



WWJMRD 2017; 3(10): 30-35
www.wwjmr.com
International Journal
Peer Reviewed Journal
Refereed Journal
Indexed Journal
UGC Approved Journal
Impact Factor MJIF: 4.25
e-ISSN: 2454-6615

Mudasir Ahmad Tantray
Gund Brath Sopore Baramulla
J&K, India

A Critical Relation between Mind and Logic in the Philosophy of Wittgenstein: An analytical study

Mudasir Ahmad Tantray

Abstract

This paper deals with the study of the nature of mind, its processes and its relations with the other field known as logic, especially the contribution of most notable contemporary analytical philosophy Ludwig Wittgenstein. Wittgenstein showed a critical relation between the mind and logic. He assumed that every mental process is logical. Mental field is field of space and time and logical field is a field of reasoning (inductive and deductive). It is only with the advancement in logic, we are today in the era of scientific progress and technology. Logic played an important role in the cognitive part or we can say in the 'philosophy of mind' that this branch is developed only because of three crucial theories i.e. rationalism, empiricism, and criticism. In this paper, it is argued that innate ideas or truth are equated with deduction and acquired truths are related with induction. This article also enhances the role of language in the makeup of the world of mind, although mind and the thought are the terms that are used by the philosophers synonymously but in this paper they are taken and interpreted differently. It shows the development in the analytical tradition subjected to the areas of mind and logic and their critical relation.

Objectives

The fundamental objectives of this research paper are

1. To examine and explain the relation between mind and logic, and also the role of Wittgenstein in this critical relation
2. To analyze the field of mind and the field of logic.
3. To define the role of inductive and deductive reasoning in the mechanism of mental processes and complexity.
4. It clarifies the ambiguities and opaqueness which resides in the knowledge of mind and the logic by the employment of analysis.

Keywords: Mind, Logic, induction, deduction, analysis, thought, Wittgenstein, Language, innate and Acquired

Introduction

The concept¹ of mind is a complex phenomenon consisting of different processes occurring in it, some are known to us while others are mysteries; those which are known to us are thoughts, intentions, consciousness, understanding, willing, desiring, doubting, and judging, while those which are unknown to us are noumenon, hidden, absolute, deductive processes and mystical processes occurring in the mind.² Analytical philosophy and philosophy of logic has extended the research in cognitive science with the development of symbolic logic and predicate logic. Before the advancement of analytical philosophy it

¹Concept is a Latin term which means ideas that represent a class or category of objects, events, or activities.

²Thought is not similar to mind, since mind is a place or we can say it is a set of different programs. We can't say that the data and the software are same. Thought manifests in diverse processes based on the time and space and the relation of the data. Earlier Psychologists and philosophers of the mind has named the term 'Mind' as mysterious and vague, but it seems to me that the analytical tradition has clarified and analyzed this term

Correspondence:
Mudasir Ahmad Tantray
Gund Brath Sopore Baramulla
J&K, India

was stated that the logical truths had nothing to do with the processes occurring in the mind; there is only a psychological relation between the events not a logical one. Since logic is a normative science; so it deals with norms, axioms, rules and laws of the events or data.

