

# Comparative Study of the Mind

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**Abstract---** *The purpose of this study is to compare minds from the point of view of the philosophers and psychologists and finally to arrive at a comprehensive and consistent theory. For this reason, we discussed the mind and examined the function of the mind. On the question of the unity or plurality of the mind and the body, Plato's and Aristotle's views on the mind and the body were examined. Mulla Sadra's theory was then used as the criterion theory in this regard. The result of the study suggests that, from the Sadrian viewpoint, we can clearly reject the psychology that considers the mind to be independent and unconnected entity to the body, as well as the physical and materialist psychologies that deny the mind and assumes all of the manifestations and psychological phenomena related to the physical and mental aspects. He took the middle way, which included neither extreme subjectivism nor pure materialism.*

**Keywords---** *Mind, Comparative Study, Psychology, Philosophy.*

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## I. INTRODUCTION

Comparative study is one of the most important studies in the field of humanities, so that achieving a better and useful theory with more comprehensiveness is not possible without comparing and examining different theories (Ghaffari, 2009). Therefore, these studies have attracted the attention of researchers. Proponents of this view assume that comparing different theories in different domains and examining their similarities and differences will lead to a more comprehensive and beautiful theory (Bagheri et al., 2010). There are two main approaches in this regard:

- A. Delivery approach: In this approach, the researcher considers one of the sides or contexts of comparison as the principle and reviews the other theories accordingly, like the philosopher who assumes his philosophical theory as the principle and refers the other scientific theories to it, or assumes the other theories as a confirmation of it. The idea behind this approach is that the strong theories will not be rejected, in fact they grow to cover a wider field or be incorporated into another theory (namely inscription theory) (Lazy, 1998: 229 and Telings, 2001, 2011).
- B. Supplementary approach: In this approach it is assumed that each of the different theories is finite and incomplete singly and at the same time we need the findings of each of them. Therefore, this approach criticizes the one-dimensional approach to the human issues and considers a combination of different theories. It also uses the findings and strengths of different approaches "jointly" to solve the related problems. Therefore, in this approach, all the theories have a small contribution in the study of a phenomenon and all of them are considered as complementary components. Although one side may have less share in the final perception and the other has a greater share, the important point in this approach is the complementary and final conception of all approaches (Telings, 2001 and 2011; Bagheri et al., 2010).

According to the author, diverse fields of the study, such as philosophical, scientific, historical, or interpretive studies are all human products that result from reflection and application of various epistemic methods in the study

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of the book of genesis or the book of canonization. Our philosophical views are the result of rational study that has been achieved through the use of philosophical methods in the study of the book of genesis (the universe). Also, our scientific findings are the result of empirical studies in the genesis.

Accordingly, our findings from the Qur'anic studies are the result of our studies in the book of canonization (the Holy Qur'an). The books of genesis and canonization are both written by a divine author and they cannot be incompatible with each other. Therefore, we should not come to the contradiction in the various studies of these two divine sources. Thus, the comparative study is a kind of multilevel and convergent research that examines a topic from different aspects and achieves a consistent understanding of these studies in a convergent approach. In this interpretation of the comparative study, the complementary approach is taken into consideration and the subject under investigation becomes more apparent by completing different approaches. So, this research seeks to develop a consistent and comprehensive theory about the mind, according to the philosophical and psychological approaches. To reach this purpose, the mind must first be analyzed and then the relation of the mind and the body must be described in terms of unity or plurality.

## **II. THE MIND**

The examination of the ontological status of man and the nature of his mind and mental states go back a long way in the history of philosophy. In the earlier philosophical texts, the term "soul" was applied to its biological and vital aspects in addition to its capabilities and mental states. But today in the thought and the words of the philosophers, the "soul" represents the capabilities, mental and psychological states of the man. Man can consider himself a distinct and unique being, possessing special mental functions and abilities such as abstract thoughts, self-awareness, emotions, and creativity that are in particular highly developed and advanced (Kim, 1996).

The position that mindfulness gives to the creature distinguishes it from the non-minded creatures and makes him to need to psychological theories. The ancients thought about the human distinction with the other beings in the natural world. They described this distinction on the basis of having 'soul'. Their general idea was that each of us has a "soul" and therefore we are conscious, intelligent and rational beings. In other words, each of us has one soul, and my soul is what i am. Thus each of us has a 'mind' because each of us is a 'mind' (Ibid.).

