

Spiritual Health in Rene Descartes' and Allameh Tabatabaei's Views

Seyyed Rahmatollah Mousavi Moghaddam*
Amir Abbass Alizamani**

Abstract

A comparative discussion on "Spiritual Health", as one of the most imperative health fundamentals has been initiated. This concept has recently been added to the previous health constituents including physical, psychological and social aspects by the World Health Organization. This paper considers views adopted by two philosophers and thinkers, Rene Descartes, known as the father of modern philosophy, culture and humanism and Allameh Tabatabaei, regarded as the representative of Islamic culture and philosophy in recent time. Due to his humanistic perspective, Descartes holds that spiritual health is of an abstract nature and is solely connected with human's conscience and intellectual insight and is also indicative of a naturalistic (materialistic) interpretation of humans, but it is not concerned with humans' desires, behavior and super-humanistic realm. But, in Allameh Tabatabaei's opinion, who is a divine philosopher, spiritual health depends on humans' super-naturalistic realm and meaning seeking nature, i.e. the acceptance of absolute reality principle (God) as the meaning of life that aside from correcting humans' insight and outlook, assigns direction to his behavior and attitude.

Keywords: Allameh Tabatabaei, Rene Descartes, Spiritual Health

*. Ph.D. Student, Islamic Azad University, Science and Research Branch, Tehran
E-mail: prof_m1344@yahoo.com

** . Associated Professor of Tehran University
E-mail: amirabbas.alizamani@yahoo.com

Introduction

Historically, the concept of “Health” has solely encompassed physical, psychological and social aspects and its spiritual aspect has been neglected. Recently, the spiritual health has been approved and ratified by the World Health Organization (WHO) as one of the quadruple fundamentals of health. The concept of “spiritual health” is the basis of a humane, qualitative, meaningful and guaranteed life in which humans’ calm of the mind depends on quitting all meaningless and vain deeds.

There are super-naturalistic and super-humanistic factors that influence the health of the mind and the life quality. In addition to accepting the spiritual aspect of life and the invisible realm of the existence world, acceptance of the divine religion as the source of logical devising and thinking the life is positioned at the center of life-making and elevating factors. In this special model of life, religion is defined as the acceptance of the God’s governance and management of life.

In this metaphysical model of life, the types of humans’ interactions are presented in new frameworks which are more realistic, effective, accessible, affordable and compatible with humans’ nature compared with the factors affecting social, psychological and physical health. The relational and effective samples of “spiritual health” in the monotheistic perspective to the world and human will be certain and definite; specially, when an individual accepts the elevation of life, calm of the mind, feeling of satisfaction, happiness, freshness and enjoyment of certain philosophy for a qualitative life. These samples of spiritual health would be in the form of prayer, recourse (to God), trust (in God), love, acceptance of the divine fate, appreciation of the reason of misfortunes, individuals’ interactions with each other, understanding poverty and the acceptance of the material world as being caused by the spiritual world and hundreds of other spiritual factors that surprisingly affect the quality and quantity of the individual and social life.

The “health psychology”, in the recent years, has attributed a lot of importance to the key role of the individuals’ life style in the manner of their psychological and physical health. In the religious domain, for comparison, some religious sources such as prayer, supplication, trust and recourse to God are used.

Definition of “Spiritual Health”

Against relatively high amount of works done in the recent decades regarding the spiritual health, no comprehensive, effective, logical and

Spiritual Health in Rene Descartes' and Allameh Tabatabaei's Views

(سلامت معنوی از دیدگاه «رنه دکارت» و «علامه طباطبائی»)

defendable definition of this kind of health is proposed. What is achieved from all approaches and perspectives are some common denominators such as belief in a prime world, the effects of super-materialistic factors on the life quality, feeling calm along with acceptance of the definite divine fate, coming along with pathos, challenges and life hardships along with the acceptance of the wise divine system, feeling joy, happiness and satisfaction with life along with feeling satisfaction with the creator and the worshipped God.

Based on the mentioned elements in defining the spiritual health, the following definition could be regarded as one of the best definitions of spiritual health. Spiritual health is the correction and elevation of the epistemological realm of the transcendental world and elucidation of the monotheistic system based on the absolute life, knowledge, power, wisdom and justice of the highest God. The result of such a perspective will be an internal feeling of security, calm, being familiar with one's true identity, feeling satisfied with monotheistic life, life quality, and meaningfulness of the life and accepting calamities as the hidden wisdoms and growth factors. All of these take place in an accurate and wise system based on the individual's belief, ethical perspective and performance, and lead to the training of healthy, spiritual, favorable and normal human. As the qualitative and meaningful life depends on the possession of a convincing, guaranteed and eternal philosophy, the health management inevitably has to aside from accepting the definite effects of the life philosophy, beliefs and values on the life health and quality. At the same time it has to make the scientific views and methods of using such an approach in the individual and social health more practical in treating the patients (those who are believers) and turn it into a health-medical culture.

The therapeutic spirituality which dates back so long ago, throughout the medical history, especially with regard to the Muslim and Eastern physicians, is indicative of the delicate point that: religion, spirituality and physicians' practice have a meaningful connection with each other. It means that internal integration and psychological monotheism are emanated from the individuals' spiritual health.

Statement of the Problem

The most important question of this paper is: does spirituality, as an acceptance of the super-humanistic source and also acceptance of spiritual factors in the light of the monotheistic perspective such as eulogy, recourse to God and trust, will have any effects on that amount of calm, elevation, satisfaction, quality and prosperity of human being? Following that

question, some other lateral questions will be offered such as:

- How can we scientifically explain this perspective?
- How can health management make use of the spiritual factors and solutions for treating patients in the therapeutic centers?
- What does the concept of spiritual health mean in the Islamic philosophy and Allameh Tabatabaei's thought, and how is it different with the western and humanistic perspective?
- With regard to the spiritual health, what is the difference between the Islamic medicine and the modern medicine in treating deceases? What is the main challenge of the contemporary therapeutic centers in treating deceases?