Mind also thought process is the bundle of ideas that signify different things from the pre-Socratic philosophy. It seems that there is a close connection the mental processes like reasoning, thinking, judgment, consciousness, understanding, sensation and the bodily movements like extension, shape, dimensions, hardness, size. Traditional Greek philosophy regards the concept of mind as something spiritual or mysterious vital part which is either opposite of physical or a life force, they are of the vision that mind is a spiritual part of the reality of which matter is a physical part. Idealists mentioned that mind is a consciousness reflects the reality as the mirror reflects the image in front of it. Every part of reality is determined by the state of mind. In idealism mind is a universal idea or pattern of a thing and all other particular ideas are copied through this pattern. Mind according to rationalism is active which means that there are some innate potentialities or truth which constitutes the legitimate source into knowledge. In Rationalism, a-priori truths plays vital role to make up the constitution of reflection or understanding. Every process which occurs in the field of cognitive part like knowing, apprehension, understanding, abstraction, doubting and their way of interpretation are simply named as mind. Continental rationalists like Descartes, Spinoza Berkeley, believes in the conceptual process in the mind i.e., it is only the conceptual schema that results in analyzing the data. Spinoza illustrated the conceptual process with the example of Spider's spinning of cobweb without having the idea of geometry, it means it is a-priori in the spider to spin its cobweb. Spinoza's two processes; (Natura Naturata) and (Natura Naturans), these are termed as what designates inner (mind) and outer (experience). British empiricists like Locke, Hume, Barkley, accepts mind as passive in the schematization of knowledge its role is like a blank state /while paper on which idea led their impressions or patches. Just like a black board act as a tool for writing and monitor which shows the form or picture of the input or inner. Empiricism accepts only experience or sense- perception which constitutes the essence of the mind, according to them what we hear, taste, smell, see, touch is our mind or we can say that auditory sensation, gustatory, olfactory, visual, tactual are collectively known as the part of mind. Rationalism states that understanding or reasoning or doubting is the mental process and empiricism holds that experience, sensation, observation, calculation, is the mental process. While former believes in the input processing of mind and latter accepts output processes. Philosophers who integrate and synthesize the elements of both the rationalism and empiricism in the form of subject and predicate (S is P). Kant maintained that there are innate principles (input modules) and acquired sensations (outer experiences) which Kant named as reflection and sensation, in case of both input and output data, Kant argued that senses can collect the data and reason interprets it.

Wittgenstein is the great exponent of analytical philosophy. he used language as a tool to explain analytical philosophy and his philosophy is known as ordinary language philosophy, his work "Tractatus Logico Philosophicus"

simply known as 'Tractatus' marked the revolution in the contemporary era. In his philosophy he discussed the concept of "symbolism"³ and its principles as well as the relations which are necessary between the words and things in any language. Wittgenstein exercised his philosophy of symbolism to verify traditional philosophical proposition as vague and contradictory as it does not have any objective reference or it does not profess actual state of affairs. He further maintain that traditional philosophy and ancient philosophical solutions contain ignorance in the principles of symbolism and they have misused language. Wittgenstein explained the logical structure of propositions and the nature of logical inference. He discussed most of theories like theory of knowledge, principles of physics, ethics, and finally mysticism but the most important of his theories were on the nature of mind, logic and language.

Concept of mind in the philosophy of Wittgenstein

Wittgenstein was the great philosopher in the analytical tradition. He explored language to clarify and clear the facts that are palpable in the analysis. Mind or thought processes are used synonymously in the works of Wittgenstein. Sometimes processes like intention, desires, willing, understanding, are implied instead of Mind. Mind is a collective term of all the processes, simple or complex, conscious or unconscious, deductive or a-priori, finite or infinite occurring in the file of mind. Wittgenstein explained mind and its allied structure and mechanism with its comparison with the structure, nature and mechanism of language. According to Wittgenstein thinking is the process that occurs in mind. Not only thinking, perception and introspection are also the processes that cannot happen without the working of mind. Thought and language have many things in common. The structure of language designates the structure of the mind. Mind has a faculty to create and abstract new concepts intuitionally and also from the old ones. Wittgenstein implied that what occurs in the mind (inner) is hidden and mysterious. It is experience (outer) which gives form to the outer. Mind manifests in the variety of outer processes. The most obvious reason for believing the inner to be hidden is the uncertainty that affects our judgments about the inner states of others. When, for example, someone appears to be in pain, it seems self-evident that what matters is not the complaints, but what lies behind them. The natural way of representing the situation is to say that 'there is something inner here which can be inferred only inconclusively from the outer. It is picture and it is obvious what justifies this picture.'⁴ There are many mental activities and attributes like; abstraction, understanding, willing, thinking, judging, doubting, but the three basic mental activities are thinking, willing, and judging (Arendt, 1971, p. 69); they cannot be derived from each other and though they have certain common characteristics they cannot be reduced to a common denominator. To the question what makes us think? There is ultimately no answer other than what Kant called "reason's need", the inner impulse of that faculty to

³ Symbolism is a concept which means "something which stands for something else". 1590 (Faerle Queene), (the use of symbols to express or represent ideas or qualities in language).

