragic end to endless suffering.

Camus believes that life has no existence after death and there is no rational world order imposed by a divine power, and humans are incapable of bestowing superior meaning upon life. Therefore, the possibility of meaningfulness in life disappears. (*Williams, 1999: 75*)

The philosophical perspectives and opinions of various thinkers in this regard demonstrate that meaninglessness is a multifaceted issue and requires various approaches for intervention and resolution.

2. Belief in the Originality of Meaning

The weariness of the era of modernity and the growing

inclination towards emptiness and meaninglessness have directed attention towards understanding the meaning of life and searching for a path to attain meaningfulness.

In the contemporary age, due to close and tangible contact with the crisis of emptiness, humans are drawn more than ever to these discussions and strive to find tangible solutions to existential pains and give meaning to their existence.

As a result, the concern for meaning and meaningfulness is found in all aspects of human life and intellectual dimensions. In the views of analytical philosophers and new philosophers, we encounter a more serious engagement with this issue.

Traces of this thinking can be found in the perspectives of philosophers such as Bergson,

Kierkegaard, Wittgenstein, Dilthey, and others.

John Cottingham believes that life, separated from human will, possesses inherent meaning, and humans must discover it. (*Cottingham, 2003: 12-45*)

In this approach, the moment-to-moment existence of an individual is meaningful, and one must seek meaning in their personal life. Some also believe that having a lasting impact on this world is a path to giving meaning to life; As Tolstoy says:

Life is meaningless unless each human being creates a fundamental change in the world and leaves a lasting impact. (Tolstoy, 2000: 11)

The deep existential and mystical concerns of Wittgenstein in his Tractatus resonate as his most significant philosophical work in the advanced period. His contemplations on the

meaning of life, self-reflection, and contemplation of death are prominent features of this work. It presents a worldview that profoundly influences the philosophy of contemporary human life.

3. Meaning from the Perspective of Eternity

Perhaps the simplest way to enter Ludwig Wittgenstein's philosophy is through understanding "Meaning" and how it has been interpreted in each stage of life.

The key to grasping Wittgenstein's initial thoughts is his "Theory of Pictorial Meaning", which delves into defining the limits of philosophy through an analysis of the problem of meaning, the function of language, and its relationship with the world.

In "Tractatus Logico-Philosophicus", Wittgenstein justifies meaning through the connection established between

language and the world. During this period, he also postulates theories regarding the nature of human interaction with the world, which narrates his relationship with the world in the light of eternal meaning and horizon.

4. Sayable or Showable

The most significant legacy that Wittgenstein leaves in the Tractatus is the "Theory of Visual Meaning". In this theory, language possesses an inherent pictorial quality, to the extent that the structure of language reflects the structure of the world. (*Wittgenstein, 2001: 74*)

According to Wittgenstein, language is meaningful only within the boundaries of the world, but some propositions clearly go beyond the world.

Therefore, all philosophical, logical, aesthetic, and ethical propositions, as well as concepts such as the meaning of life and eternity, deal with what

cannot be expressed. Such matters lie beyond the manifest world and, as a result, are devoid of meaning, inexpressible, and disregarded. (*Wittgenstein, 2001: 104*)

Wittgenstein considers ethics and aesthetics in the Tractatus as matters that cannot be expressed, and he places them under the category of evaluative propositions.

According to Wittgenstein, both ethics and aesthetics, by addressing something transcendent and beyond the realities of the world, are inexpressible, absolute, and concerned with superior truths that lie outside the world. However, if they pertain to actual and relative matters, they will find their place within the world.

From Wittgenstein's perspective, something that gives value and meaning to ordinary life cannot itself be a part of that life devoid of ultimate

importance and value. It is perhaps for this reason that some argue that only something superior can give meaning to human life. (*Ibid: 149*)

Therefore, speaking about ethics and issuing moral judgments would also be meaningless because they cannot be referred to anything in the world. Thus, it can be argued that going beyond the realm of factual matters means entering the realm of values; As Wittgenstein states:

It is clear that ethics and aesthetics are both transcendent. They are the same mysterious thing. (Ibid: 522-526)

Distinguishing between what can be said and what can be shown is an important aspect of the Tractatus. (*Moyal-Sharrock et al, 2015: 349*)

Wittgenstein's efforts to shed light on the issue of ethics also encompass aesthetics and are not unrelated; As he says,

What we say about ethics is the same as what we say about aesthetics.