Concept of "Spiritual Health" in Rene Descartes' Perspective and Philosophy

Descartes is a humanist philosopher and the founder of new Western philosophy who has many views about modern human. His views and perspective on metaphysics and the material world became a new basis for later studies in this area, especially in the areas of humanism, psychology, medicine and culture. Basing his philosophy on the human's existence as the "utter thought", he laid other realms of self in seclusion. His famous expression says: "Cogito Ergo Sum" which means "I think, so I do exist" (Descartes, 1990, 28).

Although Descartes bases his epistemological system on the acceptance of God's existence, because Descartes' God is an abstract one for explaining the logicity of his philosophical system, it does not prove a world beyond human's existence. Therefore, his God is practically a dead one. He says in this regard: "the necessity of the God's existence lies in the concept of our general view of God" (ibid, 1992, p. 65). As a result of the abstractness of God's concept and his existence in Descartes' perspective, the "spiritual health" that is based on the acceptance of the celestial world, rightfulness of God's existence and super-humanistic factors, will not be that very meaningful. Descartes is a thinker who introduced a new type of humanism under the title of "subjectivism" in which human is regarded as the basis for the interpretation of everything, even God.

If we are going to rightfully use the concept of "spiritual health" for Descartes' human, we should say that this human is a self-standing, utterly rationalist and technological one with a natural identity that would be a self-contradictory statement, because the natural human stands opposite to the spiritual human. In Descartes' perspective, the more human can explain the

Spiritual Health in Rene Descartes' and Allameh Tabatabaei's Views

(سلامت معنوی از دیدگاه «رنه دکارت» و «علامه طباطبائی»)

world logically and humanize it, the more healthy and normal he/she would be. Using the concept of “normal human” might be more favorable for Descartes than “spiritual human”, because the bases of spiritual health in his philosophy are quite trivial and shady.

As to the human's self-organizing and his needlessness of super-self, Descartes believes: “as every concept is the result of the mind, its nature is in a way that no imaginary reality is supposed of it on its own, unless it is driven from thought or mind and also concept is an aspect of the thought or mental aspects or in the other way, our way of thinking” (p. 45). Based on the mentioned principle and claims, the world is fully mental and humanistic. In such a world, human is quite alone and lacks haven, i.e. he is left on his own. If he cannot explain the life rationally and solve his own problems, he will be entangled with confusion, fear, anxiety and vanity. And this is the uttered mental unhealthiness and abnormality. Therefore, Descartes in his statement “I think, then I exist” is an imaginary and illusive self, not a “genuine” one (Nasr, 2007, p. 86). Self-creation of human empties the world of holiness and spirituality and leaves no meta-physical reality for justifying creation.

Descartes defines wisdom on this basis and says: “wisdom is the sum of the knowledge and general expression of the world's creation (Descartes, 2006, p. 34).” It means his world is solely a humanistic one, empty of everything. In such a world, there are no ideological systems, values, spirituality and super-humanistic factors influencing human's calm and prosperity. Therefore, the concept of “spiritual health” in this perspective is from a privative aspect, i.e. it is for the expression of pathos, challenges and gaps of this concept. Hence, choosing Descartes' perspective for comparing it with Allameh Tabatabaei's is based more on their fundamental encounter in the epistemological, existential and humanistic theory; for Descartes is quite an idealist and humanist thinker, but Allameh Tabatabaei is a realist and God-centered philosopher. And from this point of view their thoughts are the origins of the two different perspectives on human and world.

The basis of a good philosophy for life is correct insight and enough knowledge for explicating the fundamental principles of existence in which Descartes is badly faltering, for he regards the only creditable knowledge to be the intellectual knowledge; and so he does not allow for any interference by the non-intellectual origin of knowledge. He does not accept the meta-intellectual knowledge, especially faith and revolutionary knowledge in explicating the human life. In this regard, he believes that the only source of knowledge is intellect, and every kind of knowledge must be approved by that (Thomson, 2006, p. 126). According to Descartes' especial rationalism,

prosperity is quite an intellectual issue, but here by intellect it is meant the natural and mathematical intellect. On prosperity, he says: "human's deeds must always be approved by the intellect, if this happens, the prosperity and mental satisfaction, that is the aim of the ethics, will be achieved" (Descartes, 2006, p. 156).

In Descartes's perspective, one of the constituents of "spiritual health" is "love of God", which is the intellectual love, not celestial or spiritual. In this regard, he believes: "the intellectual love of God is the most important factor which pulls us toward itself; one must accept that this system has been created by God willingly and thus is nature friendly. Love of God is the basis of friendship and cordiality among human individuals. It is by this love that everybody can go beyond his partial existence" (ibid, 2007, p. 219).

Based on the above mentioned expression, and God's concept and status in Descartes' philosophy, i.e. the only epistemological status, love of God is, indeed, love of discipline and mechanical laws of the natural world, for in the end Descartes considers the mechanical laws of the world and the very nature as God.

According to this perspective, not only taking recourse to God and loving him does not elevate human, but it also makes him more than ever material and mundane, and decreases his elevated and super-materialistic sense, and distances him from his natural health. From among other constituents of spiritual health in Descartes' thought is the suggestion of a provisional ethical system, a system in which there is no executive guarantee for some principles such as observing civil laws, respecting law and the elderly and etc, because there is no independent and super-humanistic basis for it.

By Descartes' standpoint, the intellect became mundane and consequently human and the entire world became mechanized and detached from their own holy and spiritual origin. Descartes' thoughts made the explaining language of the world become quantitative and mechanical (Nasr, 2007, p. 91).