In this thought, the essence of the mind is thinking or being aware, and thinking involves a wide range of mental states and activities, such as: feeling, perceiving, judging, doubting and thinking in the specific sense of the word. In philosophy, such thinking is known as the "dualism" of the mind and the body, which also raises questions that leads to refute the idea of the soul or the essence of the mind for explaining the human mindfulness. Although rejecting the mindfulness does not mean denying the "having the mind" (Ibid.).

In the idea of rejecting the essence of the mind, the mind can only be regarded as the "property", "capacity" or "characteristic" that man possesses. That something has 'mind', means its classify as a particular type of object that is capable of certain types of behaviors and functions such as feeling, perception, memory, learning, reasoning, consciousness and action. Mindfulness is a widespread and complex feature of the human beings, characterized by various special functions such as experiencing emotions, nurturing thoughts, reasoning, and making decision (a group of translators, 2014).

The phenomena known as "mental" or "psychological" have a diverse and varied range. Some of these phenomena involve "emotions" and mental states that have "qualitative" aspects. That is, the way that they feel or appear is understood as their "qualitative" and "phenomenal" aspects. Therefore the pain is characterized by a particular qualitative feeling that is distinctive, namely "hurt". Each of these senses has its own distinctive feel, distinguished by the quality of the sensation that seems to be directly identified. The terms "raw feel" and "qualia" are also used to refer to these qualitative mental states (Kim, 1996).

Secondly, there are mental states such as thinking and hoping related to the one's "tendency" to a proposition. These statements constitute the "content" of propositional tendencies, and the sentences that specify these statements are called "content sentences". These states are also called "intentional states" or "content states". Most of the conventional psychologists' theories include these propositional tendencies. In general, it is thought that belief and desire are the most fundamental and the most important propositional tendencies, to the extent that psychology of propositional tendencies is called "belief-desire psychology" (Ibid.).

Next, there are different mental states such as anger, happiness, sadness, depression, shame, remorse, and regret that are generally known as "feelings" and "emotions". Also, there are states such as intent, decision, and desire that are called "volitional" states. These states are propositional tendencies. Personality traits such as honesty, sense of humor and isolation, as well as habits and tendencies such as diligence, timing, intellectual abilities and artistic abilities are commonly known as "psychological". Honesty is a subjective trait because it is a tendency to form a particular kind of desires, such as telling the truth, not lying, not misleading, acting in appropriate ways and especially telling what we believe in (Ibid.).

Here is an important question, by what criteria all of these things are "mental" or "psychological"? Is there a common property in all these things that makes them to be considered mental and psychological? Scholars have expressed various properties for the criterion of the mental, a criterion used to separate mental properties or phenomena from the non-mental. Some of them have called "epistemological" criteria as the basis of differentiation. Certainly our knowledge of the physical facts is not comparable with our knowledge of the mental events. Mental knowledge is direct and immediate, and it does not require any other beliefs or knowledge. "Privacy" is another distinction for this type of knowledge. According to the privacy, our knowledge comes from our mental states and it is an obvious fact that direct access to a mental event is a privilege for the person.

Some believe that "infallibility" and "self-awareness" are other epistemic properties of the mind. According to this claim, one's knowledge of one's mental states is "infallible" or "Incorrigible". That is, the mental events lead to self-awareness. The result of two claims of "self-awareness" and "infallibility" can be called "the doctrine of the mind's transparency". According to this doctrine, every mind is a completely transparent medium only for one single person (a group of translators, 2014).

These epistemological features of the mental attributes are very powerful that do not normally appear in the physical events and states. Clearly, there is disagreement among the philosophers of the mind about the exact determination of the epistemic specificity of the mental events. Despite this disagreement, we admit that we have special access to our mental states, and even if we do not have access to all of them, but we have access to a

significant portion of them. Maybe our knowledge of our own mind is not so infallible and incorrigible, but there is undeniable differences between mental and physical things; important epistemological differences that exist in the mental affairs and do not exist in the non-mental affairs (Ibid.).

At the end of this section there is an important point that our notion of the "mental" is not so unique. And it's actually a bunch of different ideas that some of which have very close relation to each other, but others seem to be independent. The diversity and lack of unity in our conceptions of the 'mental' concludes that the mental states can be very broad, diverse and heterogeneous. Maybe we do not reach to a single conception of the mind. We can only classify the most basic of mental things, namely emotional or qualitative states such as pain, emotion, etc., and intentional states such as belief, desire, and intention. The emotional states are the states that provide the cognitive criteria of the mental state and the intentional states are those mental states that provide the criterion of intentionality.