Wittgenstein considers this as a way of looking at the world from an eternal standpoint; That is, our common mode of perception of the world and everything in it is from a middle perspective, but the eternal aspect provides a different viewpoint from the outside.

According to Wittgenstein, looking at the world from an eternal perspective means looking at it as a whole, but a whole with limits. This form of observation presents a view of the entire universe, as behind it, one can glimpse the entirety of existence.

According to Wittgenstein, this kind of perspective can only be achieved through a philosophical stance or a metaphysical subject. (*Wittgenstein, 2001: 6-45*)

5. Eternal Being and Beyond

Wittgenstein believes that:

*I am my own world
(Microcosm). (Ibid: 5-63)*

The concept of “Metaphysical Subject” or “Philosophical Self” in Wittgenstein's philosophy begins with the expression of these passages in the Tractatus.

In other words, the metaphysical subject plays an irreplaceable role in the philosophical system of the Tractatus:

A philosophical subject goes beyond the world and is situated at the boundary of the possible world. The subject does not belong to the world but rather is the limit of the world. (Ibid: 632-635)

According to Wittgenstein, the subject is not a part of the world; rather, it is a presupposition for the existence

of the world. (*Wittgenstein, 2001: 179*)

The determination of the metaphysical subject's will Determines where my world begins and where it ends. In this approach, by distancing oneself from the conventional mode of observation, the world is perceived in an eternal perspective by the metaphysical subject as a bounded whole from the outside.

In other words, it can be argued that the world is my world. In this approach, the philosophical subject is distinguished from the psychological subject.

The psychological subject is situated within the world of facts, while the philosophical subject is neither human nor possessing a body and mind. If it were so, it would be considered a part of the world and would no longer be

capable of contemplating the entirety of the world.

The philosophical subject does not stand within the world but is immersed in it: The mind is not something other than mountains, rivers, the whole earth, the sun, the moon, and the stars.

Therefore, it can be said: There is no world apart from me.

The philosophical subject is immersed in the world and shapes meaning. They make the depiction of the world possible and recognize meaning through the conformity of propositions with the world.

Thus, the philosophical subject is not something separate from the individual and the awareness of the whole and the world.

According to this view, observing the world from an eternal and primordial perspective implies a bounded contemplation

of the world, where the actual affairs reside within it, while the philosophical subject exists at its boundary, and transcendent values such as ethics, art, and aesthetics exist outside of it. The awareness within the philosophical subject is the same as the universal awareness in the world.

To put it differently, the philosophical subject or the metaphysical subject is capable of perceiving the totality of the world and determining its nature; As Wittgenstein expresses it:

The world and life are one.
(Wittgenstein, 2001: 621-625)

The background of this research is as follows:

- In this regard, *Hosseini (2015)* has previously discussed the meaning of life and concepts such as happiness, well-being, ethics, and value from the

perspective of analytical philosophers. in research on semantics and absurdity.

- In his article, *Mousavi Karimi (2023)* examines the ontological perspectives in which the finitude or infinity of the world and life is examined from the viewpoint of important theorists.

- *Kroy (1981)* examined the issue of death and Eternity in Wittgenstein's views, but did not derive a solution to achieve Eternity from his views.

- *Wolf (2007)* has examined the meaning of life and whether the issue of Immortality distinguishes between the existence of meaning and the absence of meaning. In this study, the researcher does not explicitly provide a meaningful component and only describes the

relationship between meaning and Immortality.

- *Snyder (2017)* criticizes some of the reasons for the emergence of the philosophy of nihilism from a moral viewpoint and expresses his opinion about the cause of nihilism; But in stating the problem, providing a meaningful solution has been neglected.

- *Jordi (2022)* addresses the interpretations and perspectives of commentators on Wittgenstein's philosophy in his article, specifically regarding the topics of life and ethics. He points out certain deficiencies and mistakes in these interpretations and proposes an alternative reading.

