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Platonism

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Edited by
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List of Abbreviations

Works of Plato

<i>Ap</i>	Apology of Socrates
<i>Cri</i>	Crito
<i>Crit</i>	Critias
<i>Crat</i>	Cratylus
<i>Ep/Ltr</i>	Epistles (or Letters)
<i>Euthyp</i>	Euthyphro
<i>Grg</i>	Gorgias
<i>La</i>	Laches
<i>Leg</i>	Laws
<i>Parm</i>	Parmenides
<i>Phd</i>	Phaedo
<i>Phdr</i>	Phaedrus
<i>Phil</i>	Philebus
<i>Pol</i>	Statesman (or Politicus)
<i>Prot</i>	Protagoras
<i>Rep</i>	Republic
<i>Soph</i>	Sophist
<i>Symp</i>	Symposium
<i>Tht</i>	Theaetetus
<i>Tim</i>	Timaeus

Unless specified otherwise in the relevant chapters, the abbreviations refer to John Cooper's edition of Plato's *Complete Works*, Indianapolis and Cambridge: Hackett 1997.

Works of Ludwig Wittgenstein

- BBB 1998 *Preliminary Studies for the "Philosophical Investigations."* Generally Known as *The Blue and Brown Books*. 2nd edition. Oxford: Basil Blackwell.
- BEE *Wittgenstein's Nachlass. The Bergen Electronic Edition*, 1998–2000.
- BGM 1969 *Bemerkungen über die Grundlagen der Mathematik*. Frankfurt am Main: Suhrkamp.
- BM 2022 *Betrachtungen zur Musik*. Frankfurt am Main: Suhrkamp.
- BPP 1980 *Bemerkungen über die Philosophie der Psychologie*. Volume I. Frankfurt am Main: Suhrkamp.
- BPP 1989 *Bemerkungen über die Philosophie der Psychologie*. Volume II. Frankfurt am Main: Suhrkamp.
- BT 2005 *The Big Typescript: TS 213*. Translated by C. Grant Luckhardt and Maximilian A. E. Aue. Malden, Oxford, and Carlton: Blackwell.
- BÜF 1984 *Bemerkungen über die Farben*. Frankfurt am Main: Suhrkamp.
- CV 1980 *Culture and Value / Vermischte Bemerkungen*, edited by G. H. von Wright and Heikki Nyman. Translated by Peter Winch. Amended 2nd edition. Oxford: Basil Blackwell.

