

A Comparison of the Theory of the Incompatibility of the Mind and Objective Status with the Premise of Representation and its Effects

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Abstract: The mismatch between the mind and the outside is one of the challenges that many scholars do not accept, and most of them may agree that what one perceives is true. Conversely, if the theory of mind-object mismatch is put forward, it may be equated with a ghost statement, while this theory can be analyzed differently in such a way that neither a ghost statement is necessary nor a sophistry arises. In this study, which is based on the library method of collecting information, analyzing, and comparing opinions, the conformity between object and mind is rejected because there is no reason for conformity, but there are narrative and empirical (intuitive) arguments for non-conformity in connection with the inconsistency arising in the following discussion on the promise to respond to the ghost. One of the outcomes of this theory is that it solves the problems existing in revelation, dream interpretation, and the embodiment of bodily deeds and resurrection, because in these cases, different interpretations of a truth have been expressed, which if the mind and the object are compatible with each other they would be contradictory and unsolvable, but when the conformity between mind and object is removed, different interpretations of a truth could be added by.

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Introduction Explaining the relationship between mind and object is one of the topics that is studied in both epistemology and ontology. (Tabatabai, 1364, pp. 1-165; Fayyazi, 1395, p. 41). One of the divisions of science is its division into acquired science and face science. Below the discussion of acquired science, one of the basic questions is an inquiry into the relationship between the mind and the outside. What is well-known among the scholars in epistemological discussions is that they have assumed something called cognition and science, for the realization of which, a conformity must be made between the mind and the object, that is, an essential union must be established between the external existence of the object and its mental existence. Other nature of external existence and mental existence corresponds to each other (Aboudit, 1392, 2, pp. 52-55). The first place in transcendent wisdom is the distance

between sensory perception and reality under the theory of the union of the senses and the senses, that is, after Mulla Sadra equates the sensible with the rational, he also equates the senses with the senses (Sadra, 1981, 9/9, P. 58-65) with this union, a gap occurs between sense and reality, while previously it was said that sensory perception is a direct connection to the text, and imaginary perception is related to the time when it is cut off, as the peripatetic scholars said (Ibn Sina, 2016, pp. 215-217); Tusi, 1394, 2, pp. 415-420; Firoozjaei, 1396, p. 63) While in Mulla Sadra's system, sensory and imaginary perception is beyond the realities and walks on the horizon of the human soul, that is the soul is connected, the one that a person sees is not reality but the origin of the soul.

Methodology: This research is based on the method of library data collection, analysis and comparison of ideas.

Findings The necessity of matching between the mind and the object is one of the deposits of the originality of the essence, which by adopting the basis of the originality of existence, such a necessity also disappears and instead of being necessary between the mind and the same essence union, the object and the mind are each considered as a part. In the next step, instead of uniting the two truths, the relationship between the two is discussed.

Discussion and Conclusion:

The theory of inconsistency between mind and object, or the relationship between mind and object as two truths of the universe, cannot be akin to the promise to the ghost as it seems, because the promise to the ghost arose in a space where the compatibility of the worlds has not been discussed. And in an atmosphere of originality, the essence has sought to claim that the mind does not have the same essential union, although the

essential unity is rationally possible; according to the theory of the mismatch between the mind and the object, it is based on the essence of existence, the mind, and the object.

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