⁴ Paul Johnston: Wittgenstein rethinking the inner. New York: Routledge, (1993), p.167-173

actualize itself in speculation, and something very similar is true for the will, which neither reason nor desire can move. Judgment, finally, the mysterious endowment of the mind by which the general always a mental construction, and the particular always given to sense experience, are brought together, is a peculiar faculty and in no way inherent in the intellect, not even in the case of determinant judgments where particulars are subsumed under general rules in the form of a syllogism, because no rule is available for the applications of the rule. These mental activities are basic because they are autonomous; each of them obeys laws inherent in the activity itself. In Hume's famous dictum "Reason is and ought only to be the slave of the passions", that is, to a rather simple minded reversal of the platonic notion of reasons uncontested ruler ship in the household of the soul. The main characteristics of mental activities are of having their invisibility. Properly speaking, they never appear, though they manifest themselves to the thinking, willing, or judging ego, which is aware of being active, yet lacks the ability or the urge to appear as such.⁵

Concept of logic in Wittgenstein's philosophy

Logic evaluates those mental processes and events that have concern with causational backup. The mental states and processes like pleasure and pain, aversion, will, desire, doubting, reflection, understanding and reason do not occur without certain logic. Now the question is, 'How do these processes take place in the domain of mind'? There are two ways to understand this question and to give its answer; one is that there are some innate principles (deductive hypothesis) that would check the data as per structure and norm of the data. These truths are not caused but they are the cause of everything and consequently mind works on the categories of these truths. For example every creation possess mind; Animal mind, mind of the birds and insects but their mental nomenclature and mechanism is different from the human. We can say that only deductive truths, inductive and abductive can differentiate among these. It is wrong that animals are governed by experience and do not contain mind, they have limit mind as it is apparent from the thesis of the common sense that "those creature that have brain must have mind". So, deductive system in mind studies the rulers that reflects and understands the data (as continental Rationalists agreed). Not only deductive logic implied its role in the schemata of mental process but inductive and abductive logic imparts it's scientific nature to build up and nurture data formation and processing.⁶The following are the problems which Wittgenstein faced related to logic.

- i. The first problem as per Wittgenstein is the logical problem of implication. The problems occurs in our minds have logical assumption behind them. Suppose when we hear the concept 'Bat' our mind logically uses expectancy which kind of 'bat', animal, or wooden instrument it implies; same happens with the meaning of the things. Wittgenstein assumes that language is misleading and ambiguous, there is only logic which is universal symbolic language to mind. Here we are using logic

(inductive/deductive/abductive) as a tool for implication or intension, so it is not a cognitive problem or the problem of the ontology but it is a logical problem.

- ii. The second problem which Bertrand Russell maintained in his introduction to 'Tractatus', is epistemological in its domain. The problem is what is the relation that exists between the thoughts, words or sentences to express our thoughts so here again this problem is problem of mind and logic. Logic studies relation, proposition and about terms and thoughts. Thought is a mental process which either asserts the fact or negates it. It is either true or false. Everything is governed within rules and customs even the thought is governed by rules. We use only language as the data to communicate and grammatize the thought process otherwise one can think without having the primary or secondary language. Human mind is has a faculty of design, schematize, and abstract universal language either symbolic or non-symbolic; that universal language is an ideal language without misconceptions and errors. The grammar used in the universal language is known as philosophical grammar or universal grammar.
- iii. Third problem is "using of sentences so as to convey truth not falsehood" Bertrand Russell with regard to this problem holds that it is a special problem related to the subject matter of sentences in question, but as per the subject matter of logic and methodology of logic is concerned. It is a logical, because using of sentences could not only convey truth when there is in opposition falsehood. "As negation is determination" falsehood also convey validity of the proposition. Logic studies about proposition and proposition are either true or false. No matter for a logically perfect language; the sentences must be truth-conveying not falsehood (falsehood must be demonstrated
- iv. The fourth problem is "what is the relation between one facts (sentence) have with another (fact) sentence and how one can be capable of being a symbol for that other. What is the symbolic relation between the one fact (sentence) and the other fact (sentence) how there relation is demonstrated; one act as a symbol for other and its vice-versa, this is a logical problem. (As far as my analysis is concerned; Bertrand Russell classified four problems from the philosophy of Wittgenstein; psychological, Epistemology, special & logical and all these problems can be reduced into two question one is psychological (Question of mind; related to mind or thoughts), and logical (Questions about proposition) related to logic. In his theory of symbolism; language must fulfill the conditions to make a logically perfect language. Wittgenstein is interested in exact symbolism. A symbolism in which a sentence means something definite.⁷

Logic deals with the two questions which Wittgenstein mentioned, while first is; in relation to symbolism; combination of symbols must fulfill the conditions for sense not the non-sense and the second is; Symbols or combination of symbols must accept the conditions for

⁵ Arendt, H. Thinking. New York: Harcourt Brace Jovanovich. 1971., p. 69-78.

