




ORIGINAL RESEARCH PAPER

A Critical Approach to Human Position in the Universe from the Perspectives of Deepak Chopra Based on Mulla Sadra's Thoughts

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ARTICLE INFO		ABSTRACT
Article History: <i>Received: 28 July 2023</i> <i>Revised: 18 September 2023</i> <i>Accepted: 23 October 2023</i>		SUBJECT & OBJECTIVES: The emergent spiritualities have a special and new look at man and his relationship with the Almighty God, leading to humanism in some cases. Deepak Chopra believes man has a lot of ability due to his mind and he can know God without the need for divine religions. He can also behave like God and participate in the creation of the Universe with the Almighty God and control the material world and the universe. On the other hand, Mulla Sadra considers all human abilities to be related to his Nafs (soul), which can possess abilities and dominate existence if connected to God Almighty. METHOD & FINDING: This article is a critical research answering the question of what the position of humans in the universe is. The findings of the research show that Chopra imagined that divine religions were created to nurture and develop human abilities, especially the physical type; While the purpose of divine religions is the spiritual evolution of man. CONCLUSION: Using the qualitative method in the analysis of Chopra's writings based on Mulla Sadra's views, we can draw the following conclusion: Although man is composed of two domains, Nafs (soul) and the body, his most important domain is his soul, for which, although man has abilities, his abilities are due to his connection to the Almighty God.
Key Words: <i>Ontology</i> <i>Human Position</i> <i>Transcendental Wisdom</i> <i>Ayurvedic Mysticism</i> <i>Deepak Chopra</i>		
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Introduction

Deepak Chopra, born in 1946 in New Delhi, is one of the distinguished contemporary promoters of secular spirituality and one of the most famous leaders of the “New Thought Movement” or New Religious Movements.

He chose metabolism and endocrinology as his medical specialty and immigrated to the United States in 1970. In 1981, he traveled to India and met Triguna, who could guess the history of a person’s life and his diseases by taking a pulse examination, and he became interested in activities in the field of Ayurvedic therapies. (*Islaminasab et al, 2022: 41-42*)

Since Chopra’s Mysticism is mainly based on quantum physics, he was awarded the famous “Ig” Nobel Prize in physics in 1998. Time magazine knew him as one of the 100 Most Important People of the Century in 1999 and

introduced him as one of the leading symbols of the century. The magazine also named Chopra the poet-prophet in alternative medicine. (*Ibid: 42*)

Chopra has written more than 80 books in different social, religious, philosophical, and psychological fields, and his books are translated into 30 languages. Twenty-one of his books were on the list of New York Times best-sellers. “*Quantum Healing: Exploring the Frontiers of Mind/Body Medicine*” and “*How to Know God*” are his most important books.

The first book is about health, mind, and spirituality, written in 1989 and presented in the form of treatment and nutrition strategies, Eastern mysticism, and humanistic thoughts. The second book is related to theology. In this book, he introduces an impersonal god; A projection of the human mind in a perfection process. (*Ibid: 42*)

Chopra considers man to have infinite abilities that can be used to achieve what they want. Man has infinite knowledge, ability, and creativity in his essence, and ability is the fundamental nature of man. (*Chopra, 2001*)

The focus of Chopra's thoughts is man, his position in the Universe, and his inner forces. He tries to present a philosophical attitude toward man, according to which man can do extraordinary things in the Universe through his mind.

He thinks that by discovering the power of the mind and the unlimited influence that the mind has, he can conceptualize "God" through the seven questions and even put man in place of the Creating God and make man a partner of the Almighty God in creation.

With a conservative approach, he tries to take all religions and schools with him, so from every religion, school, and sect, he has taken

beliefs related to God and spirituality and even polytheistic views and presented them as spirituality to his followers; As he has written a book about three religious and spiritual figures, namely the Prophet of Islam, Christ, and Buddha, and by this means he has tried to make his false thinking universal. Therefore, some of his works have become famous in Iran for their spiritual and mystical flavor and have attracted many young people.

In some cases, he also refers to the poems of Maulana Jalaluddin Balkhi, and this makes the audience, especially the Iranian type, at first glance, consider the mentioned mysticism to be correct mysticism and follow it, while there are fundamental differences between the thoughts of this type of mysticism and Islamic mysticism, Iranian culture and the opinions of Jalaluddin Balkhi.

Sadr al-Din Mohammad Shirazi (1571-1640), known as Sadr al-Mutallehin and Mulla Sadra, is a great Shiite philosopher and the owner of the philosophical school of "*Transcendent Theosophy*". Mulla Sadra studied in Isfahan and Sheikh Bahai and Mirdamad were his most prominent teachers. Great scholars like Faiz Kashani and Fayaz Lahiji are among his students. Valuable works have been left by Mulla Sadra, including "*Asfar Arbaa*" and "*Tafsir al-Qu'an al-Karim*".

Among the Islamic philosophers, Mulla Sadra has paid special attention to psychology, the truth, and the place of man in the Universe, as well as his relationship with the Almighty God, to the extent that he has based transcendental wisdom on four spiritual journeys of man, (*Mulla Sadra, 1981, Vol. 1: 13*) and at least two volumes out of the nine

volumes of his *Asfar* are dedicated to man and his soul, and in the rest volumes he also discusses man.