As the science and knowledge got detached from holiness (spirituality) contemporary secular ideology of the west was appeared. The origin of the problem of modern epistemology is more than an anthropological problem, i.e. there are two kinds of humans for two kinds of knowledge: traditional knowledge (spirituality-centered) and traditional human; modern knowledge (human-centered) and modern human. The traditional human is God's successor (Caliph) whom, aside from feeling succession, does not claim independence. Knowledge and insight of this human is resulted from the intuitive intellect and issued by the holy world. But the modern human is the one who is frenzied before the holy world and claims independence

Spiritual Health in Rene Descartes' and Allameh Tabatabaei's Views

(سلامت معنوی از دیدگاه «رنه دکارت» و «علامه طباطبائی»)

from the high world and God's nature (ibid, p. 17).

The humanistic perspective that was originated by Descartes is detached from the spiritual world, because the spiritual life is nothing other than possession of God's soul in our interior (Haksli, 2007, p. 145). The more the modern thinking gets distance from the authentic philosophy and logics and gets near to the psychological and biological explanation, the more it gets distance from spirituality and the goal of existence; in other words, it gets emptied off meaning and spirituality. Upon pondering on Descartes' perspective about human, the following results are achieved regarding the concept of "spiritual health":

- The origin of "spiritual health" that is the acceptance of the spiritual world at the top of which there is God as the absolute reality, becomes an abstract and meaningless issue. Therefore, the basis of spiritual life gets suspended.
- The ideological system that itself is an epistemological system and has especial principles and constituents in the direction of human's spiritual evolution and prosperity, is not notably present in Descartes' perspectives, i.e. it is not considered as the elevating fundamentals of humans and this means the disconnection of human's practical relations with his spiritual world whose results will be stress, anxiety, distress and probably nihilism.
- The ethical system whose mission is the realization of the spirituality emendated from the ideological system, has no notable status and support with Descartes. This is the case while a great part of spiritual health is possible in the framework of observing the ethics. Therefore, once more, human's spiritual health with regard to humane values and virtues and his greatness remains unrealized, lacking identity.
- Possessing a happy, qualitative and advanced life depends on possessing a convincing and logical philosophy of life which must raise the human's life level beyond the material world so as to be practically capable of training a spiritual and eternal human. In Descartes' anthropology, there is no such a philosophy of life as a result of his humanistic perspective. Therefore, spiritual health is vague and doubtful.
- Based on Descartes' fundamental philosophy, i.e. "I think, so I am", humans are "utter thought" and one-dimensional creatures, it means they have just the talent for thinking and reasoning and their other dimensions such as meaning-seeking, evolution-

seeking, realism, athletics and ... are neglected, while these dimensions are considered as the bases of "spiritual health".

- Descartes' analysis of the intellect in the framework of experiential intellect and the monopoly of knowledge in the intellectual knowledge is, indeed, constraining the horizon of human's perspective in the realization of his nature and discovering the world's hidden and evident powers. This is through sheer intellect so that neither human nor God, and even the world, are to be realized. Therefore, Descartes' bottleneck of human's insight makes the philosophy of life and consequently spiritual health ineffectual.
- The guarantee for reasoning power and thoughtfulness of the intellect depends on the acceptance of the intuitive and inspirational knowledge in explaining the world. Otherwise, the intellect reaches a deadlock in explaining the existence of human, world, and God. The result of all of the mentioned cases is the non-realization of "spiritual health" in Descartes' philosophy and thought, because Descartes' human is innately a natural and mundane human and not intellectual or other-worldly one.

The Concept of "Spiritual Health" in Allameh Tabatabaei's Perspective and Philosophy

In Allameh Tabatabaei's perspective, the life of authentic human that is the way of training normal and "healthy human" should be certainly based on a convincing philosophy and an eternal wisdom. In his thinking system, the individual's health depends on enjoying a solid and dynamic value system. A sore-hearted individual either lacks a value system or has such a deficient or stagnant system that cannot tolerate or guarantee the complex dimensions of his life.

In Allameh's perspective, the psychologists' negligence of the spiritual dimension, not the experiential one in analyzing human's authentic identity, has apparently led to their deficient understanding of the authentic identity and carelessness in their attempts for identifying the healthy and unhealthy human. He considers health as: "freedom from every kind of misery and wretchedness that disturbs prosperity of the afterlife or the present world (Tabatabaei, 1984, p. 379). Based on the definition of health, Allameh also defines spiritual guidance as: "guidance to the health and prosperity (spiritual) is based on God's satisfaction" (ibid, p. 380). In confirming his words, he brings this *Quran* verse as evidence: "God will not

Spiritual Health in Rene Descartes' and Allameh Tabatabaei's Views

(سلامت معنوی از دیدگاه «رنه دکارت» و «علامه طباطبائی»)

ever be satisfied with sinful people” (Tobeh, 96). He then refers to this *Quran* verse: “The believers should not jeopardize their faith by wrongdoing and atrocity; rest and guidance shall be with them” (Anam, 82).

Based on the above-mentioned perspective, the bases of spiritual health in Allameh’s perspective are: acceptance of God’s ruling and submitting to the religious system that results in security and guidance. In processing the principles of spiritual health, Allameh emphasizes on the concept of security and argues that even in greeting, providing security for the individual is the first principle in the human communications. In this regard, he says: “Greeting (saying hello) is salutation; the reality of this salutation is the expansion of security and health for the one who is greeted (to whom one has said hello). Security and health is the tidiest thing that is established between two people encountering one another.” (Tabatabaei, 1984, p. 236) Therefore, Allameh has expanded the concept of health, saying: “by health it is meant being away from the internal and external calamities” (ibid, p. 331). Actually, Allameh considers an inseparable synthesis between psychological and physical health that it means they influence on each other; in other words, lacking apparent health including physical, economic and social can make spiritual health shaky, vice versa.