Analysis of Meaning Components

1. Ethical Component

In his early philosophy, Wittgenstein does not perceive

a difference between ethics and aesthetics, and he considers these two components to be on par with each other; As he states:

Ethics and aesthetics are one and the same thing.
(Wittgenstein, 2001: 421-426)

Based on this perspective, interpreters have predominantly explored his views on art to understand Wittgenstein's opinion on ethics and his belief in the unity of ethics and aesthetics.

He writes about the “Tractatus”:

The content of the book is ethical content. My work consists of two parts: the part that is written in the book, and the part that consists of everything I have not written, and it is precisely this second part that is important. (Ibid, 2000: 10)

He believes that the essence of life must be sought in these unspeakable matters.

A. The Will of Good and Evil

In Wittgenstein's view, ethics is a theory aimed at improving the quality and manner of human life in a way that leads to happiness and contentment.

Given that the world is unchangeable, it is necessary for our perspective on the world to change in order to attain happiness and fulfillment. This change in attitude can only be achieved through the metaphysical subject and his eternal outlook on the world; As he states:

Good and evil enter the world only through me. What is good or bad is fundamentally myself, not the world. It is the will of man that is good or evil, not the world. (Wittgenstein, 2000: 5&8&16)

Now we know that the notion of “I” in question is the philosophical “I” with a will. According to Wittgenstein, it is only the realization of the ethical will, the will of good or evil, that can change the boundaries of the world and have an impact in such a way that an entirely different world emerges.

He believes that a different world must be created, a joyful world where one looks at the surrounding world from a different perspective, distinct from the sorrowful human world.

B. Living in the Present

According to Wittgenstein, the path to achieving an ethical life is to agree with the world and gratefully accept its existence as it is through living in the present, which he sees as an eternal extension.

Thus, one of the most essential components in attaining

an eternal life is living in the present.

Regarding what is referred to as living in the present in his views, it can be found in a section of his Tractatus where he states:

Can man live not in time but in eternity? If we understand eternity as timelessness, not an unlimited temporal duration, then eternal life belongs to those who live in the present.
(Wittgenstein, 2001: 4311-4316)

Wittgenstein, in the introduction to the “Tractatus”, indicates that his goal is to see the world correctly. According to him, the way people look at things determines how they live.

He states that a person who lives without fear and hope lives life. Understanding life in the present is one of the most essential matters, and its

result is freedom from the fear of death (*Ibid: 164*).

Wittgenstein believes that the fear of death is the best indication of an incorrect, bad, and unhappy life (*Ibid: 165*)

Consequences such as anxiety, depression, aimlessness, fear of death and annihilation, which are referred to as the crisis of meaninglessness in today's modern world, all revolve around not living in the present.

Thus, a person facing anxiety is preoccupied with the future, while a depressed individual is caught up in the past.

To be happy and content, one must align with the world, which means disregarding the future and living in the present, which is eternal and everlasting.

C. The New Concept of Death

According to Wittgenstein, for someone who lives in the present moment and embraces

the moment, death does not exist. He states:

The one who does not live in time but lives in the present is happy.
(Wittgenstein, 2001: 164)

Wittgenstein's words support the notion that understanding the issue of death and being free from its fear is one of the factors of happiness and the ethical consequence of living in the eternal present. By living in the present, a person surpasses the fear of death, experiences eternity and immortality, and becomes an observer of moments free from suffering and anxiety in life.

In Wittgenstein's philosophy, a person is happy when they strive to achieve the ultimate purpose of existence; As he says:

For life in the present, there is no death. Our life has no end, just as our field of vision has no boundaries.
(Ibid: 30)

Wittgenstein's perspective on death is influenced by the discussion of living in the present, intertwined with his metaphysical subject and eternal outlook.

Based on this, one can argue that in Wittgenstein's philosophy, the self, the subject, and the world are all one thing and are all part of the total awareness, in harmony with it.

Therefore, as long as the self, or to put it another way, the total awareness, exists, the world also exists and persists. In the absence of the self, overall existence and being come to a halt and transform into complete nothingness; So, the limits of human insight determine the boundaries of their world. One must be able to transcend the realm and view the world as a whole from the outside in order to perceive it correctly.

Thus, the sense of meaninglessness is closely related to how humans perceive the concepts of life and death. By changing perspectives and viewing the world from an eternal standpoint and accepting circumstances, one can face fears and life's difficulties relatively easily, which are the breeding ground for the emergence of existential thought.