The main issue of the article is that according to Sadra's opinions, what the criticisms of Chopra's views on man and his relationship with God are?

Theoretical Foundations and Research Background

One of the branches of philosophy is ontology studying the nature of essence and the structure of reality. (*Jacob, 2003: 19*)

Ontology is a recognized science in philosophy; The study of what exists and what must be assumed to exist to achieve a convincing description of reality. (*Guarino, 1996: 258*)

The position of man in the Universe and the relationship between man and the Almighty God is one of the topics of ontology, and it is one of the most important

topics of divine and non-divine religions, philosophical schools, religious and non-religious spiritualities, etc. Each of them has a special view of man and his place in the Universe.

From Mulla Sadra's viewpoint, man is a creation of the Almighty God and has an attachment and poverty relation with the Almighty God. Chopra considers man to be a being next to the Almighty God who has a lot of mental power and can be considered the partner of the Almighty God in the creation of the Universe.

Transcendent Philosophy is a philosophical system founded by Mulla Sadra. In this philosophical system, Mulla Sadra built his philosophical foundations by using rational, transmitted or revealed sciences, and mystic intuitive sciences, and explained and justified the problems of philosophy based on them.

Most of Deepak Chopra's statements are based on the teachings of Ayurveda. Ayurveda meaning science of life, is an ancient science that originated in India and is especially popular in India.

Explaining Ayurveda, Chopra says:

More than four thousand years have passed since the birth of this title and it means science of living in Sanskrit, and the traditional and folk medicine systems of the Eastern world, such as acupuncture in China, which is also popular in the West were founded thousands of years ago based on the principles of Ayurveda.

The main issue of the article is that according to Sadra's opinions, the criticisms of Chopra's views on man and his relationship with God are a result.

In response to the above-mentioned question, no book, thesis or independent article

has been written so far, except my thesis, which critically has dealt with the critical examination of six bases including Anthropological humanism, one-dimensional human (mentalism), creativity, evolutionism, immortality and freedom in non-religious spirituality with emphasis on Chopra's opinions from the perspective of Transcendental Wisdom. (*Islaminasab et al, 2022*)

In addition, *Hassanzadeh (2015)* in his dissertation entitled “*Ontology and Semantics of Moral Concepts in Emerging Movements*” and the article “*Humanistic Spirituality in Deepak Chopra's Thought*” (*2013*) has pointed to the foundations of anthropology.

Existential Domains of Man

1. Mulla Sadra's Viewpoint

For a long time, there have been many questions among philosophers about the essence of Nafs (the soul) and

many answers have been given to them, but most of the answers were not correct and could not explain the real truth of Nafs; Because the truth of Nafs is a complex matter and most people are unaware of it, only a few people of mystic journey and austerity have been able to understand its truth. (*Mulla Sadra, 1975: 415*)

From the beginning of philosophical thinking until the time of Mulla Sadra, there have been two major theories about the immateriality or materiality of Nafs. A group like Aristotle considers that the body is a natural object for Nafs and is a means of actualizing its powers:

Nafs is the first perfection for an organic natural body with potential life. (Aristotle, 2004)

The second group is Plato and his followers, who consider the Nafs to be an abstract reality that is

independent of material and exists before the body and joins it after the creation of the body:

Nafs is not the body; But a simple substance that drives the body. (Saliba, 1982)

Mulla Sadra accepted Aristotle's definition and gave it both physical and spiritual aspects. As a result, Nafs is a power that exists in the body or belongs to it and is the source of various impressions. *(Mulla Sadra, 1981, Vol. 8: 6)*

In other words, Mulla Sadra says on the reality of Nafs: the soul or the divine subtle of man is a divine matter and a secret of Divine Secrets, which due to its righteous and good nature is worthy of knowing the truths of beings; But it must remove the non-existence and existence veils. *(Ibid, 1996: 255)*

Among the Islamic philosophers, Mulla Sadra is one of the few who defined

the mind precisely and clearly:

The mind is the capacity of Nafs to acquire knowledge that is not available to it. In other words, the Almighty God created the human Nafs with no knowledge of things; But his creation is to acquire this knowledge, as a result, Nafs must be capable of acquiring this knowledge. Therefore, this capacity is the mind.

The capacity of Nafs to acquire knowledge is called the mind. If each of the parts of the human body, such as ears, tongue, eyes, and thoughts, are in harmony with each other, Nafs which is ignorant of things, becomes enlightened. (Ibid, 2007, Vol. 1: 225)

Therefore, there is a close and deep connection between the mind and Nafs in such a way that the mind is the capacity and power of Nafs to acquire knowledge. It means

that the mind is dependent on Nafs and is part of which. (*Javadi Amoli, 2010, Vol. 1: 44*)

2- Chopra's Viewpoint

Today, two sciences, philosophy of mind and cognitive sciences, discuss the mind and mental states. In both, the mind is a complex and unknown thing. The complexity of the mind is perhaps one of the reasons caused Westerners to doubt Nafs and mainly discuss the mind instead.