- CV 1998 *Culture and Value. A Selection from the Posthumous Remains / Vermischte Bemerkungen. Eine Auswahl aus dem Nachlaß*, edited by G. H. von Wright, Heikki Nyman, and Alois Pichler. Translated by Peter Winch. Revised 2nd edition. Oxford: Blackwell.
- DB 2023 *Movements of Thought: Ludwig Wittgenstein's Diary, 1930–1932 and 1936–1937*, edited by James Klagge and Alfred Nordmann. Latham: Rowman & Littlefield.
- LA 1966 *Lectures and Conversations*, edited by Cyril Barrett. Oxford: Basil Blackwell.
- LC 2016 *Wittgenstein: Lectures, Cambridge 1930–1933. From the Notes of G. E. Moore*, edited by David G. Stern, Brian Rogers, and Gabriel Citron. Cambridge: Cambridge University Press.
- LE 1965 “A Lecture on Ethics.” In “Wittgenstein’s Lecture on Ethics.” *The Philosophical Review* 74: 3–12.
- LW 1992 *Last Writings on the Philosophy of Psychology / Letzte Schriften über die Philosophie der Psychologie*. Volume II, edited by G. H. von Wright and Heikki Nyman. Translated by C. Grant Luckhardt and Maximilian A. E. Aue. Oxford: Basil Blackwell.
- MS References to Wittgenstein’s manuscripts follow the G. H. von Wright catalogue in *Wittgenstein*, Oxford: Basil Blackwell, 1982.
- NB 1998 *Notebooks 1914–1916*, edited by G. H. von Wright and G. E. M. Anscombe. Translated by G. E. M. Anscombe. Oxford: Basil Blackwell.
- NL 1979 “Notes on Logic.” In *Notebooks 1914–1916*, edited by G. H. von Wright and G. E. M. Anscombe. Translated by G. E. M. Anscombe. 2nd ed, 93–107. Oxford: Basil Blackwell.
- PB 1989 *Philosophische Bemerkungen*. Frankfurt am Main: Suhrkamp.
- PG 1974 *Philosophical Grammar*, edited by Rush Rhees. Translated by Anthony Kenny. Oxford: Basil Blackwell.
- PGL 1988 *Wittgenstein’s Lectures on Philosophical Psychology 1946–1947*, edited by Peter T. Geach. New York: Harvester.
- PI 1953 *Philosophical Investigations / Philosophische Untersuchungen*, edited by G. E. M. Anscombe and Rush Rhees. Translated by G. E. M. Anscombe. Oxford: Basil Blackwell.
- PI 1958 *Philosophical Investigations / Philosophische Untersuchungen*, edited by G. E. M. Anscombe and Rush Rhees. Translated by G. E. M. Anscombe. 2nd ed. Oxford: Basil Blackwell.
- PI 1997 *Philosophical Investigations / Philosophische Untersuchungen*, edited by G. E. M. Anscombe and Rush Rhees. Translated by G. E. M. Anscombe. Oxford: Blackwell.
- PI 2009 *Philosophical Investigations / Philosophische Untersuchungen*, edited by Peter M. S. Hacker and Joachim Schulte. Translated by G. E. M. Anscombe, Peter M. S. Hacker and Joachim Schulte. New York: Wiley.
- PPO 2003 *Public and Private Occasions*, edited by James C. Klagge and Alfred Nordmann. Lanham, Boulder, New York, and Oxford: Rowman and Littlefield.
- PR 1975 *Philosophical Remarks*, edited by Rush Rhees. Translated by Raymond Hargreaves and Roger White. Oxford: Basil Blackwell.
- PU 1989 *Philosophische Untersuchungen*. Frankfurt am Main: Suhrkamp.
- PU 2001 *Philosophische Untersuchungen. Kritisch-genetische Edition*, edited by Joachim Schulte, Heikki Nyman, Eike von Savigny, and Georg Henrik von Wright. Frankfurt am Main: Suhrkamp.
- RFM 1956 *Remarks on the Foundations of Mathematics / Bemerkungen über die Grundlagen der Mathematik*, edited by G. H. von Wright, R. Rhees, and G. E. M. Anscombe. Translated by G. E. M. Anscombe. Oxford: Basil Blackwell.
- RLF 1993 “Some Remarks on Logical Form.” In *Ludwig Wittgenstein. Philosophical Occasions 1912–1951*, edited by James C. Klagge and Alfred Nordmann, 28–35. Indianapolis and Cambridge: Hackett.

- RPP 1980a *Remarks on the Philosophy of Psychology / Bemerkungen über die Philosophie der Psychologie*. Volume I. Ed. by G. E. M. Anscombe and G. H. von Wright. Translated by G. E. M. Anscombe. Oxford: Basil Blackwell.
- RPP 1980b *Remarks on the Philosophy of Psychology / Bemerkungen über die Philosophie der Psychologie*. Volume II, edited by G. H. von Wright and Heikki Nyman. Translated by C. Grant Luckhardt and Maximilian A. E. Aue. Oxford: Basil Blackwell.
- TLP 1922 *Tractatus Logico-Philosophicus*, edited by Charles K. Ogden. Translated by Charles K. Ogden and Frank P. Ramsey. International Library of Psychology, Philosophy and Scientific Method. London: Kegan Paul, Trench, Trubner.
- TLP 1963 *Tractatus Logico-Philosophicus*. Translated by David F. Pears and Brian F. McGuinness. International Library of Philosophy and Scientific Method. Second impression, with a few corrections. London: Routledge and Kegan Paul.
- TLP 1972 *Tractatus Logico-Philosophicus*. Translated by David F. Pears and Brian F. McGuinness. Reprinted with corrections in the light of the publication of Wittgenstein's correspondence with Charles K. Ogden about the first translation. London: Routledge and Kegan Paul.
- TLP 2001 *Tractatus Logico-Philosophicus*. 2nd edition. London and New York: Routledge.
- TS References to Wittgenstein's typescripts follow the G. H. von Wright catalogue in *Wittgenstein*, Oxford: Basil Blackwell, 1982.
- ÜG 1989 *Über Gewißheit*. Frankfurt am Main: Suhrkamp.
- VB 1980 *Culture and Value / Vermischte Bemerkungen*, edited by G. H. von Wright and Heikki Nyman. Translated by Peter Winch. Amended 2nd ed. Oxford: Basil Blackwell.
- VW 2003 Ludwig Wittgenstein and Friedrich Waismann, *The Voices of Wittgenstein: The Vienna Circle*, transcribed, edited and with an introduction by Gordon Baker. London and New York: Routledge.
- WCL 2017 *Wittgenstein's Whewell's Court Lectures. Cambridge 1938–1941. From the Notes by Yorick Smythies*, edited by Volker A. Munz and Bernhard Ritter. Oxford: Wiley Blackwell.
- Wi2 *Wiener Ausgabe, Band 2. Philosophische Betrachtungen, Philosophische Bemerkungen*, edited by Michael Nedo. Vienna and New York: Springer (1994).
- Wi3 *Wiener Ausgabe, Band 3. Bemerkungen, Philosophische Bemerkungen*, edited by Michael Nedo. Vienna and New York: Springer (1995).
- Z 1989 *Zettel*. Frankfurt am Main: Suhrkamp.

