

## Ibn Sina's View on the Connection between the Happiness of Perceptions and the State of the Human Brain

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**Abstract:** Ibn Sina emphasizes the central role of "perception" in addressing issues related to the happiness of human perception. According to him, human perceptions, including sensory, imaginary and intellectual, seek happiness commensurate with themselves. Since the state of the brain has a direct effect on the way a person perceives, this happiness is also related to the state of the brain. In the present article, by descriptive-analytical method, the effect of brain health on perception and, consequently, the effect of happiness on it is examined and analyzed. According to the findings of this study, abnormal brain conditions in three cases of nature disorders, mood disorders and brain diseases, disrupt the natural process of perception. This disorder causes the perfection of various powers and as a result, the happiness resulting from that area, including the happiness resulting from the area of the intellect, which is the highest type of happiness, is disrupted. Considering the relationship between the state of the brain, which is often beyond the scope of the individual's will and control, and the human race's attempt to achieve happiness due to perceptions, the question arises as to how the happiness of people with brain abnormalities is achieved? Reflecting on the works of Ibn Sina, two answers can be given to this question: the first answer is an empirical answer and observes the possibility of adjusting the brain in worldly life, and the second answer is a philosophical answer through which, according to the theory of the acquisition of a kind of self-perfection from death, the quality of the attainment of perceptual happiness is explained.

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**Introduction:** In his numerous writings, Ibn Sina has mentioned various ways of studying happiness. One of those ways is happiness from perception. While dividing the happiness caused by perceptions into three types: sensory, esoteric and intellectual, he seeks to prove the competence of human beings to achieve intellectual happiness and considers it the highest type of happiness. He equates the degree of this kind of happiness with the degree of perception; That is, he believes that the result of any kind of perception is happiness commensurate with that perception, and he states that perceptual powers are directly or indirectly related to the brain due to their material place in the brain. On the other hand, in some of his works, he refers to abnormal brain conditions that disrupt the natural process of perceptual perception. This is why the discussion of "perception" as a

middle ground connects man's perceptual well-being with his brain state. In this article, the effect of adverse brain conditions on perception and then its effect on human perceptual well-being is examined.

**Methodology:** The method used in this article is descriptive-analytical.

**Findings:** There are three types of sensory, imaginary and intellectual perceptions for human beings, which Ibn Sina explains the need for each of the brain in this way:

- Sensory perception: Ibn Sina, while describing the brain, points out that the front part of the brain is the place of sensory images because the sense towards other organs of the body is a precursor (Ibn Sina, 1389, vol. 3, p. 6)
- Imaginary Perception: Ibn Sina explains that the last ventricle is the place of

memory and the middle ventricle is the place of imagination. The ventricle connects the middle of the front to the back and passes the reminder ghosts, and since it is like a passage that connects perception and memorization, it is the best place for thinking (Ibn ʿSina, 1389, vol. 3, p. 8-9). If the front and middle ventricles of the brain (i.e., the place of the senses) are healthy, the form of sensations is well remembered.

- Rational perception: In order to acquire knowledge (directly or indirectly), the intellect first uses the senses, which are material powers (Ibn Sina, 1404 AH, p. 23) and in two cases it needs imagination: one in Connection to the intellect of the dissidents, which, of course, is only necessary at the beginning of obtaining the first general ideas, not permanently, and the

other in order to realize some of their possessions, which in this case requires the elimination of opposition and obstruction of imagination. After receiving sensory and imaginary perceptions on the one hand, they are necessary for achieving rational perceptions, and on the other hand, the powers of sense and imagination are completely material.

Since the mentioned happiness is of the type of perception and perception can be divided according to perceptual powers, corresponding types can be drawn for the happiness resulting from perception:

- Apparent sensory happiness obtained through the external senses.
- Inner sensory happiness that results from imaginary and illusory perception.

- Mental happiness that arises from rational perceptions.

Ibn Sina considers supreme happiness for human beings to reach intellectual pleasure, which is the perfection of the power of reason.

On the other hand, barriers to brain function and its disorders in the following three states can overshadow human understanding:

- 1- Natural disorder of the brain; That is, the structure of the brain is incomplete at the beginning of creation.
- 2- Disorder caused by the temperament of different areas of the brain.

- 1- Brain injuries and diseases.

In any of these cases, when the brain is in trouble, the perceptual process is also disrupted. Now the question is, what is the way to achieve this happiness in Ibn Sina's intellectual system, despite obstacles, disorders and brain injuries? And is it basically possible to walk this path or not? The two answers that can

be given to this question are as follows

1- Experimental answer: Modification of brain temperament and treatment of brain diseases

2- Philosophical answer: The theory of self-perfection after death

### **Discussion and Conclusion:**

By examining and analyzing Ibn Sina's view on the relationship between happiness due to human perception and his brain condition, the following results are obtained:

- 1- Man's perceptions are related to his brain; Thus, the anterior ventricle of the brain is the place of the power of the senses and the middle ventricle is the place of the power of the imagination and the power of the mind, which is sometimes accompanied by reason. These powers are also related to the power of memory, which is located

- in the last ventricle of the brain.
- 2- The level of perception corresponds to the level of happiness resulting from it; that is, sensory, imaginary and intellectual perceptions follow sensory happiness, imaginary happiness and intellectual happiness, respectively. The human race deserves to achieve intellectual happiness, which is the highest and highest kind of happiness.
  - 3- Since human perceptions are related to the brain, the resulting happiness is also related to the state of the brain.
  - 4- Abnormal brain conditions can be examined in three sections: natural disorders, bad mood and brain diseases. In all three cases, sensory, imaginary, and mental perceptions are disturbed and stopped and, consequently, human happiness is disrupted.
  - 5- In answer to the question of how a person with an unfavorable brain condition can achieve happiness, an empirical answer can be given as to the possibility of brain modification; That is, by correcting the state of the brain, the barriers to a person's perception are removed and he is able to go through the natural process of happiness. Another answer can be given to the question that concerns the perceptual happiness of such people in the afterlife; In this way, the celestial bodies are placed as a personal body that has not been able to remove its physical barriers in worldly life. Then, because there are no obstacles such as brain disorders in him, he achieves the correct perceptions and achieves the happiness resulting from the perceptions.

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