⁶ Ludwig Wittgenstein, Tractatus Logico-Philosophicus, (New York: Routledge, 2001), p. ix-x.

⁷ Wittgenstein, Tractatus, Introduction by Bertrand Russell, F.R.S, p. x-xi

uniqueness of meaning or reference. According to Wittgenstein, a language should be logically perfect and it is perfect and definite only when it accepts the rules of syntax⁸ and these rules of syntax prevents the language from non-sense. Logically perfect language contains a single symbol which has a definite clear meaning. Ideal language⁹ is formulated only when it is meaningful in function. Language is always more or less ambiguous and vague; only condition like syntax, meaning and its functions make it perfect. Language is the representation of our thoughts and essential role of language is to assert or deny facts. Language must have syntax and the meaning of a sentence in language is determined by the meaning of its component words to construct a language made of sentence and the sentence is representing a fact. So according to Wittgenstein there is a common relation between the structure of the sentence and the structure of the fact. This is perhaps the most fundamental thesis of Wittgenstein's theory. (Wittgenstein 2002).

According to Wittgenstein logically perfect language consists of simple symbol. "For an ideal language there should be one name for every simple and never the same name for two different simples". All philosophical propositions are not true, some are false while others are senseless, we cannot prove their senseless but can state their senselessness. A simple symbol has no parts while the complex simple is made of parts. Most of the philosophical questions are vague and ambiguous and we are not able to understand their logic of the language. We can't differentiate between them like whether "good is more or less identical than the valid. So, in the philosophical matter there are propositions that are very difficult to prove their validity. The complex thing in the world is a fact. A fact which is a simple proposition is not made of other facts; Wittgenstein called it a "Sachverhalte" and the fact which is made up of two or more than two facts is called a "Tatsache". Plato is an idealist (both sachverhalte and the tatsache) "Plato is an idealist and Socrates was his teacher" or "stone is substance and igneous rock is a stone "(this fact is only tatsache but not a sachverhalte)". It is necessary to make an assertion between two names (men) when they are accepted as simples, but we cannot make statement about two men of same names or simples. The position or statement should establish a certain relation between the two names or simples.

e.g. Aristotle loves Plato aRb
Plato loves Socrates aRb

Here the word loves which exists between the two words or terms Aristotle and Plato establishes a certain relation between them. So it is a fact that the sentence is able to assert a relation between the words Aristotle and Plato.

We must say that "a stands in a certain relation to b (aRb)
We must not say "a stands in a certain relation R to b (aRb).

⁸ Syntax is defined as the set of rules, principles and processes that govern the structure of sentences in a given language.

⁹ Ideal language in analytical philosophy is a language that is precise free of ambiguity and clear in structure.

Wittgenstein commences with the theory of symbolism with the statement –'we make to ourselves pictures of facts'. Picture is the model of reality. Picture represents the fact. The logical picture of reality is the relation that the things have in picture. Things in reality or in picture are in a logical form. There are two logical forms.

1. Inductive form
2. Deductive form

According to Wittgenstein, the logical picture of a fact is gedanke. A model or picture can represent a reality. This model or picture can correspond or not correspond with fact and if it corresponds with the fact then it is true (t) and if not then it is false (F). In both the cases of being true or false, a picture have the logical form with the fact Wittgenstein used a word 'Bild' for model or picture. He used some examples for the logical picture.