The abbreviations are sourced from the *Bibliographie der deutsch- und englischsprachigen Wittgensteinausgaben*, compiled by Alois Pichler, Michael A. R. Biggs, and Sarah Anna Szeltner. An updated version can be found at <http://www.ilwg.eu/?id=59>, last accessed Dec. 9, 2023.

Other

CPR Immanuel Kant, *Critique of Pure Reason*
 Met Aristotle, *Metaphysics*

When an in-text reference indicates a numbered remark, this is indicated by a “§”; otherwise, the reference is to a page.

Herbert Hrachovec and Jakub Mácha
Introduction

Abstract: This introductory note offers the rationale for the volume, outlines its organization, and provides concise summaries of each contribution.

Keywords: Plato, Platonism, Wittgenstein

The separation between manifold, largely unstable phenomena and preordained structures manifestly determining those circumstances is a central tenet of the rational-scientific worldview. Its first authoritative elaboration is found in Plato. His decisive juxtaposition of ontological types, constitutive of empirical knowledge, has spawned a powerful theoretical tradition seminal throughout the ages and prominent up to contemporary globalized societies.

Even though the dualism inherent in the Platonic scheme privileging the “higher faculties of the soul” was a controversial issue from early on, Neo-Platonism and its epoch-making impact on Christian doctrine provided ingenious instruments to bridge the gap and ensure its role as a prominent persuasive philosophical influence in occidental intellectual history. It took early modern empirical techno-science and the Enlightenment’s de-mystification of the underpinnings of religious beliefs to systematically question “supranatural” beings or forces, considering them as metaphysical residua to be discarded. Late modern theory spends considerable energies to debunk essentialist claims as dogmatic designs imposed upon the inscrutable dynamics of socio-cultural developments.

In contrast to these deflationary tendencies philosophical interest in Platonic concerns has, however, remained strong and has even been invigorated in recent times. Deconstruction, one has to remember, differs from plain destruction. Its disassembling time-honored patterns of thought are supposed to go hand in hand with an understanding of their cohesive structure and an ability to re-employ its constituents in different, hopefully enlightening ways. The present publication documents the ensuing resurgence of interest in the guiding function of forms within a number of paradigmatic areas of research. *Metaphysics*, understood as the stipulation of abstract objects, non-spatial and inaccessible by the senses, is nowadays regarded as an investigation of the most abstract logical and cognitive forms available to organize human pursuits. *Philosophy of Language* has come to recognize that extra-empirical conceptualizations of meaning may offer insights

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unavailable by nominalist approaches. Plato's model image of an ideal state has long been a source of controversy. But *Political Philosophy* has adjusted its partly undeserved bad image as hostile to "open society" and arrived at a more subtle assessment of this foundational blueprint of the social body. It goes without saying that form and abstract structures have been a constant feature of *Philosophy of Logic and Mathematics* with Platonism being a leading contestant vis-à-vis alternative accounts like intuitionism and formalism. Finally, taking up the point of *Deconstruction*, its investigation of the vagaries of historical conceptual formations cannot proceed without *forms* to be mapped out and remapped.

The historically many-branched impact of Socratic-Platonic thought presented in this volume is divided into three sections. The **first** section contains contributions to *Platonic* writings, while the **second** takes up topics of subsequent *Platonism*. The contributions presented here were originally delivered at the 43rd International Wittgenstein Symposium on "Platonism," organized by the Austrian Ludwig Wittgenstein Society in Kirchberg am Wechsel, Lower Austria in August 2022. For a long time Plato and Wittgenstein were considered philosophical antipodes. However, a more detailed investigation reveals that this assessment is based on the superficial reading of some rather catchy remarks found in Wittgenstein's writings. The **third** thematic focus therefore comprises contributions on the relationship between *Plato and Wittgenstein*. It paints a picture of multiple overlaps between the two philosophers. The volume includes revised contributions from the invited speakers and a select number of additional papers. Notably, Cloris C. Gao and Jack Manzi, the recipients of the annual Werner & Elisabeth Leinfellner Award, are also among the contributors. Following is a brief delineation of each individual contribution.

