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Title : The role of mental affairs in human life

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In the Name of God

The role of mental affairs in human life

In this article, we want to know whether human words and what happens in the course of his life arise from his mental affairs or not. In addition, why do great people and mystics have pleasant and bright mental affairs, and how can this brightness of mind, thought and words come about?

It should be known that everyone in his life judges everything based on what he has in his mind and, in essence, the words that he speaks come from the world of his mind and memory, like a person who has a driving job and because of dealing with the steering wheel and other tools of the car, his mind is also affected by this. Therefore, when he speaks, he displays words in accordance with what he has in his mind. For example, when dealing with a sick person, he likens his disease to a mixture of water and oil, as he often considers technical problems of cars to be caused by this. Similarly, the words that the singer, the painter, the farmer, the teacher, the scholar, the mystic, etc. bring to their mouths and the states they present all arise from the same imagination that they have in their minds and are engaged with.

For example, Mirza Mohammad Ibrahim Kalbasi, known as Haji Kalbasi was one of the great Imamiyyah scholars and a great Marja' of the thirteenth century AH. It has been quoted that one day they informed him that thieves from the beginning to midnight looted the caravans around the city and he was asked, "What should we do with them?" The gentleman said: "Strange! When does a thief who loots caravans from the beginning to midnight perform night prayers? "In other words, the late Kalbasi was filled with the light of night prayers. He does not see the thief at all; he sees the night prayer. This was an example of how the human being brings to his mouth what he has within him. (Ostad Mousavi, The Treatise of Rome, lecture, 2002, pp. 252 & 253).

But you might have thought to yourself, "How can one be filled with light from within and have such a bright mind?" To answer this question, we refer to chapter nine of Asfar, p. 80. Mulla Sadra says: And the power of reasoning and wisdom is the result of moderation, justice and brightness of mind.

We understand from the above statement that we must use the power of moderation of reasoning and wisdom in order to have a luminous mind. We will further explain this issue. The Arabic word *Jude* (Goodness) is derived from *Jaid* which means performing good deeds. The usage of *Jude* for the mind and thought means thinking well and having a strong mind. "*Judatol-raay*" means having a right way of thinking, being benevolent and virtuous in actions and words and giving firm and acceptable consultations.

Ostad says: The meaning of Jude (goodness) of the mind is that the human transforms all that passes through its memory into beauty. For example, a man has a neighbor and sees that this family has some guests and connections, which causes him to be suspicious. This is suspicion; but the owner of goodness of mind who has a moderate power of reasoning, however much he wants to think badly about his neighbor's condition, upon transferring the issue to the center of his mentality, treats it with Jude and changes the bad thing into good; this is called goodness of mind. So when a person has goodness of mind, pessimism evades him and he is not pessimistic about anything. Therefore, we understand that the pessimists of the world have not reached the point of goodness of mind because of the fact that they have not reached moderation of mind. A person who does not have goodness of mind interprets these hypothetical connections which he sees as a bad one. He says, "What if this person has gone to an undesirable place," but one who has goodness of mind says "No, this person has gone to study wisdom not to seek corruption." The name of this is moderation of reasoning. Therefore, with having goodness of mind, pessimism is washed away.

But if we look carefully, the following question arises, "Why does thought and thinking move towards pessimism instead of being pure and good in nature?" What is the root of this pessimism? The issue of pessimism is very important because it leads to accusation and slander; that is, pessimism is like a grain whose product is slander. Slander is different from accusation. "Accusation" shows a person to be corrupt with relations and roots, while the issue is not a reality. However, "slander" shows a person to be corrupt with no relations or roots.

Ostad under teaching the holy Surah Noor, for the purpose of understanding the manner of accusation in narrative resources after some research states: There are 95 types of accusations in the world, the worst ones of which are accusations of allusion against a human being. In order to understand this kind of accusation, Ostad gives practical examples regarding the society and states: For example, you go to someone's house and notice that his glass is dirty. You say nothing in front of him and when you come out you say: Strange! We thought this person was clean, but he is not. In fact, you have not talked straight; God forbid, you have accused someone with allusions and conceit. Ostad says, "All right if you really can heal pains, but your words should not increase the pains of an innocent person." The tongue and eyes have not been granted to human beings for these matters, but rather to alleviate heavy loads and not to add to the burden of others."