1. Gamma phone record
2. The musical thought
3. The scene
4. The waves of sound.

All these represent a pretrial internal relation between the language and the world. In all of these "logical structure is common" What comes first, language or thought? Intuition cuts both ways. ¹⁰According to Wittgenstein the logical constants are not signs but really they exit in propositions and represent the proposition like the facts. Every philosophical proposition is a bad grammar and the discussion in matters to these propositions is a mistake. "Philosophy is not a theory but an activity". The only role of philosophy is to classify the thoughts. The proposition and the fact must show the same logical manifold.¹¹

Correlation between Mind and Logic

Concept of mind is a unique and abstract term in the analytical philosophy of Wittgenstein, who implied the field of 'inner' and 'understanding' from this term (wittgenstein, 2001). The idea of mind and the idea of logic are inseparable, of mind implies the factory and logic implies the workers, or one is a nest and other is a bird. Now the question is which comes first; mind or reasoning, but this question is useless. There is no metaphysical inquiry in the evolution of mind and the logic. Mind and logic are two different fields in which mind acts as a digestive system and logic as the food. Mind can't directly use the method of reasoning or argumentation; it needs data and that data is provided with the aid of language. If we take a look at the definition of mind as William James said i.e. "Mind is the stream of consciousness" or we can interpret it like 'it is the flow of thought or the collection of the ideas that resides in a place which we meant mind'. Nevertheless ideas resides in the mind which is the reservoir of all the ideas, concepts, universals, information's and processes. Now the fundamental question is 'Does mind works without the data collected by sense? Mind is the collection or galaxies of information which senses collect and reason interprets. Mind can't think in its emptiness; data is necessary for the processing of data

¹⁰ Martinich, A. P, & David, S. A Companion to Analytical Philosophy, Oxford: Blackwell, 2001, p.307

¹¹Wittgenstein, Tractatus, Introduction by Bertrand Russell, F.R.S, p. xiv.

to analyze, synthesize, doubt, reason and think. To make it clear we can analyze complex statement into simple statement, also is of proposition; objects or things are the substance of the world. World does not exist without substance. There are different types of substances as mentioned and explained by different philosophers from time to time like; Descartes: mental, spatial and physical substances, Spinoza; only substance, I.e. God or nature, Thales; substances 'water', Anaximenes; 'air', Anaximander; 'Aperion', Pythagoras; number and so on.¹² Wittgenstein exaggerates the Spinoza's theory of substances that substance is the cause of itself. It cannot be composite as it then ceases to be a substance. Spinoza holds that substance is its own cause, if it is not the cause of itself then it would be produced by something other than itself. Substance is infinite; if substance is not infinite then it becomes dependent, substance is only one as Wittgenstein called it simple, it would cease to be substance as one if it is more than two and it will not remain independent. Likely Wittgenstein defined substance as that which is not composite, i.e. constituent of parts. World cannot exist without substance, as the substance is the reality of the world so is the picture of the world (true or false). Both the worlds' transcendental world [world of imagination and the intellectual world; 'world of reality' have something common to them and that is their form. In Wittgenstein's substance sense, the form of what is inner the thoughts and the form of what is in the sensation is same (true or false). The world of thoughts and the world of appearance have same logical form and these both are in the form of subject and predicate, both represents the reality one represents or picture the logical contents of the inner process and another picture and symbolizes the pictures or models of the outer world. These objects have the form and that form does not changes. The role of substance (mental or physical) is nothing except only to determine a form. material properties are systematically figured by means of propositions. Objects are colorless, as the substance, but substance is the cause of the color: as apple is cause of its redness, milk is the cause of whiteness for Wittgenstein is conceived. He depicted that "if two objects have the same logical form, apple is red; s is p, the only disjunction between them;

Man is mortal -s is p is that they are different in matter and not in form.¹³

Mental process designates to all the internal, covert activity of our minds, such as thinking, feeling and remembering. We can uncover the mysteries of mind by description, explanation and prediction.

Description –what is happening? The first step in understanding or perception of anything is to give it a name. Description involves observing a behavior and nothing everything about it: what is happening, where it happens – to whom it happens, and under what circumstances it seems to happen.

¹² Ludwig Wittgenstein, *Tractatus*. (New York: Routledge, 2001), p.7-8.

¹³ *Ibid.*, (2.021 -2.024), p. 7-9.

Explanation –why is it happening?