1 Plato

Even though forms serve as objective standards for identifying features in perceptible things, Plato in some places raises doubts about their recognizability. *Mary-Louise Gill* examines the dilemma that forms are supposedly immutable and yet affected by human cognition, discussing possible solutions as well as their shortcomings and concluding with a suggestion to solve the notorious problem of participation. Platonic *methexis* is an indispensable prerequisite for the linguistic comprehension of the essence of things. *Catherine Rowett* compares passages from the *Philebos*, the *Sophistes*, and the *Theaetetos* to clarify Plato's account of how one's beliefs concerning these entities can be true or false depending on inaccuracies arising from either linguistic or visual cues. *Chryssi Sidiropoulou* approaches the issue of language use from a different angle, starting from Socrates' comparison

of naming as an instrument for organizing reality similar to a shuttle separating a web. Since this is a human action exerted upon tangible objects language has to be understood as intrinsically connected to reality. Another option to emphasize the dynamics of Platonic “participation” is to conceive it as feature of a structural ontology which privileges relations over entities related to each other. *Alexander Becker* shows how two structural relations (subsumption and difference) can be taken to be the basic determinants of the ontology envisaged in Plato’s *Sophistes*. From the point of view of political philosophy, “subsumption” and “difference” are key factors in determining social hierarchies. *Jakub Jinek* addresses Plato’s contention that transforming plurality into unity is a crucial function of a good city. He argues that the awkward opposites of individualism and societal pluralism can be resolved by the transformative unity implemented in an appropriate social hierarchy. Two contributions offer close readings of intricate Platonic arguments. *Chiara Militello* examines an intricate hermeneutical setup, namely, Proclus commenting on conflicting comments by Porphyry and Iamblichus on a *Timaeus* passage. The catastrophic events mentioned by an Egyptian priest are taken allegorically and literally by the respective philosophers. In detail, this results in revealing cross-connections between the two modes of interpretation. *Cloris C. Gao* provides a Wittgensteinian elucidation of a Platonic difficulty regarding knowledge as true judgement conforming to an “account” (*logos*). It seems that only sentences can account for actual circumstances, whereas their isolated elements are “unaccountable.” Referring to a paper by Gail Fine, Gao demonstrates how the Tractarian distinction between complexes and elements can be called upon to provide a coherent interpretation of unaccountable parts of the account/*logos*.

2 Platonism

According to *Lloyd Gerson*, Platonism can be understood as an interconnected set of repudiations of rival theories, opposed to nominalism, materialism, mechanism, relativism, and skepticism. Attempts to mix one or the other element of these theories with elements of the opposite doctrine have turned out to be unstable which result has had far-reaching implications in the course of Western philosophy. *Paul Livingston’s* paper takes up “the concept of a universal capacity of judgement” based on the conviction that what can be thought aligns with what can or cannot be the case. This conception of a “self-consistent unity” is, however, unattainable by finite speakers like ourselves. *Mark Balaguer’s* paper presents an anti-platonistic error-theoretic perspective on mathematics. This theory is more robust than Wittgenstein’s considerations, avoiding his mistakes in interpreting mathematical discourse while retaining some of Wittgenstein’s insights. It sketches a form of math-

emational relativism, irrespective of the validity of platonism and (surprisingly) suggests that the most compelling version of platonism supports the proposed version of relativism. *Tom Rockmore* paints a wide picture of philosophical theories concerning cognition. Starting with Parmenides and Plato's ensuing rebuttal of the doctrine of a straight away unity of *noein* and *einai* Rockmore proceeds to suggest that epistemic constructivism offers a potential solution to the epistemological problem of mind-independent reality. Recognizing Plato's contributions in shaping the scientific model of consensual rationality Jean-François Lyotard nevertheless rejects grand historical narratives, particularly the notion of steady human progress. *Marie-Elise Zovko* questions whether this anti-platonic approach is in a position to adequately deal with the threat to social justice in contemporary capitalism but finds Lyotard's reach beyond the confines of commodification congenial to the Socrates-Plato tradition. Why should one believe that certain properties are universal? *Volker Gadenne*, in his contribution in German, considers the evidence of predicates applying to multiple individual things, their similarities suggesting shared properties and the general logic of predicative assertions. These observations, however, do not provide necessary and sufficient conditions for non-physical properties according to Gadenne. The spiritual essence of Platonic education has been described by Roy Holland as "being at home in the world." To its obvious qualities of safety and familiarity *Kamila Pacovská* adds habitual existential feelings (Matthew Ratcliff) and a sense of ethical obligation and educational propensity. A full understanding of these terms has to include the demeanor of gratitude and a sense of beauty. Plato's design of ideal cities in his *Republic* and *Laws* is discussed by *Aikaterini Lefka*. These texts envisage the leadership of wise and morally upright citizens devoted to common welfare. Karl Popper, notoriously, objected to Plato's rigorous rules, considering them as premonitions of authoritarian regimes. Lefka provides a more sympathetic, even if sometimes critical reading, supplemented by an account of Leo Strauss' appraisal of Plato's utopias and their potential relevance to 21st-century life.

