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**The Impacts of Substantial Motion on the Limit of Human's Mental
Desires and Wants**

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Abstract

The theory of motion substance and in another words fluidity of the world, is one the most significant theory in Mullasadra's worldview. This belief has a vast influence and effect on our perception regarding morality and human mind. If someone believes in substantial motion, every domain of their mind will be widely impressed. This paper aims to study the impacts of belief in substantial movement on human's mental desires and wants attempting to determine its domain with a phenomenological approach and intuitive and introspective method. Since at one hand human believes impress their feelings and emotions; and on the other hand feelings and emotions interact with beliefs and form some desires in a person, therefore, the confirmation of motion in substances creates a desire in man that the most significant of which are as follow: greedy with regard to pleasure and a sense recklessness enjoying the moments in life, in other words unwillingness and reluctance to worldly pleasures and the tendency to asceticism and a desire to adhere virtue or perfectionism.

Keywords: Substantial Motion, World's Fluidity, Dynamic Identity, Wants, Desires.

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Problem Statement

Transcendental wisdom as an Iranian and Islamic philosophy is capable of being a basis to set philosophy of life. In this article, the aim is to point out, as an example and in order to advance the development of the philosophy of life based on Transcendental wisdom, the psychological effects of one of the most important Sadr's philosophical principle on human mental desires and wants and its realm. Belief in substantial motion and in other words world's fluidity is one of the most important beliefs in Mullasadra's worldview which had a vast impression on human's ethic and spirit. If distinguishing human mental and spiritual qualities into three areas –emotions, feelings and excitements, and wants and animus- is true and there are mutual interaction and influence between them; then it will be true that a change in human's beliefs lead to alteration in whole of their minds and spirits. This paper's purpose is to investigate the impacts of belief in substantial movement on human's mental desires and wants' domain and answer this question that if someone believes in substantial movement which wants and desires would arise in their ego and those wants and desires would create what kind of life style for them.

Method

This paper studies the impacts of belief in substantial motion on human's mental desires and wants and its domain by means of phenomenological approach with an intuitive and introspective methodology. The central part of phenomenological approach is this idea that the world is unstable just in shape it has shown itself to our mind and our mind can't see the world independent of what has been appeared to it. For example, one of the cognitive impacts of belief in substantial movement is the process of finding oneself, other things and creatures in the way that the world is a dynamic entity. This hypothesis is intuitively acceptable that means its contradictory can't be granted.

Findings and Results

Belief in fundamental movement in existence as it is formed in Mullasadra's philosophy ignites three following desires in individuals:

1. Some people who believe in world's variability find a greedy desire toward enjoyment. Since from their point of view, every moment should be grabbed and a pleasure which seems mortal should be praised until it becomes destroyed. Life-of-endless-frivolity life style is one of the common results of this kind of willing. Taking everything easy and not trying much, attempting to have the most fun at the current time and not paying much attention to big dreams and wishes declares kind of ambition and haste toward trying to get the most pleasure from the world that is full of joy and surprise but it is escaping.
2. On the contrary of the first desire, some may believe that since world and all human life are under processes and changes then to feel reluctant about mortal affairs of the world is the best decision. This kind of thinking results in unwillingness toward world's unstable happenings and make living ascetically one of their first choices. Mullasadra promoted this tendency. It should be said that the formation of each influence is totally related to the person's psychic type. In writers' opinion, a balance should be set between those two desires and wants. Human should notice the value of current time, place and present pleasures and at the same time not

get attached to them and changing ownership with utilize. Since the assumption of owning something is an illusion about stability of dynamic and fluid world.

3. The third kind of desire may be created by the confirmation of motion in substances is called perfectionism. This desire, as mentioned before, may be created in some people who believe in dynamic identity of the world making two following points: The first is that human identity and personality is not determined by creation and may change at any time. The second point is that a person in such changeable world may have the opportunity to acquire his/her own identity by using free will, in other words moving toward self-fulfillment is the outcome of knowing that a person can alter themselves and also feeling dissatisfied with their current position and supposing to be perfect can lead to stagnation and reduction of pace and movement.

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