Prediction: logic (when will it happen again) Determine what will happen in the future is a prediction. We can predict in previous research. Aristotle wrote in *De Anima* about the relation between soul and body.¹⁴ Soul can exist without the connection with body (Plato's dualism). Sensations are the minds windows to the world that exist around us. Without perception, we would be unable to understand what all those sensations mean – perception is the process of interpreting the sensations we experience so that we can act upon them.¹⁵ To fully understand how we do any of the thing we do (such as learning, remembering and behaving),we need to understand how we think.how do we organize our thought? How do we communicate those thought to other? What do we mean by intelligence? Why are some people able to learn so much faster than other? Thinking (cognition) is a mental activity that goes on in the brain when a person is organizing and attempting to understand information and communicating information to others. Thinking or cognition from Latin means 'to know'. Thinking includes memory. When people think, they are not only aware of the information in the brain but also are making decisions about it, comparing it to other information, and using it to solve problems.¹⁶

Conclusion

In contemporary philosophy the problem of mind and its correlations with reasoning and language has been elaborated and clarified by the analytical philosophers and the continental philosophers. While analytical philosophers like Gottlob Frege whose symbolic logic has turned the shapes of thoughts into logical truth tables and Gilbert Ryle whose nature of mind, its role and functions paved the way for cognitive psychologists and Wittgenstein, s private language arguments and theories of other logicians has solved the problems of mind in a systematic and metaphorical way. The relation which holds between the three blocks viz. mind, logic and language is critical in contemporary philosophy especially in the field of analytical tradition. Analytical philosophy clarified the analysis of mind, analysis of reasoning, analysis of language and their inter-connectivity, as analytical philosophers think that all philosophical problems arises due to misunderstanding of language. There is a harmony that mind and logic are interconnected at deeper level. Philosophers started debate on the priority of innate capacities of mind over acquired ideas vis-à-vis innate over mind. The mainstream analytical philosophy has its roots in rationalism, empiricism, and in the tradition of synthetic-critical philosophy of Immanuel Kant¹⁷According to Wittgenstein every mental image is a physical thing. I have a pain means that pain resides in things not a mental kind. There is no yellow or red color. It is actually the sensations of the objects which are giving us different colored impressions. Likely Frege gave the answer of the question 'what is the number one' in his work 'foundation of arithmetic's' that number one is thing. It is the thing which

¹⁴ Sandra, K. Ciccarelli, Glenne, Meyer. *Introduction to Psychology*, (New Delhi: Pearson, 2008), p.5-7.

¹⁵ *Ibid.*, p. 93

¹⁶ *Ibid.*, p. 313-14.

¹⁷Brooke, N. Moore, Kenneth Bruder, *Philosophy; The Power of Ideas*, 6th Ed. (New Delhi: Tata Mcgraw Hill, 2005), p.215

is counted as one but the number.⁵ Wittgenstein thought that it is just an ultimate fact about human beings that they find certain a priori inferences natural. Logicians are chiefly concerned with language used informatively in affirming or denying propositions, formulating arguments, evaluating arguments, and so on. Many other purposes are also served by language, however, and its informative use may be better understood when contrasted with other uses. The great philosopher of analytical tradition and notable logicians, insisted rightly in his work 'philosophical investigations, 1953) that there are countless different kinds of use of what we call 'symbols', 'words', 'sentences'. Among the examples suggested by Wittgenstein are giving orders, describing an object or giving its measurements, reporting an event, speculating about an event, forming and testing a hypothesis, presenting the results of an experiment, making up a story, play-acting, singing, guessing riddles, telling a joke, solving a problem in arithmetic, translating from one language into another, asking, cursing greeting and praying. Thus we can say that, Mind and logic is an approach in the philosophy of mind which explores mind, its analysis, its functions, and the task of inductive and deductive reasoning in the operations of the mind. While both inductive and deductive processes are scientific, both the processes are dependent on each other's. Mind is a software part of brain which is its hardware part. The attributes of mind are thinking, imaging, doubting, memorizing. There is no permanent place of mind but ordinary we argue that mind resides in brain. Mind is three dimensional and its structure as the persons enhances in age the structure and the functions of the mental processes also increases. Philosophy of mind not only explores the nature of mind but it also explains the theories like monism, dualism, behaviorism, functionalism, interactionism, epiphenomenalism and occasionalism. According to Wittgenstein every thought is a language and symbols or signs can only represent the thought. Symbol is the thought or the modification of the thought. Proposition represent thought. Thought is a logical process. It is either the formulation of simple ideas like sense datum or the predicate of the creation of complex social idea. When Kant used the statement that 'everything is in the form of having subject and predicate' Wittgenstein used both the terms to represent the cognitive system which includes the innate part of mind and the social part of mind (environment). In modern 21th century 'mind' is not a single filed but it is inter-connected with other fields. Mind cannot exist without logic and logic cannot work or perform its reasoning without having mind. It generates both simple processes and complex processes. It appears to me that 'Mind has the power to create, to formulate laws, to analyze and to make relationship with other elements, for this it would take abundant energy that is why prophets hundred and thou sand years before showed the power of mind to generate complex processes and relations without variables and facts'. Mind is faster than computer if it is used in a proper. Every mind contains ideas, ideas are either deductive in character or inductive in character, while deductive part makeup the innate mechanism and inductive part makeup the outer social part of mind. Thus we can say that mind and logic are interconnected both in processes, mechanism, formulation, hypothesis, interpretation and conclusion as well as in reality, and in causation. It is wrong that mind cannot think in emptiness,