The basis of spiritual health: In Allameh’s perspective, Islam’s monotheistic ideology is based on God’s love and affection and prioritizing his will on human. It means that God has based his training on pure monotheism, resulting in servitude (p. 508).

Monotheistic nature: Allameh believes: “the glorious God created humans on the basis of monotheistic nature, a nature in which the issue of knowing God, goodness of piety and badness of dissoluteness have been clarified” (ibid, 179/12). Based on the mentioned analysis, human’s training is a thoughtful training. It means the monotheistic training will certainly lead humans to reach the “final goal” and that is the spiritual health, because in this perspective, humans depend on a power who is affectionate and servant-trainer aside from being omniscient. He brings forth this *Quran* verse as evidence: “a monotheist gets access to such an affluence and grace from God that no badness and harm can threaten him. Living in a monotheistic and wise system that generates security and security is the first constituent of “spiritual health.”

Religious (faith-based) self-conscience: In Allameh’s religious perspective, spiritual health is connected with religious self-conscience, not scientific self-conscience, because scientific self-conscience is a dead and listless one but religious self-conscience reminds humans of their own real self and repels negligence from them (Saadatfar, 2008, p. 167). Based on the above-mentioned principle, humans naturally need a creditable and

influential guide so as to elevate their daily trend in the direction of evolution, based on realities and truth which is the genuineness of the glorious God.

Regarding humans' self-conscience, one of the clarifying constituents in psychological health, in Allameh's perspective, is the mystical knowledge and understanding of the world. In this regard, he says: "mystical knowledge means understanding the world with all of its parts and relations like a polished and transparent reality, each part of which is the manifestation of a perfect and permanent being, and every scientific relationship with that part is a relationship with that whole being through one of its manifestations" (Tabatabaei, 2007, p. 100). It means that the believer's world is vast, interactive, goal-oriented and infinite. Understanding the relations ruling the parts of such a world is elevating as well as security and generating. In Allameh's explanation, in correcting the epistemological perspective, without resorting to religion and its teachings, neither humans nor God or world are to be known, and this is the very insecurity, tension and reverse of "spiritual health".

Enjoying a firm value-based system: In Allameh's perspective, the value-based system is the guarantor of rightfulness and quality of conduct. It means that this is the value-based system (ethical) that keeps humans on the track of humanity. In this regard, he says: "humans must understand the range of ethical beliefs and responsibilities and also make their way of life compliant with them, so as to achieve prosperity and perfection (Tabatabaei, 2007, p. 161)." By his interpretation, the value-based system must be absolute and stable, and this happens when it would be based on the religious self-conscience. That is because God-centeredness is not solely confined to the personal and individual life scope, yet it covers the basis for all individual and social actions. In this regard he alludes to this verse: "tell that my prayers, policy, life and death are for the God who is the creator of the worlds (Anam, 162)." That verse addresses the glorious prophet and is the description of Ebrahim's status, one of the God's greatest prophets, and is picture of a monotheistic, value-based and perfect life which is the very spiritual health.

Based on the above-mentioned quote, only having faith in God and accepting a firm ethical system can make humans' life filled with the sublime concepts and noble values, and in this way prevent disturbance and shakiness of humans' values. That's because the basis for insecurity and concern is humans' inability, and "God-centeredness" makes an individual feel safely attached to a being that is both powerful and present and always responsible to his needs. Therefore, a religion-centered value system, i.e. "Godly order", is the very safety and spiritual health. In Allameh's

Spiritual Health in Rene Descartes' and Allameh Tabatabaei's Views

(سلامت معنوی از دیدگاه «رنه دکارت» و «علامه طباطبائی»)

perspective, the most important ethical concepts and constituents which are causes of humans' spiritual health and help them in treating diseases, facing defeats and getting freed from crises include: forgiveness, honesty and truthfulness, gratitude, patience in tolerating the life's calamities, pure love without expecting compensation, self acceptance (love of self), faith in what is right and our fate, non-covetousness, prayer and praise, lack of fear and concern, hopefulness, self-refinement, self-respect, trust and resort, faith, knowledge of critical realms of life. These concepts are the ethical principles influencing spiritual health which are abundantly emphasized and used as evidence in Allameh's works.

Forgiveness: it is one of the main principles of curing. Feeling hatred looks like a person drinking a poisonous drink and expecting his opposite individual be annihilated, but this is wrong and impossible thought.

Honesty: means frankness and makes us dependable. It gives the life, an especial quality, security and identity. In religious perspective, the truthful (honest) individual will be enjoyed with a delicate and gleaming face and has a penetrating and attracting look. That's because he is connected to the origin of reality and is in God's especial attention.

Patience: it makes us accepts others' differences and refrain from negative deeds and thoughts. There is an especial kind of patience in Allameh's thinking system called "patience in the divine plan" that indicates faith in the God and submitting to the right being. In this regards, he says: "the way of actualizing spiritual life is following the religion." (Tabatabaei, 2008, p. 101) And he also believes: "understanding the spiritual world lights the humans' life and develops his perceptions and also helps him with understanding the existence" (ibid, p. 108). Accepting the divine plan is the very spiritual security and safety, because it means: everything is the best for us, as it is, because we have set it as such ourselves. Impatience means we don't believe that we can create what we want and means lack of having faith in God's will.

Love: In Allameh's analysis, it is the most important factor of healing. Love of God is the most important factor of increasing spiritual energy. Divine love is created through the conscience and clarity of the inside. In this regard, he says: "knowledge of the self is the best and shortest way of reaching perfection" (ibid, 2007, p. 84). Allameh considers the sweet and easy life to be a life that is based on remembering God and considers the negligence of the beloved one as the factor of restraining from remembering God, being attached to the things, getting away from the beloved one and as a result agony and psychological instability" (ibid, p. 115).

