

Abstract

Logos is the multi-meaning term accompanying philosophy from the earliest authors. In general, the term *logos* has historically had two main groups of meanings. The first group concerns speech (word, speech, sentence...) and the second group of meanings concerns reason (thought, reason, mind, thinking...). In philosophical-theological thinking the second group passes into the idea of reason transcending man - "divine" or "world reason".

The theoretical basis of the duality of both speech and reason was postulated by analytical philosophy. As Humboldt was already convinced, thinking was always associated with language, speech was an organ of creating thoughts. Pneumatological philosopher Ebner says: man is by nature "the Spirit who possesses the word," "there is no reason without the Word," and "reason is speech, *logos*". Within the philosophy of language Wittgenstein argues: "the boundaries of my language create the boundaries of my world," and "a sentence is an image of reality". Fodor's linguistic works on the inner language of thought ("Mentalese") and especially Chomsky's theory of the existence of a structure for "universal grammar" in the human brain provide preconditions for the search of such a structure.

Neuroscientific research confirms these assumptions. Structures specialized for speech comprehension are present in an adult brain. These include the *Broca center* for speech creation, the *Wernicke center* for speech comprehension, the *fasciculus arcuatus*, which connects both of them and creates a completely closed circuit along with the "*ventral stream*" path. The *Visual word form area* is a unique structure of the human brain. It is used to recognize letter shapes. These structures do not occur in other animals as comparative biology shows. This might support our hypothesis: reason (the mind) is closely related to speech in the species *Homo sapiens* (the rational person).

To explain existence of these structures in the human brain is a challenge for both evolutionary biologists and theologians, Colagé points out. By doing so, we would have to join philosophical, theological, linguistic and neuroscientific considerations together. Rahner calls a man being of transcendence and says both intellect and existence are made possible the ability to speak.

If we understand language as an "organ" with an anatomical basis in the human brain and as a computational system that generates complex thinking, we could suggest that reason and speech are two ways of expressing the same principle called *logos*. Everything in the mind is speech. Speech is the reason itself.

This hypothesis requires further research.