2. Aesthetic Component

It can be observed with careful examination of Wittgenstein's works and life that aesthetic concerns have always been at the center of his attention and constitute a focal point in his philosophy. However, Wittgenstein's remarks in the Tractatus regarding aesthetics are very limited and scarce. He only mentions aesthetics “*Ästhetik*” once in this book.

As previously mentioned, Wittgenstein in his early

philosophy does not distinguish between ethics and aesthetics and considers these two elements as one.

A. The New Concept of Happiness

In a section of his notes, Wittgenstein writes:

Is it the essence of the artistic gaze to view the world joyfully (happily)?
(Wittgenstein, 2000: 20&10&16)

And the next day, he writes:

Life is serious. Art is joy. The purpose of art is beauty. And beauty is what brings about the creation of happiness (bliss). (Ibid)

Perhaps Wittgenstein's intention behind expressing these statements can be interpreted as follows: It is art that has the ability to create happiness in life.

Wittgenstein firmly believed that creating a joyful existence is a practical act that art is

capable of achieving. This essence of the artistic gaze is what views the world joyfully, and to joyfully perceive the world means to live in a joyful world.

Therefore, one can argue that the ultimate goal of art is beauty, and beauty is what creates happiness.

In Wittgenstein's philosophy, the perfection of life is achieved through attaining happiness, and art provides the conditions for reaching this goal. Art leads to beauty, and beauty is the creator of happiness.

From this perspective, ethics and aesthetics are interconnected in their association with a joyful and happy and blissful world.

Ethics, by creating the grounds for human happiness, aligns individuals with the entire universe and enables them to attain an eternal

perspective and fulfill the will of the Creator.

Art, likewise, through its elevation of reality, teaches humans the proper way to observe and confront existence, bringing along the wonders and delights that it entails.

B. Living in the Present

Ethics and aesthetics can be seen as Wittgenstein's recommendations for understanding eternal essence; As he writes in a part of his notes:

A good life is one that is viewed from an eternal perspective, and an artistic effect is an object viewed from an eternal standpoint. This is the connection between ethics and aesthetics. (Wittgenstein, 2000: 7&10&16)

From Wittgenstein's perspective, what happens in art is, like ethics, a kind of departure from the usual mode of perception of the flow of life.

In his early philosophical thinking, he sees art as filling with a non-daily gaze and reaching a transcendent and supramundane perspective, and he believes that art cannot be apprehended through the usual way of looking.

C. Eternal Perspective

The ambiguity regarding the relationship between aesthetics and ethics in Wittgenstein's work directs interpreters to carefully examine his views, particularly in his earlier works and notes. In his notes, Wittgenstein considers ethics and aesthetics as a particular mode of perceiving the world and objects from an eternal perspective.

He regards understanding an object as a condition for art, which entails a different perspective that goes beyond the conventional understanding of the object in terms of its temporal and spatial aspects.

It no longer sees objects as mere tools for satisfying needs. Art extracts objects from nature and transcends their mere existence.

In this approach, art becomes a particular way of looking at the world, a manifestation of a perspective that separates the object from the actual world and aligns it with the harmony and coherence of the entire universe. When objects follow this path, they attain excellence and acquire artistic and aesthetic values; Otherwise:

Without art, an object is a mere piece of nature like any other piece.
(Wittgenstein, 1998: 7)

The artist blurs the boundary between the actual and the artistic by removing the object from its ordinary context and transforming it to resemble art. They select an artifact and, by looking beyond its spatial and temporal aspects, endow it with

an artistic significance, elevating the object from its preexisting and ordinary state to an artwork. They place it in a setting such as a gallery or museum, exposing it to the public's view.

In this case, observers no longer perceive the object as a phenomenon in the actual world. The object becomes a fragment of reality that is possessed and imbued with a particular perspective and mental state.

Therefore, the artistic perspective is an eternal gaze that has achieved perfection within itself. When objects and realities of the world are elevated through such a gaze and viewed through the lens of art and the eternal standpoint, life becomes meaningful, unique, and perfect. In order to live a meaningful life, humans, by considering the components of eternal life,

engage in narrating their lives and play their role on the canvas of existence.