Regarding the concepts of **desires and belongings**, Allameh believes: “what belongs to us, will reach us on the condition that we will be calm and confident, but in cases of fear and anxiety, they will be lost” (ibid, 1985, 603/2).

Regarding spiritual health in Allameh’s perspective, **being satisfied and not being greedy**, are important principles in storing energy. That’s because the “right-centered” individual lives in the present time and never hoards anything. That’s why he feels always freed and belongs to nothing and nobody and this feeling of non-belonging and freedom-seeking manner makes him feel satisfied and his individual independence and needs are derived from the absolute reality.

In Allameh’s health code, **prayer** has a special spirituality apart from having compensation, and it also makes humans gleaming and attracting. A monotheistic person, at the time of asking for something from God, feels grandeur and at the time of asking for something from anybody other than God, feels lowliness and abjectness. Therefore, prayer is a sign of being enlightened and spiritual insight. That’s because humans reach at the zenith of spirituality at the time of prayer. In this regard, he believes: “in the Islamic perspective, the goal of spirituality is the God’s nature, not acquiring humane virtues” (ibid, p. 526). It means humans’ level of spirituality and elevation will reach to the point that while saying prayer, they will ask God for himself (God) not for their wishes. This is the end of spirituality, and grandeur that a human might join the God and be with him. In Allameh’s perspective, prayer is both demanding and the things demanded, both means and goals, and both introduction and the result. In the framework of laws of energy, human existence is composed of compression of types of energy. In his performances through the life, a human can move in two directions. The less the energy compression and life pressure is, the more free a human is and this freedom is accompanied with following the inner rules and getting closer to the human’s psychological elegance. Energetically, the more a person is farther from spiritual issues and has more material attachments; the closer he will get to his energetic compression. In humans, compression occurs along with their awareness, i.e. the more mundane demands are, the more compression occurs, vice versa. Prayer decreases the person’s mundane demands and increases his spiritual ones. He, therefore, feels more free and light and feels more healthy and spiritual. In this regard, Allameh says: “the mystical charisma directs the monotheistic human to the upper world and also directs his attention solely to God (ibid, 2008, p. 198).

In Allameh’s perspective, a believer has no fear or concern regarding the concepts of spiritual training and psychological health, for concern is

Spiritual Health in Rene Descartes' and Allameh Tabatabaei's Views

(سلامت معنوی از دیدگاه «رنه دکارت» و «علامه طباطبائی»)

connected with an unsecure future that can be related to health, economy, job, social profile, etc. Yet, a believer's future is guaranteed and secure because his life management is in God's control and there is nothing influencing him in the life, but God. In this regard, he says: "a believer rests on a base which cannot be shaken or annihilated by any troubles. Such a person has based his affairs on some knowledge that don't accept doubt or anxiety. Therefore, he won't be ever faced with fear or anxiety" (ibid, 1985, 264/1).

In Allameh's spiritual health code, there is no justification for **hopelessness**, because a hopeless person is one who stands against God's grandeur and prudence and he seems to tell God: "you cannot". So it is clear how false this opinion is and how much away it is from the holy presence of divinity. On this, he believes: "human's real perfectness is the acceptance of God's guardianship" (ibid, 2007, p. 1). He bases his argument on this *Quran* verse: "he monitors all humans' deeds, therefore, in the religious literature; there is no status or justification envisioned for hopelessness. The rest of spiritualizing ethical principles such as: self-refinement, self-respect, love, trust, recourse and belief are all among those important factors commitment to which adds to the psychological security and life quality.

Regarding religious ceremonies, Allameh has a beautiful and key statement: "the religious behavior goal is knowledge and training of the self" (ibid, 1985, 290/3). It means based on the Islamic ideology, "divine fate" sets human in a wise and right system that can both influence and be influenced by everything" (ibid, 290/2).

Spirituality-seeking: in Allameh's perspective, the genuine existence is the spiritual one and it is this kind of existence that is healthy and normal. The world of spirituality, with him, is a real and independent one not an imaginary or credit one. He believes: "humans have another inner (spiritual) existence in the background of this apparent existence that is originated from his deeds. They grow and their prosperity or miseries depend on that inner (spiritual) existence" (ibid, 2007, p. 165). In Allameh's perspective, there is a deep relationship between a human's ideology and his activities. It means humans' activities are under the influence of their viewpoint of the existence reality (Azadian, 2006, p. 131). Therefore, belief in the world of meaning, spiritual creatures, hidden and all of the above-mentioned factors is itself a kind of therapy and mitigation at the time of crisis and life problems.

Perfectionism and Guidance-seeking: In Allameh's perspective, the concept of human's elevation-seeking is one of the factors and constituents of spiritual health. In this perspective, humans have naturally the feeling of

excellence and transcending the material world and the existing life as a result of possessing an abstract soul. This spiritual feeling makes humans not stick excessively to the life and it also creates eagerness for entering that world and being spiritual. On this, Allameh believes: “perception of the spiritual world lightens human’s life and develops his perception and helps him with the right understanding of the existence, philosophy of life and tolerating problems” (Tabatabaei, 2008, p. 108). Through understanding the spiritual world, humans become spiritual and get out of the predicaments of selfishness and individuality. Martyr Motahari, one of the Allameh’s greatest students and commentators says: “the reason for us loving Ali (peace be upon him) is that his self was one which would attract all humans and that he wouldn’t consider himself detached from humanity. Therefore, his “I” had turned into “we” (Motahari, 1985, p. 222).

The perfectionist human is related with the borderless and simple world that is empty of racism and discrimination. Therefore, the debate on individual’s faith and metaphysical common sense that connects the material and spiritual worlds is quite important, critical, and fundamental for reaching spiritual health in Allameh’s perspective.