actually mind can never can be empty, it contains certain things in it, which studies its rules, norms and axioms.

References

1. Alston, W. P. (1964). *Philosophy of Language*. New Delhi: PHI Leaning Private Ltd.
2. Arendt, H. (1991). *Thinking*. New York: Harcourt Brace Jovanovich, 69-78.
3. Beakley, B., & Ludlow, P. (2006). *The Philosophy of Mind*. 2nd Ed. Cambridge: M.I.T. Press.
4. Benn, A. W. (1923). *History of Modern Philosophy*. London: Watts & Co.
5. Brooke, N. Moore., & B. N., Kenneth, B. (2005). *Philosophy. The Power of Ideas*, 6th Ed. (New Delhi: Tata Mcgraw Hill), 215.
6. Casullo, A. (2003). *A Priori Justification*. Oxford: Oxford University Press.
7. Copi, I. M. (1979). *Symbolic Logic*. 5th Ed. New Delhi: Pearson; Prentice Hall.
8. Ciccarelli, S. K., & Glenne, M. (2008). *Introduction to Psychology*. (New Delhi: Pearson, 2008), p.5-7
9. Johnston, P. (1993). *Wittgenstein rethinking the inner*. New York: Routledge, 167-173.
10. Joseph, H. W. B. *An Introduction to Logic*. New Delhi: Surjeet Publication.
11. Kolb, B., & Whishaw, I. Q. (1980). *Human Neuropsychology*. 2nd Ed. New York: W. H. Freeman & Company.
12. Martinich, A. P., & David, S. (2001). *A Companion to Analytical Philosophy*, Oxford: Blackwell, 307
13. Miller, L. F. (1993). *History of Philosophy*. New Delhi: Discovery Publishing House.
14. Passmore, J. (1957). *A Hundred Years of Philosophy*. Oxford: Oxford University Press.
15. Ryle, G. (2009). *The Concept of Mind*. New York: Routledge.
16. Russell, B. (1912). *Problems of Philosophy*. Oxford: Oxford University Press.
17. Sellars, W. (1997). *Empiricism and the Philosophy of Mind*, with an introduction by Richard Rorty, and study guide by Robert Brandom, Cambridge: Harvard University Press.
18. Shaffer, J. A. (1998). *Philosophy of Mind*. New Delhi: Prentice Hall.
19. Stewart, D., & Blocker, H.N. (2006). *Fundamentals of Philosophy*. 6th Ed. (New Delhi: Pearson).
20. Weber & Perry. (2007). *History of Philosophy*; Trans: Frank Thilly. New Delhi: Surjeet Publication.
21. Urmson, J. O., & Ree, J. (1989). *The Encyclopedia of Western Philosophy and Philosophies*. London: Unwin Hyman Ltd.
22. Williams, M. (1999): *Wittgenstein, Mind and Meaning Towards a social conception of mind*. New York: Routledge.
23. Wittgenstein, *Tractatus*, Introduction by Bertrand Russell, F.R.S, p. xiv.
24. Wittgenstein, L. (2001). *Tractatus*. (New York: Routledge), 7-8.