From this perspective, the object, in harmony and accord with the whole, assumes a different nature, creating new conditions for the enigmatic understanding of existence for the audience. Hence, it can be said that deviating from the conventional perspective serves as a bridge between Wittgenstein's views on ethics and aesthetics.

According to Wittgenstein's perspective:

*Art is a form of expression,
and a good work of art is a
complete expression.
(Wittgenstein, 2000: 19&9&16)*

Wittgenstein believes that art is the expression of the miracle of nature.

Wittgenstein believes that we will have a valuable life when we perceive life as an artwork created by God; it is through this perspective that

we develop a comprehensive view of life. However, it is not always possible to maintain this perspective in our daily lives.

Therefore, artists come to our aid and present a partial aspect in a way that is considered an artistic work, opening up a new vision for us to see the natural world and its truths correctly.

In this way, art in Wittgenstein's philosophy serves as an advanced method of perceiving the world correctly, and from this perspective, it becomes a solution to the question of life. It guides humans to live in a joyful world. Ethics, in this context, presents the correct path of life to individuals by adopting a holistic view of the world. *(Tilghman, 1991:135)*

Because ethical propositions are directed towards values beyond the world, expressing

them cannot be accomplished solely through the mention of manifest evidence. On the other hand, art achieves the highest form of storytelling through the creation of tangible works.

Based on this, it can be argued that from Wittgenstein's perspective, Art, in harmony with Ethics, is the highest means of expressing the values of life and a solution for overcoming the crisis of meaninglessness in the contemporary world. That life which, from Wittgenstein's viewpoint, has an eternal extension.

In total and according to the results of this research, the components of achieving eternal life from Wittgenstein's viewpoint are shown in the following diagram:

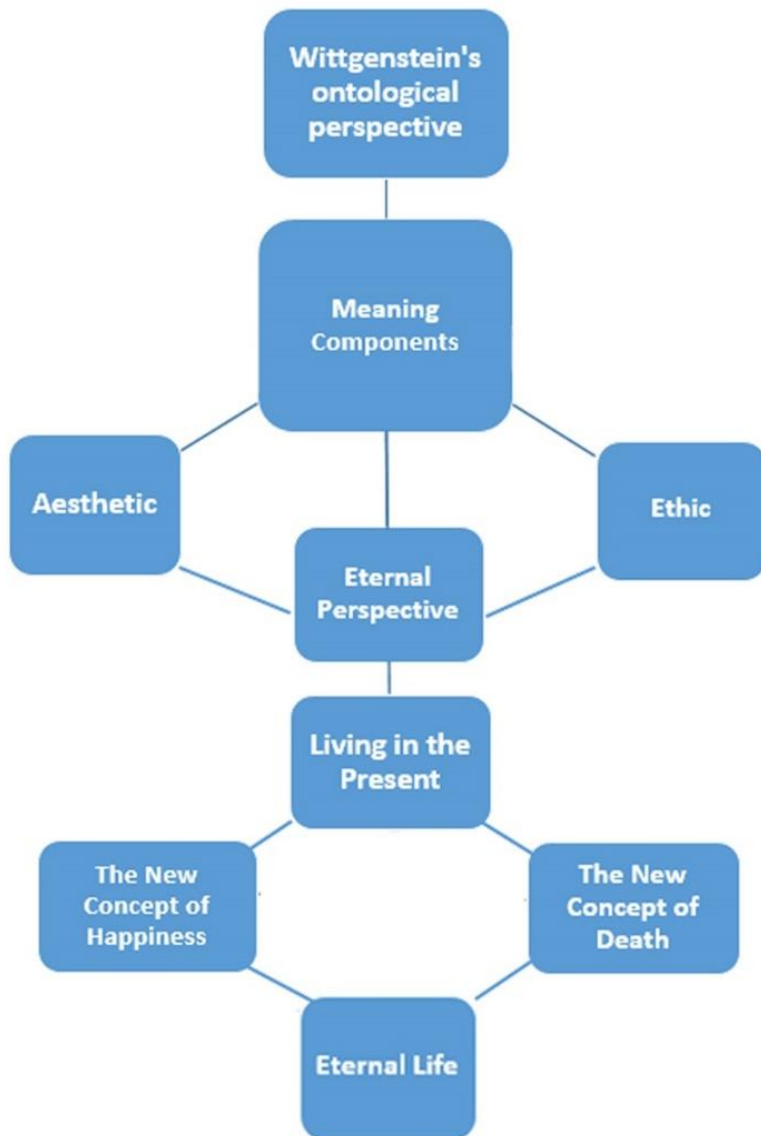


Diagram 1. Components of Achieving Eternal Life from Wittgenstein's Viewpoint

Conclusion

In this article, the understanding and perception of the meaning of life through the lens of eternity in Wittgenstein's philosophy of existence were examined.

