

Two Types of Philosophical Therapy. Wittgenstein's Late Discovery of Freud

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A variety of influential readers of Wittgenstein overtly or covertly endorse the view that Wittgenstein throughout his life, starting with the *Tractatus*, held onto one conception philosophical therapy, call this the 'singularity assumption':

Singularity assumption: There is *just one type* of therapy in Wittgenstein.

This article argues against the singularity assumption such that there are two fundamentally different types of philosophical therapy present in the early and later Wittgenstein. More specifically, this article suggests that Wittgenstein discovering the idea of psychoanalysis profoundly impacts his metaphilosophical outlook after the *Tractatus* more fundamentally than is often assumed by some influential interpreters.

This article thus argues that there are two distinct kinds of therapy present in the early and later Wittgenstein in a way that is not sufficiently caught by conceiving of it in both cases as an elaboration of the philosophical method of the *Tractatus*. More specifically, this article suggests that Wittgenstein's view on the therapeutical role of philosophy changed with Wittgenstein's 'discovery' of Freud's work which constitutes a major change in Wittgenstein's philosophical development that is sometimes underestimated by some commentators who assume a substantial amount of continuity between the *Tractatus*-Wittgenstein and the Post-*Tractatus*-Wittgenstein. This article thus makes two claims:

Historical claim: It is highly likely that Wittgenstein seriously engaged with Freud's thought only after the *Tractatus* was already written (although not yet published) in 1919, at the earliest.

Interpretive claim: There are two types of therapy in Wittgenstein; auto-therapy in the *Tractatus* and philosophical psychoanalysis in the later Wittgenstein, that switch being caused by Wittgenstein's engagement with Freud's work after the *Tractatus*.

The first kind of therapeutical approach is called *auto-therapy*, pertaining to those works whose full grasping is at least somewhat contingent upon the recipient of the work *self-reenacting* the unfolding of the text. If this kind of self-re-enacting understanding can be christened auto-therapy, it is special insofar as the reader is both the subject and object of therapy insofar as he or she successively comprehends its statements. Similar to the way in which Descartes presents his six *Meditations*, the reader of the *Tractatus* is supposed to go through the movements of the thought present to him or her alone.

The second kind of therapeutical approach is called *philosophical psychotherapy* which is developed in analogy to psychoanalysis:

	Psychoanalysis	Philosophical Psychotherapy
Symptom	Psychological suffering	Intellectual disquietude, torment

Diagnosis	Elements of the unconscious, (lost) memories Motive for holding onto unconscious pictures	Prejudice, dogmas, false analogies Motive for holding onto unconscious pictures
Ramifications	Freedom of will, no bullying Resistance	Freedom of will, no bullying Resistance
Treatment	Making the unconscious conscious	Making unconscious conscious (assembling reminders)
Result	Suffering ceases	Intellectual peace

To make the argument that the later Wittgenstein's view of therapy was heavily influenced by Freud, the article offers a first comprehensive overview of (often overlooked) direct and circumstantial historical evidence to pinpoint the earliest point of engagement of Wittgenstein with Freud's work. The result is that, considering the relatively late 'discovery' of Freud, the therapeutic method in the *Tractatus* can be qualified as a substantially different form of therapy, presenting a substantial discontinuity in Wittgenstein's metaphilosophical thought begotten by Wittgenstein's introduction to Freud's work in (most likely) 1919.