CONCLUSION

There are two major findings of the present essay viz.

1. The thesis regarding the distinction between grammar and language in Wittgenstein's philosophy.
2. The thesis regarding the relation between grammar and reality.

The first thesis I will call the 'logical network' thesis. The second thesis I will call the 'ontological thesis'. These two theses cover much of what Wittgenstein calls philosophical grammar.

1. So far as the first thesis is concerned I have come to the conclusion that grammar is a distinct category in relation to language. Grammar relates to the logical structure of language. That is why Wittgenstein calls grammar an 'account book' of language. The significant point is that whereas language is a spatio-temporal phenomenon, grammar is, like logic, a timeless and a historical reality. The timelessness of grammar is reflected in the fact that rules of grammar are neither in the medium of human mind nor are they products of our experience of the world. That is where, one can say, grammar is autonomous. Therefore, Grammar takes care of itself and its relation to language. The dichotomy between grammar and language is logically maintained by showing that language inspite of being a part of natural history can still claim to be autonomous. So the
autonomy of language follows from the autonomy of grammar. I have shown that the distinction between grammar and language remains ever present in Wittgenstein's philosophy in order that a philosophical grammar is possible. In this respect philosophical grammar comes closer to logic as a study of syntax of language. Whereas logical syntax takes semantics for granted, Wittgenstein's philosophical grammar makes it integral, though ineffable, part of philosophical grammar. Grammar explains how meaning is possible. But it does this only by giving the description of the syntax of language. Syntax, broadly speaking, is the network of logical rules. Philosophy has a vital interest in grammar of these rules. Hence the demand for a perspicuous representation of the logical form language.

2. Philosophy has a vital interest not only in syntax but also how syntax projects the world. Syntax, though formal is not without connection with the world. According to Wittgenstein the world is the background of both logic and grammar and needless to say, it is where language is located. Since both logic and grammar are concerned with language the world becomes logically the focus of the philosophical investigation into the nature and structure of logical grammar. Philosophy, as Wittgenstein has repeatedly declared, does not change anything; it only describes. Its descriptions are concerning how the natural language and natural world are nested together. Philosophy has no reason to separate language from the world. Nor has it any reason to dissociate life from the world. Life, language and the world
constitute the bedrock phenomena which philosophy must reckon with. Philosophical grammar is not a reform or reconstruction of these phenomena. Philosophy is only interested in how these three, i.e., life, language and the world constitute the ontological limits of the philosophical grammar itself. The philosophical grammar is ontologically bounded by the forms of life and the facts of natural history. It only sets fourth the unlimited logical possibilities contained within the forms of life and natural history. However these possibilities are the only facts that philosophy is concerned with.

Finally, philosophy of grammar is not different from the philosophical grammar. The way of understanding the philosophical grammar is the philosophy of grammar. This is not to suggest that the philosophy of grammar is distinguishable from the a philosophy of language. Both philosophy of grammar and philosophy of language constitute philosophical grammar. Thus the symmetry between the philosophy of grammar and philosophy of language is manifested in the single philosophical activity called the grammatical investigations. Wittgenstein provides a single framework for understanding the diversity of phenomena both linguistic and non-linguistic. Hence the importance of the monolithic term "philosophical grammar".