### **III. THE MIND AND THE BODY, UNITY OR PLURALITY**

According to the truth of the mind, the subject of the mind and the body can be studied from the philosophical psychology view. In general, traditional theories of the mind can be searched for in the dualistic, monotheistic or materialistic theories. Dualistic theory considers that the mind is abstract and non-physical substance. According to the dualism, the "mind" and the "body", the "mind" and the "physics" are fundamentally different kinds of the objects. But in monotheistic and materialist theories, mental affairs are not distinct from physical affairs; in fact, both of them have the same states, properties, processes and operations.

A group of materialists, referred to as behaviorists, believe that the words of the mental causes can be removed from the language of psychology in favor of environmental stimuli and behavioral responses. Another group of materialists claim that the mental causes are the same neurological and physiological events in the brain (Fodder, 1994).

In the recent years, in the field of philosophical thinking focused on the philosophy of the mind, a theory called "functionalism" has emerged that is neither dualistic nor materialistic. This approach is based on a philosophical reflection on the advancements of artificial intelligence, linguistics, and psychology, and seeks to provide a philosophical explanation of this level of abstraction according to the relation of these fields of knowledge at a particular level of abstraction and functionalism. These different devices can have mental states even in the absence of the mind.

From the functionalist approach, the psychology of a device does not depend on its constituents, but on how those materials come together. At the beginning of the last century an approach in the field of the mind and the body was overcome which believed that only the words that could be tested and empirically proved, could be considered meaningful. Also the meanings of the words and the concepts are determined by their verifiability. One of the major achievements of this positivist theory was that the mind as an independent essence or substance that is the origin and agent of mental events and states; will not be acceptable and meaningful (Ibid.).

This approach challenged the traditional and the modern dualistic theories and the mind was replaced by the

states, features and events of the mind, in discussions of the philosophy of the mind. The group's alternative to the dualism was "behaviorism". Based on this approach, in words such as the pain, in order to understand the meaning of the word, we need to know in what circumstances it is proven that a person has the pain. According to the conditions of the provability of the pain, pain is the same behavior that one exhibits, and this rule will apply to all mental states. Thus, in the theory of "behaviorism", the mental states are the same behaviors (some of the authors, 2014).

The most significant weakness in the most of these theories and approaches is that the dualism cannot provide a proper explanation of the mental causality. The mind is a non-physical reality and is not in the physical space. How can a mental cause produce behaviors that are in the physical space? Such the dualism is not very compatible with the achievements of the relevant psychology.

A psychologist bases the experimental methods of the natural sciences on the basis of the mental studies. If the mental processes are fundamentally different from the material processes, empirical methods will lose their effectiveness on the mind. To justify their empirical methods, many psychologists were seeking an alternative to dualism that led them to present theories of "extreme behaviorism". Extreme theories that believe that behavior has no mental cause and the behaviors of an "organism" are the observable response of that organism to the stimuli that cause the organ behavior. For them, the role of psychology is to list the laws that determine the causal relationships between the stimuli and the responses. Extreme behaviorism did not believe in the interaction of the mind and the body (Ibid.).

Philosophers gradually abandoned the belief that the dualism and the behaviorism are the only possible and desirable approaches to the philosophy of the mind, and as they saw serious ambiguity in the dualism, they saw many contradictions in the extreme behaviorism. The idea of mental causality is rooted in the one's beliefs and ways of perceiving other human beings and oneself, and everyone believes in the relation between the behaviors and the beliefs, the knowledge and the expectations.

Extreme behaviorism is indifferent to citing these things. The path to the development of the modern psychology is a serious testament against the behaviorism. With the development of the psychology, the framework of the mental states and processes that seem to be necessary for explaining the empirical observations has expanded, especially with regard to the human behavior. It is believed that psychological theories based on the psychological principles of the extreme behaviorism are ineffective. Accordingly, a group of philosophers in the field of the mind and the soul turned to materialistic theories under the names of "logical behaviorism" and "central – state identity theory".

Logical behaviorism is a semantic theory of the meaning of the mental vocabulary that believes that attaching a mental state to an organism is equivalent to saying that the organism has the disposition of a certain kind of the behavior. The strength of the rational behaviorism is that by translating the mental language into the language of the stimuli and the responses, it provides an interpretation of the psychological explanations in which the behavioral effects are attributed to the mental causes. In other words, the mental causality is merely a behavioral talent. By equating the mental vocabulary with the behavioral abilities, logical behaviorist has put the mental vocabulary in the

non-Innate talents of the physical sciences. Although the rational behaviorism, according to the same meaning of the mental vocabulary and the aptitude vocabulary, provided a materialistic explanation of the mental causality that would not be understood by extreme behaviorists, the similarity between the mental causality and the physical causality was not so profound that has been assumed in the logical behaviorism (Foder, 1994).