Ostad likens slander to a virus and suggests: This mode of slander inside is like a virus, not like a cancerous tumor. Why? Because God forbid tumor only affects the person, and does not have any effect on the surrounding people since it is not contagious, but the viruses are contagious and spread to the others.

That virus is produced in the person who accuses. First it effects his eyebrows. It creates nine factors within the eyebrow. The first factor darkens him from within. When a person accuses someone, first, it affects the eyebrows (since human emotions are between the two eyebrows). Then it goes to his nose blades, from there it returns to beneath his throat. Each of these plays a role in human ignominy. The part beneath the throat has a role; eyebrows have a role; the entire face has a role. All

of these constitute a leaping virus of accusation. This virus of accusation, besides becoming dark itself, also darkens everything around it, taking away the grace of others and does not let its owner to live in peace.

Ostad says: Let us drive away this trait from ourselves, so that this torment that has come upon us does not involve others. I do not dare to accuse anyone. We are wise; God has given us the blessing of wisdom. Why should we accept punishment for no reason?

Now, our first question was, "What is the cause of pessimism within a person?" Ostad says: A person who has goodness of mind, is Salmiah-al-Sadr, which means his heart is healthy and his mind is devoid of doubt and hence his mind has been purified. Therefore, a healthy and luminous heart will undoubtedly purify the mind.

In this regard, Ostad states the following phrase under teaching of holy Surah Anaam: The heart is the carrier of the truth. Now, if the heart is in line with the truth, it is illuminated. When this happens, the will is illuminated. When the will illuminates, assumption illuminates. When this happens, he is illuminated from within. With his inward illumination, whatever his eye sees is beautiful. All that his ears hear is excellent. His tongue utters perfect words. So, the goodness of mind, good thinking, and the lack of pessimism are all the truths that are at the heart of mankind and are the moderation which comes with his mind.

As we have said before, there is a law which says that everyone utters that which he has within him, so the divine mystics and those who have travelled from God to God have tried to fill themselves from within with nothing but God. All the mystics' efforts are that their interior will be illuminated and without contamination. This is why it has been quoted that when mystics wanted to purify some of their students, just as they saw that for example if he killed a mosquito they would say: "Get up and go!" That student would ask: "Sir, what have I done?" The professor would say: "You are not useful for our work; why do you kill the mosquito?" That student would say, "Because it hurt me." The professor would say: "Well, you could drive it away, why did you kill it? Get up and go; you are a person who seeks revenge. He who seeks revenge from within is of no use to us."

You must also try such that, if God forbid there is within you a fault, defect and dust all this should be washed away and become pure so that if the eyelids are closed at night and no longer opened you would be proud. (Ostad Mousavi, *The Treatise of Rome*, lecture, 2002, pp. 251 & 252).

Finally, we refer to the supreme thought of the prominent mind and the bright heart of Hakim Sabzevari. Yes, Hajj Molla Haadi Sabzevari, the wise Shia scholar, one day passes by the side of one of the school rooms, and sees two people discussing an issue saying: "Qal al-Hakim Sabzwari" which means "This is Hajj Molla Hadi's opinion!" As soon as he finds out that his views are among the main points of divine philosophy, he asks himself instantly: "Was entrancing people the ultimate goal and the truth I had to achieve? Lest the eyes set on me be the cause of driving away God from me? Therefore, he enters a city not recognizable and disguised and regardless of past occupations, he is then given the favor to perceive divine secrets and truths.

This mystic travelling towards God, in his writings, is waiting for the seal of approval and the satisfaction of the Imam of his time; he does not write to fill the papers. In his teachings, he watches whether the fragrance of his words sits on the membrane of hearts or not? If the souls do not smell the fragrance of his words, he seeks to see where the flaw is, from the speaker or from the recipient? If he sees the defect to be from his side, he will be silent and if he sees the defect to be from the receiver, he will migrate. We should know that these states come from bright minds and illumination of within with the light of wisdom, which will remain eternal in the world of knowledge and wisdom.

Source: Series of research topics by divine philosopher, Ostad Seyyed Ali Mousavi