The Concept of Humanity and Unity of the Existential Dimensions

In Allameh’s thought, humans are multi-dimensional beings. They are first composed of body and soul. Then regarding the soul or self, humanity is the product and result of the unity of inner powers. On this, he says: “a human is a collection of a series of body members and various structured powers. The manner of their connection is in a way that they have given him a real unity, and this is what is called humanity.” (Tabatabaei, 179/4) Somewhere else he says: “the meaning of humanity is not achieved but through the balancing of different powers and taking every of them to the middle of its way” (ibid, 1985, 415/5).

Allameh considers the mono-dimensional life and separation of internal powers as the factors leading to the corruption of human’s soul and categorically announces: “going to extremes in satisfying the powers is the cause of humans’ destruction” (ibid, p. 414). On this basis, spiritual health has a direct and meaningful relationship with establishing balance between existential dimensions and balanced satisfaction of all innate talents. Any kinds of going to extremes in paying attention to one dimension of the existential dimensions of the soul will result in insecurity, psychological instability, abnormality and losing the spiritual health.

Spiritual Health in Rene Descartes' and Allameh Tabatabaei's Views (سلامت معنوی از دیدگاه «رنه دکارت» و «علامه طباطبائی»)

Pragmatism and Spiritual Health

In Allameh's anthropology, the stable and creative aspect of a human's soul is his deeds. He also believes: "what will remain for a human are his deeds according to which he will be punished or rewarded" (Tabatabaei, 1984, 154/13). He also puts much emphasis on "decent deeds" in actualizing spiritual health. In this regard, he says: "decent deed is the keeper of decent behavior and decent behavior is the keeper of beneficial knowledge and right thoughts" (ibid, 1985, 415/5). In this perspective, a healthy individual is one who establishes a meaningful relationship between ethics, deeds, knowledge and faith. On this, he believes: "ethics is always guaranteed by deeds from one hand and by the "belief" and faith on the other. For example, one who doesn't believe in the necessity of defending the sanctities is improbable to acquire the virtue of bravery" (ibid, 2006, p. 110).

Therefore, the unity of the beneficial scientific system, monotheistic value system and infra-humane ideological system are from among the most important factors of "spiritual health". Therefore, Allameh formally presents the discussions about the spiritual human and ethical human. In his perspective and based on the above-mentioned outlook, the attributes of a spiritual human that possesses "spiritual health" are:

- The equality principle, meaning the general acceptance of humanity with individuals who don't show discrimination
- The realism for idealism
- Establishing a balance between the material and spiritual world
- Acquiring enough insight meant as the necessity of science and responsibility of human's conceptual power. In another word, the basis for all "spiritualizing factors with regard to the spiritual health is intellectuality and scientific life (ibid, p. 191).

We conclude that in Allameh's perspective spiritual health becomes actualized and continuous, and turns into the cause of life quality only when an individual can:

- Have a firm and logical philosophy of life.
- Consider the reality as celestial and rooted in the spiritual world.
- Have spiritual training based on religious faith.
- Be favored with an ethical and value system, both absolute and stable.

Seyyed Rahmatollah Mousavi Moghaddam / Amir Abbass Alizamani

(سیدرحمت‌اله موسوی‌مقدم، امیرعباس علیزمانی)

- Be able to establish a continual relationship and unity among necessary kinds of awareness, belief, ethics and practice.
- Be practically committed to the spiritual factors such as faith, trust, prayer, praise, vow, etc.
- Be able to get a good complementary knowledge of various sources (experience, intuition and religion).
- Pay continuous attention to all of his existential dimensions and cherish all of them in a balanced manner and restrain from going to the extremes.
- Be pragmatist, perfectionist, value-centered and guidance-seeking, because the spiritual health is the product and result of various constituents that must be taken into consideration in an individual's insight, outlook, actions and behavior.
- Understand the valuableness of himself, life and the goal.
- Keep loving himself and life.
- Have a prominent feeling of altruism, self-sacrifice and paying service to the humans.
- Be able to receive the needed spiritual energy for bearing the material life through getting connected to the origin of reality.

The fundamentals of the above-mentioned constituents are: conscience, belief, ethics and deeds. It means a spiritual individual is one who possesses the insight and necessary knowledge of himself, God and the world. In this way, his conscience is based on intuitive intellect and system of revelation which raises the quality of his life in the framework of the ethical principles and also elevates him and get close to the spiritual world through practicing his knowledge.

Comparing Descartes and Allameh's Perspectives on the Concept of "Spiritual Health"

Common Ideas:

- Based on their philosophical fundamentals and understanding, both thinkers try to offer the concept of humanity, humane life, epistemology and humans' epistemological system, yet with some differences in fundamentals.
- In explaining the epistemological system and epistemology, they both consider humans' perception as a metaphysical issue, i.e. they regard the source of material life as abstract and spiritual, yet, there are some differences in the fundamentals.

Spiritual Health in Rene Descartes' and Allameh Tabatabaei's Views

(سلامت معنوی از دیدگاه «رنه دکارت» و «علامه طباطبائی»)

- Both of them regard humans' reality as the abstract soul and on this basis humans' prosperity and evolution must be the same as his reality, i.e. of spiritual nature.
- They both put emphasis on having a value-based and ethical system, with the difference that, Descartes' ethical system is relative and provisional but in Allameh's perspective, it is absolute and fixed.
- They both emphasize the concept of "love" regarding spiritual health, with the difference that in Descartes' perspective, love is an intellectual issue but in Allameh's perspective, it is a natural and trans-intellectual (intuitive) issue.
- Regarding the general concept of health, they have both paid attention to the issue of psychological and spiritual health, with the difference that, in Descartes's perspective, the spiritual factors and causes that produce health are so weaker and more deficient than Allameh's perspective.
- They have both considered the intellectual perception in the framework of conscience and insight, with the difference that, Descartes regards only intellectual perception as a creditable one but Allameh has expanded the realm of knowledge and its sources, and goes beyond the realm of intellect.