The term eternity triggers a range of meanings in relation to death and non-existence. The notion that life is devoid of meaning and that death marks the end of everything diminishes the perceived beauty and value of existence in the human perspective.

The fear of death, among other factors, contributes to the emergence of disillusionment and the prevalence of meaninglessness in today's world.

In contrast to the philosophy of emptiness, thinkers strive to find tangible solutions for existential pain and to bring meaning to human existence.

In this study, we discovered that deep reflections on existentialism by Wittgenstein play a transformative role in this regard, and his worldview can serve as a solution to alleviate the consequences of emptiness and the suffering caused by human alienation today.

Upon examining Wittgenstein's philosophical views, we find that his entire effort is aimed at changing the way humans perceive the world.

As he expresses in the introduction of the "Tractatus Logico-Philosophicus" his goal is to see the world rightly. He draws on both ethics and aesthetics to clarify his intentions. In his philosophy, these two components hold equal importance, as they both provide correct ways of observing the world and guide individuals toward living a fulfilling life.

It is a mode of observation that stems from the metaphysical perspective of subjectivity towards the world of existence.

In this investigation, it has been realized that the foundation of aesthetics and ethics lies in this enigmatic encounter with existence. When faced with existence, humans are struck with such wonder that only art and ethics can express this astonishing confrontation. An expression that manifests the harmony of existence and the divine will.

Artistic works, as they portray the totality of the universe, reflect its meaning, while ethics, being the reflection of transcendent values beyond the world, will align with it.

Thus, ethics and aesthetics can be seen as Wittgenstein's recommendations for revealing

the true meaning and values of life, providing a solution for overcoming its challenges and difficulties.

Therefore, based on Wittgenstein's views, it can be concluded that the perfection of life lies in attaining happiness, and engaging with ethical and aesthetic values provides the conditions for achieving this goal.

Art and ethics, in a fundamental and profound way, become inseparable parts of the concept of eternal life. An individual who grasps these two components will have a deeper understanding of life and death. At the moment of death, the world does not change; rather, being continues, and death becomes the end of the subject of the entire universe.

Based on this, a fulfilled life will belong to the individual who transcends time and space,

realizing the purpose and essence of existence, thus attaining true immortality.

It seems that when we look at what exists in the world through the lens of art and ethics, we not only elevate it to sublimity but also elevate ourselves, contemplating the truth of the world from an eternal perspective.

In this perspective, art and ethics serve as conscious agents for awakening humanity, separating individuals from superficial perspectives, triviality, and emptiness, transforming the world into a magnificent reality, inviting individuals to growth, excellence, and hope at every moment.

By changing one's perspective, the world is transformed into a completely different entity, surpassing any previous boundaries that the observer may have had. As the boundaries of the world shift,

so do the boundaries of thought. The world expands as a whole, and what we strive to accomplish ultimately manifests as a visible perspective that transforms the world into an entirely new realm.

Through living in this manner, humans come to realize that death does not kill them; rather, they conquer death themselves. This is the essence of attaining immortality. Based on this understanding, one can embark on a profound journey of personal growth and development through art and moral values. The importance of their role in cultivating enduring virtues in humanity becomes evident.

By opening our eyes to a different worldview, we can discover the highest meaning and motivation in the tumultuous life of today, transcending human existence.

Acknowledgment

I am grateful for the highest teacher of my life, whose illuminating presence always continues throughout my entire existence.

This article is extracted from the PhD Thesis, entitled: “*A Philosophical Reading of the Concept of Art and Eternal Life in Wittgenstein's Earlier Thought and its Function in the Problem of Meaninglessness of Contemporary Human*” at Islamic Azad University, Central Tehran Branch. Hereby, I would like to sincerely thank the professors of the doctoral thesis, as well as the officials and reviewers of the *Pure Life Journal*.

