

**Ontological Researches
semi-annual scientific
journal**

Vol. 8, No. 16
Autumn 2019 & Winter 2020
pages 1- 3

**The Mode and Limits of Knowledge of Beings Based on the
Principality of Existence**

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Abstract

There is no doubt that, the first ontological cornerstone for Transcendent philosophy is seen in the "principality of Existence", according to which nothing is considered as real in the realm of existence except the being itself, and "existence" is not realized in the mind, because it is the simple and unfolded reality whose mode of being is the refusal of "nothingness" and being the primary source of acts or effects, and the true knowledge of existence is possible only through knowledge by presence and intuition. The question that arises here is that how beings can be perceived by presence or acquired knowledge and to what extent can such a knowledge lead us truly to knowledge? The aim of this research is to deal with this question. The concise answer is that, it is possible, to some extent, to gain knowledge of external beings by "Secondary intelligible" and "essential concepts", along with to "knowledge by presence" with all its kinds. For such concepts are abstracted from external beings and their comparison, and for the sake of this relationship, they are reflecting their own objects. In addition to "knowledge by presence" and "acquired knowledge", we also encounter creatures through senses and through this we know them. Therefore, there are various forms of knowledge of beings, and the knowledge of mankind is open to beings. However, it is worthy to note that knowing take place in a certain framework and conditions.

Keywords: Knowledge by Presence, Knowledge, Recognition of Existence.

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Date of received: 12/02/2019

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Date of acceptance: 05/11/2019

Problem Statement

Mulla Sadra, on the basis of his philosophical principles, repeatedly emphasizes that "realization of existence" due to its equality with reality is not a mental event. In this perspective existence is considered as a simple reality whose mode of being is the refusal of "nothingness" and the primary source of all the effects. It is not possible for the human mind to cast a net for external objects and the only way of knowing objects is through intuitive knowledge.

The main question that arises here is, if so, how can the objects be known? and if it is true that "knowledge by presence" is the perfect and true knowledge and such knowledge has a certain framework, then how and in what way can one know the existence (conceptual and the acquired knowledge), and to what extent can such a knowledge lead us to true recognition?

Method

Our method in this article is descriptive – analytic.

Findings and Results

The concise answer to the aforementioned question is that there are various forms of "knowledge by presence" some of which are related to the internal realm (subjective) and some to external beings (objective). Knowing the soul and its acts are example of knowledge for the former realm and knowing the existence of Ideas and the Disjunctive Imaginary World are example of the latter.

In addition to "knowledge by presence" with all its forms, one can partly know the external beings by "Secondary intelligible" and "categorical concepts". Secondary intelligible reflect its own examples and the categorical concepts reflect the aspects of the non-existence and the limitation of entities. Such concepts in the field of conceptual recognition play a fundamental role and without them the general and systematic knowledge of objects will not be obtained.

We also encounter creatures through senses and through this we know them. We experience the external world by the senses and its impression on our senses faculties and it gives the basis for human soul to create sensory concepts by virtue of which we can know the sensory beings. In this paper, we explained that knowledge is possible by sharing various faculties: intuition (knowledge by presence) reason and senses.

Although it is true that each of these three sources has credibility and special significance; but intuition (knowledge by presence), due to the fact that it encounters reality and its direct recognition, has a special place and without it, no cognition is formed. It is based on this knowledge that the concepts are formed and as mental forms, they refer to objects, and with a special combination, form the propositions.

This approach was given by Sadraa regarding the extent and limits of knowledge of beings. This approach may have some kind of ambiguity but it does not exclude knowledge through the concepts and consequently, it does not suffer from skepticism and the door of knowledge remain opened and nor it claim complete knowledge of objects in terms of conceptual knowledge.

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