Different Ideas:

- Descartes' basis of thought and philosophy, in anthropology and epistemology, is humanistic. But Allameh's basis of philosophical thought, in explaining the world of existence and especially humans, is trans-natural and based on revelation. It means humans have a trans-humane and idealistic orientation. In humanistic perspective, spiritual health is not that much guaranteed, because many of crises and humans' theoretical and practical problems with regard to the concept of health are originated by the material and humanistic perspective and are not to be dealt with through referring to the trans-humane source and the prudence of the world of revelation. Therefore the concept of health, in general, and spiritual health, in particular, are more emphasized in Allameh's religious perspective. They are more guaranteed to be actualized, and are also more effective in raising the life quality.
- In Descartes' philosophy the concept of metaphysics and the "spiritual world", which are the bases of spiritual health, are

abstract and superficial, because God who is the center of the spiritual world, in Descartes' perspective, is created by humans' imagination, i.e. he is not a real and objective concept being practically capable of healthy management of humans' life. Yet in Allameh's perspective, God and the spiritual world are real issues which are more original and vast than the material world and they also plan for it (the material world). In Allameh's perspective, the only way of guaranteeing humans' genuine health and calm is following the God's instructions and submitting to the monotheistic system. This is based on the *Quran* verse saying: "be assured that the hearts get calm through remembering God." In this verse, the spiritual health and calm are directly conditional upon accepting the divine ruling.

- On the concept of humans' reality, Descartes considers it just as thought and naturally explains it through a mathematical and mechanical outlook and also clearly announces that a human is a large car and his abstract dimension is nothing but pure thought. Allameh, depicts humans' nature more meaningfully, accurately and comprehensively through bringing forth the hypothesis and concept of "divine nature". In the nature of the divine humans, the concepts of spiritual world, factors and God are embedded in a way that if humans have a natural life innately. They will have more calm and be in the process of evolution and also their health shall be guaranteed. Therefore, the theory of nature itself supports the spiritual health, because the nature is inspired by the decent and indecent deed.
- Descartes' provisional ethical system doesn't guarantee the practice of ethical deeds, because it doesn't have an executive support, i.e. a reward or punishment system. Yet, Allameh's ethical system is an absolute one, being from one side connected with the ideological system favored with an executive guarantee (reward and punishment system) and from the other hand, being economical i.e. it develops humans ethically. Such a system furthers the actualization of the spiritual health apart from being the very health and calm itself. That's because observing the ethical principles elevates the life quality, humans' psychological security and spiritual behavior.
- The spiritual factors generating health, namely prayer, praise, supplication, trust etc. are of no such a status in Descartes' ethical system and thought. Yet, in Allameh's thought, these factors are the bases of "spiritual health" that give identity to the

Spiritual Health in Rene Descartes' and Allameh Tabatabaei's Views

(سلامت معنوی از دیدگاه «رنه دکارت» و «علامه طباطبائی»)

spiritual human. This means that the spiritual humans' objective manifestation is in the framework of getting connected with the celestial world in the forms of prayer, servitude, trust, love, etc. And in Allameh's thought, these affairs are objective and realistic, not abstract or provisional.

- With regard to the concepts of insight and consciousness, Descartes who is a rationalist philosopher, confines the scope of human's knowledge in intellectual perception and in so doing, he restricts humans' knowledge scope. Therefore such a human cannot ever find his way to the higher ranks of existence and this is itself insecurity and abnormality, especially as it lowers intellect as instrumental and experiential through explaining experiential identity for the intellect. Yet in Allameh's epistemology, humans' self-knowledge, knowledge of God and world is far more extensive than that of Descartes. This is because, aside from the intellectual knowledge, he believes in intuition, revelation-based knowledge and innate knowledge. In such a system, humans have a better understanding and analytic insight of the existence system, with more consciousness and they don't fall into a knowledge crisis. It means they have a higher thought and knowledge security, and the very thought health directs and influences them in the right explanation of humans' dimensions of desires, inclinations and behavior. Through bringing forth faith knowledge and consciousness, Allameh argues that sheer scientific knowledge is not capable of offering a safe ideology for humans. He also believes that the only way of humans' prosperity is through accepting the religious system and revelation-based knowledge.
- In Descartes' opinion, humans are mono-dimensional and sheer thought. Yet in Allameh's perspective, humans are multi-directional and the result of all dimensions turns into humanity and also depending on one especial dimension leads to humans' annihilation.
- In Descartes' perspective, spiritual health doesn't have a prominent meaning and identity, because the "psyche" intended by Descartes is an experiential one not spiritual soul. Yet in Allameh's perspective, by religious training, it is meant training healthy and spiritual humans.
- In Descartes, perspective' humans are self-based and self-organized. It means that they have not stood against the grandeur of existence and God. Yet this is "self-deception" and

increase of insecurity. In Allameh's perspective, humans are caused by God and they are his servant. The way of their reviving, evolution, prosperity and eternity is through confessing to servitude, being nothing before God and God's absoluteness. In such a perspective, the concept of love and devotion is produced and boomed, i.e. a drop becomes a sea when connects to it. Therefore, in Allameh's thought, humans feel calm and secure through servitude, but in Descartes' system, they become insecure and anxious.

- through mechanical explanation of the world, Descartes detached God from "divinity" and turned humans' spiritual existence into material. He also, through denying quality of the world, practically erased holiness and spirituality of the modern humans' life and emptied him of spirituality and the sense of elevation, i.e. left him completely hopeless and insecure. Yet through a monotheistic explanation of the world and human, Allameh puts forth the discussion of the wise and best system in which all particles are intelligent, targeted and connected and also humans can have a meaningful relationship with all things in the direction of their spiritual evolution. Sensing and understanding the wise system is the very security, health and spiritual evolution.