Logical behaviorism considers the emergence of the talent as the only cause of the mind, while the physical sciences also accept other forms of the physical causality. In fact, causal explanations are more fundamental than talented explanations. The concept of causality in the psychology is more precise than in the physical sciences. These considerations reinforce the belief that the rational behaviorism is fundamentally like the extreme behaviorism.

As mentioned, the theory of "central – state identity" is another materialistic theory of the mind, according to which the mental events, the states and the processes are associated with the neuro-physiological processes and events in one's brain. Any behavior can be tailored to a chain of mental causes, which is actually a chain of neuro-physiological events. This theory considers the causal interaction of the mental causes with each other, without causing behavior. The "central–state identity" theory provides a satisfying explanation of the mental vocabulary modules used in psychological explanations. According to the connection between the mental vocabulary and the neuro-physiological states, this theory can reinforce the project of explaining behavior by referring to the mental causes. Whereas the behaviorists believe that the mental vocabulary does not imply anything or at most implies the parameters in the relationship between the stimuli and the responses (Ibid.).

The most important achievement of this theory is that the explanatory assumptions of psychology are conceived in terms of apparent meanings. This theory demonstrates that how the mental explanations in the psychology may not be merely a tool, but an accurate explanation of the causes of behavior.

The "central – state identity" theory has theorized about the "mental particulars" and the "mental universals" and contains teachings. The doctrines of the mental particulars known as "token physicalism" emphasize that the only mental details that are accidental are neuro-physiological, while do not reject the logical possibility of the existence of the machines with the mental properties. But the doctrines of the mental universals known as "typical physicalism," make a more comprehensive claim and believe that any possible mental component is neuro-physiological. Therefore, it rejects the logical possibility that the machine possesses the mental properties because they do not have nerve cells.

The serious problem of the typical physicalism is that the psychological structure of a device does not depend on its composition or hardware, but on its software or program. Another problem with the typical physicalism is that there may be information-processing machines that process the information and have a psychological structure like the human beings, but their physical organization is different from the human beings. All objects that are physically different can have human software. This kind of 'relational' explanation of the mental properties requires that the mental properties be abstracted from the physical structure of their carriers (Ibid.). In the following, we will focus on the some of the views that are appropriate in the ancient and the middle philosophy and what is in line with the views of the modern philosophers and the modern psychologists in the fields of the mind and the body.

In this context, the more famous approach of the Greek philosophy of the soul is Plato's dualism, which considers the man to be composed of two independent substances called the soul and the body, and emphasizes that the soul exists before the body, and the body joins to it at the birthday. According to this view, before joining the soul to the body, neither the human body's biological states such as the nutrition, the reproduction, and the development are revealed, nor the mental states such as the emotional perception, the thinking and the feeling (Plato, 2016).

Aristotle considered the soul as the face of the body or the actions and the functions of the body. In this thinking, the body is substance of the soul means the capability of the soul and the soul cannot exist before the body. Although the Aristotelian view was central to the Islamic philosophy, due to the Aristotle's emphasis on the immateriality of the mind and its survival after death, the Aristotelian relation between the soul and the body, the same relation between the form and the matter, found a Platonic interpretation. And the accepted viewpoint of the most Muslim philosophers was to believe in the combination of the man from two distinct substances of the single soul and of the material body. Also, there was the form-matter relation between these two substances (Aristotle, 2008).

In the period of the development and evolution of the philosophical ideas of the Islamic world, the Sadruddin Shirazi attempted to present a new perspective on the interaction of the soul and the body to also exhibit non-philosophical results such as the psychological ones. For the Mulla Sadra, matter is the lowest order of the existence, and its share of the existence is low, and according to its low share of the existence, it has a kind of awareness, and on the basis of this consciousness it has purpose and desire (Sadr al-Din Shirazi, 2005, Vol. 8: 259). Existence from the lowest to the highest order is an interconnected dynasty that is reflected in the rational, the imaginary and the natural positions. In terms of existence, the soul or mind at the beginning of its worldly creation is physical and on the surface of the body, and its dominant power is the material nature power which needs the matter and the body.