3 Plato and Wittgenstein

Sonja Tanner argues that attributing "platonism" to Plato might be a misconception and Wittgenstein may find commonalities with actual Platonic dialogues. *James C. Klagge* explores the use of imagery in philosophy, specifically looking at Wittgenstein's aphorism about the fly-bottle and Plato's parable of the cave. He considers both the benefits and overlooked negatives of these images. *Sebastian Sunday Grève* discusses the concept of private language, referencing Wittgenstein's remarks and discussing their practical implications. He draws parallels with Plato's

Phaedrus, suggesting Plato, Socrates, and Wittgenstein all tackled the complexity problem surrounding the privacy of thought. *Niklas Forsberg* discusses the transition of Wittgenstein's work from a focus on logic to grammar, and back to logic in his later works, and why logic again seems to take on larger importance in his later period. *Karl-Friedrich Kiesow* compares the *Protagoras* with Wittgenstein's philosophy of language from his *Philosophical Investigations*. He establishes links between the critique of the Protagorean metaphor of the human face and Wittgenstein's ideas for a therapeutic approach to language. *Aloisia Moser* draws parallels between Plato's allegory of the cave and Wittgenstein's concept of the "halo" or "atmosphere" of words. She argues that the lowest level of knowledge in Plato's line analogy, *eikasia*, provides genuine knowledge and that the "atmospheres" of words contribute to their meaning. She concludes with the idea that both philosophers ultimately have to return to their mundanity, Plato's philosopher to the cave and Wittgenstein to the "rough ground." *H. Wilhelm Krüger*, in our second contribution in German, offers an exhaustive and meticulous examination of Wittgenstein's manuscripts that form what is known as *Zettel*. They are filled with text fragments on the philosophy of psychology. He debates their categorization and value within Wittgenstein's corpus, notably suggesting they represent a shift in Wittgenstein's work after 1946. *Ondřej Beran* focuses on Wittgenstein's understanding of the soul rather than the mind, specifically in relation to how it defines human life, particularly in terms of morality. This reading connects Wittgenstein to Plato along ethical lines and distinguishes between ailments of the mind and ailments of the soul, with the latter often being problems of life with moral stakes, such as environmental grief. *Jack Manzi* delves into the similarities between the maieutic auxiliary devices, a type of Socratic method, found in the *Theaetetus* and the methodological devices Wittgenstein uses in his *Philosophical Investigations*. He argues that Wittgenstein's methods align with those of Socrates, and while there are differences, they still fall within a maieutic practice of philosophy. He suggests this perspective could shed more light on the maieutic aspects of Wittgenstein's philosophy. *Samuel Pedziwiatr* presents a critical examination of Wittgenstein's comments on the *Cratylus*. Wittgenstein had compared his conception of language to Socratic dialogue but without direct reference, leading to Pedziwiatr's exploration of what exactly Socrates might be saying according to Wittgenstein. He posits that Wittgenstein used Socratic mimetic theory to contrast theories of meaning and language, correcting the misconception that Wittgenstein's interpretation of Plato was non-historical. *Jens Pier* offers an analysis of Platonic dialogues linking them not to a classic idealistic doctrine of forms but to the core question of how thoughts can be about anything. This "Platonic mystery" leads to a modern form of idealism that seeks to understand thought's objectivity as a confusion resulting from self-alienation. This idea is further pursued in the

works of Wittgenstein and Cora Diamond, eventually leading back to Kant's idealism, which identifies transcendental realism as the underlying presumption behind the Platonic puzzle.

Summing up this volume encapsulates a broad spectrum of unique and thought-provoking viewpoints, each contribution embedded with a novel exploration of its particular subject matter. Our respectable contributors have embarked on comprehensive investigations into their respective areas of interest, thus uncovering unique depths of insight. The editors harbor the hope that the reader will experience as much intellectual enrichment from navigating these chapters as we derived in the process of their compilation. Thus, the reader is cordially invited to engage with the stimulating academic discourse presented within this volume.