List of References

1. Cottingham, John. (2003). **On the Meaning of Life**. London: Routledg.
2. Critchley, Simon. (2004). **Very Little... Almost Nothing: Death, Philosophy, Literature**. London: Routledge.
3. Fairhurst, Jordi. (2022). **The Early Wittgenstein on Living a Good Ethical Life**. *Philosophia*, 50(4), 1745-1767.
4. Hosseini, Reza. (2015). **Wittgenstein and Meaning in Life: In Search of the Human Voice**. London: Palgrave macmillan.
5. Kroy, Moshe. (1981). **Oakley's Skepticism**. *Australasian Journal of Philosophy*, 59(4), 438-441. <https://doi.org/10.1080/00048408112340391>
6. May, Rollo. (2009). **Man's Search for Himself**. New York: W.W. Norton & Company.
7. Mousavi Karimi, MirSaeid. (2023). **Quantum Fluctuation and Critical Analysis of the Physical Approach to the Creatio ex Nihilo of the Universe**. *International Multidisciplinary Journal of Pure Life*, 10(33), 169-217. <https://doi.org/10.22034/imjpl.2023.15198.1078>

8. Moyal-Sharrock, Daniel. Munz, Volker. and Coliva, Annalisa. (2015). **Mind, Language and Action.** *Proceedings of the 36th International Wittgenstein Symposium.* Berlin: De Gruyter.
9. Slocombe, William. (2006). **Postmodern Nihilism: Theory and Literature.** London: Routledge
10. Snyder, Brian. (2017). **The Darwinian Nihilist Critique of Environmental Ethics.** *Ethics and the Environment*, 22(2), 59-78.
<https://doi.org/10.2979/ethicsenviro.22.2.03>
11. Tilghman, Benjamin. (1991). **Wittgenstein, Ethics and Aesthetics.** London: The Macmillan Press.
12. Tolstoy, Leo. (2000). **My Confession; The Meaning of Life.** Oxford: Oxford University Press.
13. Williams, Meredith. (1999). **Wittgenstein, Mind and Meaning (Towards a Social Conception of Mind).** London: Routledge.
14. Wittgenstein, Ludwig. (1998). **Culture and Value.** Edited by: Georg Henrik. Oxford: Blackwell.
15. Wittgenstein, Ludwig. (2000). **Private Notebooks: 1914-1916.** New York: Harper Collins.
16. Wittgenstein, Ludwig. (2001). **Tractatus Logico-Philosophicus.** Translated by: David Pears and Brian McGuinness. 2th Edition. London: Routledge and Kegan Paul.
17. Wolf, Susan. (2007). **The Meaning of Life.** Oxford: Oxford University Press.

AUTHOR BIOSKETCHES

Azimi Terambanian, Saeideh. *PhD Student in Philosophy of Art, Department of Art Study, Faculty of Art, Islamic Azad University, Central Branch, Tehran, Iran.*

✓ Email: azimisaeideh@yahoo.com

✓ ORCID: <https://orcid.org/0000-0003-3527-9884>

Khabari, Mohammad Ali. *Assistant Prof. in Department of Art Study, Faculty of Art, Academic Center for Education, Culture and Research (ACECR), Tehran, Iran.*

✓ Email: ma.khabari@gmail.com

✓ ORCID: <https://orcid.org/0000-0002-4043-0000>

Sharifzadeh, Mohammad Reza. *Prof. in Department of Art Study, Faculty of Art, Islamic Azad University, Central Branch, Tehran, Iran.*

✓ Email: moh.sharifzade@iauctb.ac.ir

✓ ORCID: <https://orcid.org/0000-0002-8965-9287>

HOW TO CITE THIS ARTICLE

Azimi Terambanian, Saeideh. Khabari, Mohammad Ali. and Sharifzadeh, Mohammad Reza. (2023). **Manifesting the Meaning of Life in Wittgenstein's Early Ontology from the Perspective of Eternity.** *International Multidisciplinary Journal of PURE LIFE*, 10(34), 59-85.

DOI: <https://doi.org/10.221234/imjpl.2023.15915.1092>

DOR: <https://dorl.net/20.1001.1.26767619.2023.10.34.2.4>

URL: http://p-l.journals.miu.ac.ir/article_8112.html