The soul has an intrinsic and dependent existence as long as it is the soul, and it needs the body in this intrinsic existence, and it depends on the body because of its intuitive and natural powers (Ibid., v:8, p: 430). The human soul at the beginning of its temporal existence, when it is imparted to the body, is not a rational form, but rather an emotional and imaginary form. This soul has a dependent existence as long as it is the soul. As it becomes complete in existence and becomes a logical intellect, its mode of existence changes. Thus, although the human soul is material in the sense of existence and perception, it is spiritual in terms of survival and conquest in the objects and the materials and in the rationality of its essence (Ibid., vol. 8, p. 402).

In the Mulla Sadra's philosophical psychology, when the human body is added to the body, the body materializes as the human body. In other words, the human body is in the soul and the soul in the intellect. In this theory, the human existence consists of three basic stages: the physical, the emotional, and the intellectual.

The human soul is physical in the body stage, and has the body, the matter and the physical organs. The human soul is spiritual in the spiritual stage, and has the body and the spiritual organs and is called purgatorial body. Finally, the human soul has a rational body with rational senses in the rational stage. The soul, in its essence, passes different stages from the emotional to the purgatorial and from the purgatorial to the imagination. This is in opposite

of the viewpoints that believe in the stability, unchanging and self-esteem of the soul, which is mentioned in Sadr's words:

"The denial of the self-consciousness and its changes in the emotional, imaginary, and rational levels is because that the deniers believe that the human soul, from the beginning of the belonging to the body to the highest degree of abstraction, is a single object that is the essence of the human nature" (Sadr al-Din Shirazi, 1919, Vol. 8: 400).

The emotional qualities obtained in the soul are manifested in the spirit, and are reduced to the body by the spirit. Likewise, the body states will have an excellent effect that reaches the soul through the spirit and reaches its peak. So the soul and the body are alike because of the causal relationship between them.

Although, in the Mulla Sadra's thought the soul and the body are alike in that they are both in motion and change, but they are different because the previous and the later movements in the body have no joints, no unity and no stability, and with the appearance of each component, the former component disappears. But the movement of the soul is continuous and interconnected, and every component is added to the preceding component, and the compression is maintained.

Based on this difference, the basic perceptions and feelings of the soul at the beginning of the human creation are interconnected and dense and become more intense at each stage. With the birth and stepping into the world, the emotional perceptions gain new dimensions, and different senses come to the soul, and more perceptual and emotional forms are realized, and the inward movement of the soul becomes more susceptible.

Following the emotional perceptions along the path of the soul, with the abundance of the emotional perceptions, imaginative perceptions are obtained. Due to the lower dependence of the imaginary states on objects compared to the more intuitive and higher-order forms of the abstraction, the imaginary forms attain a higher degree of abstraction than the intuitive forms of the soul, and gain relative independence from the objects, so that they can perceive the objects in their own world without being stimulated by the objects.

In the next step, with the increase in the emotional and imaginative perceptions of the soul, it is possible to perceive minor meanings and to form a new strength of what is interpreted as Illusion. Following the perception of the minor meanings, the soul becomes more intransigent in its intrinsic motion and deserves the perception of general meanings, at such a time the soul is so intense and strong that the reason emerges in it (Sadr al-Din Shirazi, 2005, Vol. 9: 273).

Thus, Mulla Sadra believes that the soul in the base of the body reaches to the appearance, actuality and evolution step by step, and becomes more abstract. However, it is also important to note that the relationship between the soul and the body is not the same as that of the other objects, since the soul and the body are intertwined as one unique reality. All of the powers which the soul attains in its innate movement, are presented in him as unity, the soul is present in the function of all of its powers, not as it is conceived in the perceptive wisdom that: "the soul forms the powers inside itself, and these powers deal with the minor matters, but the soul performs the general affairs".

The Mulla Sadra's theory develops a reciprocal interaction of the mind and the body and also, the soul and the



matter. On the one hand, whenever a quality of the spiritual is achieved in the soul, it is put into the body, and on the other, whenever a physical event occurs; its effect is transmitted to the soul. Whenever there is a mental quality, whether imaginary or rational, the brain acting is activated and the physical motivation is attained. Whenever there is a mental quality, whether imaginary or rational, the brain acting is activated and the proportional physical motivation is attained. The joy of the soul results in the expansion and vitality of the body, the purity of the blood and the glow of the face. Also, the grief and the contraction of the soul results in the body's weakness and compaction (Ibid., Vol. 9: 98).