Discussion and Conclusions

Based on the perspectives of the two thinkers, subjects of this article, the issue of "spiritual health" doesn't have executive guarantee in the humanistic system introduced by Descartes. From his point of view, human, with the feeling of self-creation, is naturally insecure, unprotected and prone to all psychological threats every of which jeopardizing, and endangering his spiritual health and life quality. But in Allameh Tabatabaei's monotheistic system which is derived from the idealistic Islamic culture, as a result of the wise, meaningful and exact explanation of the existence, humans are the noblest of the creatures and as a result of possessing monotheistic identity and nature, they are naturally inspired towards the way of guidance, perfection and prosperity. Such humans whom Allameh calls "spiritual" and "natural" have strong and guaranteed bases regarding consciousness, desires, inclinations, and also in the behavioral and functional dimensions. In accordance with the religious teachings, Allameh's spiritual human is defined in a framework in which he has an thinking system, a logical philosophy for qualitative life, an absolute support for bearing problems and

Spiritual Health in Rene Descartes' and Allameh Tabatabaei's Views

(سلامت معنوی از دیدگاه «رنه دکارت» و «علامه طباطبائی»)

an eternal target due to objective and realistic effects of beliefs, ethics and “spiritualizing” factors. As a result, he has always internal calm, security and spiritual health. In case the management of health and the world health organization can institutionalize rules of the practical religious culture in the therapeutic system through accepting humans’ “spiritual mind” and divine nature, it will certainly be more successful and effective in the treatment, psychological health and realization of spiritual health more extensively. Therefore, the issue of “spirituality-therapy”, based on the religious thinking, can in the future be put forth for solving humans’ physical, psychological, social and spiritual problems and pathos, side by side with the empirical therapy. The sheer empirical and medical view of the therapeutic system leads to the negligence of the patients’ spiritual psyche and soul and also regards a large size of the diseases caused by non-realization of humans’ “spiritual health” as incurable and critical. The future world of humanity is the one whose first factor for analyzing health is spirituality. To realize this new approach, there is no way but accepting the religious and revelation-based system. The concept of “spiritual health” is based on the principle that humans have a trans-global, trans-material and divine nature and if it will not be taken into consideration, the scope of the psychological deceases shall continuously increase that will result in the increase of abnormality, nihilism and crisis in humans’ practical and theoretical life and also make the therapeutic system face new and unsolvable challenges. Various studies show that the deepening of spirituality in individuals leads to the prevention of diseases, increase of resistance threshold, expediting therapies, logical decrease of the use of therapeutic and health services and also raise health of the society.

References

Quran

Azadian, Mostafa. (1996). Salvation teaching in *Allameh Tabatabaei's perspective with a look at prevalent Christianity outlook*, Qom: Imam Khomeini educational and research institute.

Tomson, Gert. (2006). *Descartes' philosophy*, trans. Ali Behruzi, Tehran: Tarhe No Publication.

Saadatfar, Aniseh. (2008). *Anthropology in the perspectives of Motahari and Erich Fromm*, Qom: Nashre Maaref Publication.

Descartes, Rene. (1990). *Meditations in the higher philosophy*, trans. Ahmad Ahmadi, 2nd ed, Tehran: University Publication Center.

----- (1992). *principles of philosophy*, 1992, trans. Manouchehr Sanaei, 2nd ed, Tehran: Agah Publications.

Seyyed Rahmatollah Mousavi Moghaddam / Amir Abbass Alizamani

(سیدرحمت‌اله موسوی‌مقدم، امیرعباس علیزمانی)

- . (2006). *speech in the right way of intellect*, trans. Mohammad Ali Foroughi, Tehran: Mehrdamun.
- . (2007). *objections and answers*, trans. Ali Musaei, 2nd ed, Tehran: Elmi va Farhangi Publications.
- Tabatabaei, Seyyed Muhammad Hassan. (1985). *Almizan*, vol. 2, trans. Naser Makarem Shirazi, 2nd ed, Qom: Allameh Tabatabaei's Scientific and Cultural Foundation.
- . (1985). *Almizan*, vol. 3, trans. Abdolkarim Nayeri Borujerdi, Qom: Allameh Tabatabaei's Scientific and Cultural Foundation.
- . (1985). *Almizan*, vol. 4, trans. Seyyed Muhamad Khameneee and Muhammad Reza Salehi, Qom: Allameh Tabatabaei's Scientific and Cultural Foundation.
- . (1985). *Almizan*, vol. 5, trans. Muhammad Javad Hojati Kermani, 2nd ed, Qom: IBID.
- . (1984). *Almizan*, vol.10, trans. Muhammad Javad Hojati, Kermani, Qom: IBID.
- . (1985). *Almizan*, vol.12, trans. Muhammad Bagher Musavi Hamedani, Qom: IBID.
- . (1984). , *Almizan*, vol.15, trans. Muhammad Bagher Musavi Hamedani, 28th ed, Qom: IBID.
- . (1985). *scientific issues in Tafsiralmizan*, 3 vols. Qom: Islamic Publications Office.
- . (2008). *Shiites' mission in today's worlds*, ed. Seyyed Hadi Khosroshahi, Qom: Bustane Ketab Publications.
- . (2006). *spirituality and Shiite*, ed. Muhammad Badiei, Qom: Bustane Ketab Publications.
- . (2007). *Resaltolvelayah*, trans. Sadegh Hassanzadeh, 10th ed, Qom: Religious Publications.
- Motahari, Morteza. (1985). *spiritual speeches*, 2nd ed, Tehran: Sadra Publications.
- Halski, Aldus. (2000). *silence*, derived from Seyyed Hossein Nasr, *knowledge and spirituality*, trans. Enshaalah Rahmati, Tehran: Sohrvardi Publications.