The influence and the affectivity, especially in the field of the transcendental perception, are more prevalent. The Mulla Sadra recalls that:

"The almighty God adorned the human soul as a representation of his essence, attributes, and actions and gave it the power, knowledge, will, life, ears and eyes. In the light of this power, the soul will be able to create whatever it wants and choose whatever it wills" (Sadr al-Din Shirazi, 1919, Vol. 1: 265).

In the light of this ability, and by enhancing the imagination, the soul will be able to influence the body through its mental imagery, and to alter its physical temperament. The self-conscious human being can accomplish things without the physical instrumental intervention:

"The man finds in oneself that, whenever he imagines a pleasurable thing that he desires to achieve, his face flares up and his limbs becomes irritated and excited. Also, when he becomes frightened of something, the color of the face turns to the yellow, anxiety and shortness appears in the limbs. While, in practice neither of these two things are desirable and damning. Just like a man who normally crosses a board easily and calmly and without any anxiety, If the same piece of the board is elevated to a valley like a bridge, the power of the imagination effects the soul and the limbs, consequently, imagines the fall, and the possibility of action being stripped of it ... " (Ibid., Vol. 2: 191).

Elsewhere he writes:

"... a sick person may be able to attain good health if he has a strong imagination especially about his health, just as a healthy person may sometimes become ill by the strong perception of suffering and illness ..." (Ibid.), Vol. 2: 192).

The mentioned points and the similar cases are significant evidences in the Sadrian thought of the influence of the mental and spiritual imaginations on one's organism and body, and the reciprocal relationship between the positive and the negative mental imaginations with the physiological and physical phenomena. This process is not limited to the mental and physical influences on the inner and physical field of the human beings, but also affects events and realities outside of the human being. The soul, in its perfection of being, is capable of influencing the lower level of being. It is able to influence the matter and the body of the universe by changing its form and creating new ones. The human soul can make serious changes in the nature and put animal beings under its great power. In the light of the inner intention and the will of prayer, and with the power of prayer, in the realm of the heaven, by the permission of Allah, heals the sick and revives the lands. It lifts the heavy objects and lowers the light objects because the bodies and the objects are affected by the minds and the souls (Sadr al-Din Shirazi, 2005, Vol. 2: 191).

"If one's temperament is subjected to the imagination of the mind, with the multiplicity and power of the imagery, which have been united and compacted by the deep order and repetition, It would not be surprising that the rare divine souls had the power to influence the other elements as they affect their bodies. When the separation of the soul from the body is increased and resembles the higher principles, its power and influence on the lower level becomes more intense and more effective, as is the case with the saints, the prophets, and the priests ... "(Ibid., Vol. 1: 275).

"On the other hand, a man possessed by a demonic soul effects on the other bodies and souls to the extent that he possesses evil power, and makes them active or passive in the light of the strong imagination. The evil souls can manifest the deprivation of the other human beings and the destruction of the persons, by influence on the weaker existent minds and bodies, and make them to move and act on this way ... "(Sadr al-Din Shirazi, 2001: 805).

Such a human goes down from the animal and destroys the other humans, animals, and creatures.

#### **IV. THE RESULTS**

The purpose of the present study was to compare the mind from the view of the philosophers and the psychologists and finally to arrive at a comprehensive and consistent theory. To this end, the topic of the mind and the plurality or unity of the mind and the body were first discussed, then, while examining in the approaches of the philosophy and the psychology, the Sadrian's approach was taken as the basis.

The result of a comparative study was that based on the proportion and efficiency of the Sadrian philosophical psychology, the Philosophy-based psychology that considers the mind to be an independent substance and unconnected to the body, can be rejected. Also, according to the Sadrian philosophical psychology, the physical and the materialistic psychologies which deny the mind, the soul and all the mental and physical phenomena, can be rejected, too. The Mulla Sadra's philosophy begins its process with a general view. It first imagines the soul and the mind in the lowest order of being in the body, which unites with the body in the process of the material evolution and becomes an indivisible whole. The unity, intertwining and integration of the mind and the body, enables the modern psychological studies to serve better physiological and neurophysiological findings. At the same time, there has also been a differentiated holism in the Sadrian thought along with the intrinsic movement of the soul or the mind and the increasing degree of abstraction. By preserving holism, a kind of differentiation is defined which is referred to as "unitary pluralism". Thus, in the discussion of the mind, the Sadra's philosophical psychology, is a middle ground that has neither the purely mental tendency to search for everything in the abstract mind, nor does it have the view of pure materialism, which attributes all the mental and psychological phenomena to the physical and neurological states and events of the body.

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