Chopra divides the mind into cosmic and individual. The cosmic mind creates the physical world and the individual mind experiences the material world. Both the cosmic mind and the individual mind are influenced by infinite consciousness. Every man is the infinite field of consciousness that creates the body, mind, and the whole universe. (*Chopra, 2009: 25*)

Human nature is not only the life-giving center of the

Universe; But also the field of consciousness and awareness that interacts with itself and finally appears in the form of mind and body.

Quantum physics tells us that the world is made up of an invisible field of consciousness that manifests itself in various and unlimited ways in the Universe. The field of consciousness that is mentally experienced is the mind. (*Ibid, 28*)

By summarizing Chopra's statements, we can conclude that he considers human existence to be in two stages, the first is the field of consciousness and awareness and the second is the human being who exists in the material world. In the first stage, the human mind interacts with awareness and consciousness and creates the human body and mind in the second stage. (*Ibid: 25*)

From Chopra's expressions, one can understand the extension of the mind in the

first and second stages; In such a way that sometimes he considers the mind to be the first infinite field of awareness and consciousness, and sometimes he introduces the current human being as the mind. Citing an Indian proverb, he says:

With introspection, I create again and again. I create the mind, I create the body, I create thoughts and the universe, and I create everything that I call reality. (Chopra, 2009: 34)

In mind-body medicine, he is also searching for the nature of mind; Therefore, in response to the question, is the mind the general personality of the patient, his subconscious mind, his states and deep beliefs that attract the physician, or is it something that psychology is still unable to recognize and define? says:

Perhaps the aspect of mind involved in illness and

health does not have a specific human nature. As a result, the mind is immaterial and man is the mind and nothing else. (Ibid, 2015)

he divides the soul into two parts, “Jiva” and “Atman”. “Jiva” is the soul of man, and “Atman” is the pure soul that is made of the substance of the Almighty God. *(Ibid, 2001)*

In short, Chopra considers the mind to be an immaterial element and considers man to be equal to it, through which he can create in the world.

Adapting of Human Existence Domains

In discussing the existential dimensions of man, Mulla Sadra believes that man is composed of Nafs and the body, and he considers Nafs to be the soul or the same subtle Devine matter of man, which is a divine matter and a secret of Divine Secrets, which is worthy of knowing the truths of beings due to its

righteous and good nature.
(*Mulla Sadra, 1996: 225*)

Although philosophers consider man to be composed of two domains, body and Nafs, the most important domain of man is his Nafs, which is a non-material and Devine being; (*Ibid, 1981, Vol. 1: 314-315*) However, Chopra believes in three domains: physical, spiritual, and mental. (*Chopra, 2001*)

He attaches great importance to the mental dimension of man and introduces it as the source of all human abilities. In the discussion of creation, human possessions in and outside the body, and healing and illness of the body, he does not mention the factor called Nafs and soul, which belongs to the body and manages it and can control the body and outside of it. Instead, he introduces the mind as the cause of all of them. (*Ibid, 1987*)

As a result, Chopra can be considered a one-dimensional

human being, in the sense that he does not consider the soul to have much function in worldly life, and it is only the mind that affects the body and existence.

Although Chopra believes in soul, he attributes the power of creativity to the human mind, not his soul. If Chopra considered the soul higher than the mind and introduced the mind as a tool or a part of the soul, we could easily see the maximum overlap of his and Mulla Sadra's views.

However, even if we consider consciousness as soul, the problem still remains; Because from Chopra's viewpoint, the mind is influential and consciousness is influenced; While from Sadra's point of view, the soul is the cause of everything.

Chopra and Sadra have in common that both of them consider the human mind to be creative; But the main difference is that from Sadra's

point of view, human creativity is through Nafs, and if creativity is mentioned for the mind, it is because the mind is one of the affairs of Nafs; But Chopra believes that the mind has the power of creativity and considers this power to be an essential part in the mind and not from the Almighty God.

From Chopra's point of view, among the influential factors in human creativity and ability is the issue of consciousness. He believes that the human body does not move like a machine without a driver; But it needs a driver, which is interpreted as the power of consciousness known as knowing work skills. (*Chopra, 2015*)

In other words, First, consciousness is present throughout our body. Secondly, our inner consciousness is far superior to trying to find a substitute for it from outside, and thirdly, consciousness is more important than the

actual substance of our body; Because without it, the matter of our body will be irregular formless, and chaotic. Consciousness is the different aspect between a house designed by an architect and a house made of a pile of bricks piled on top of each other. (*Ibid*)

In other words, Chopra rejected the view that the human body is a mold inside which there is a clever technician who circulates matter called the soul, and he describes it as the power of consciousness. Because the human body is very variable, for example, body cells that come into contact with food are renewed every few minutes, and although the speed of change is different, change is always there, and what is responsible for guiding all these changes is called consciousness. (*Ibid*)

The analysis of existential domains of man from the perspective of Chopra and

Sadra is such that if Chopra's consciousness can be considered the same as Sadra's Nafs, it can be said that some of the views of the two are common. However, Sadra's Nafs is not self-created and God Almighty created it, But Chopra does not attribute the creation of consciousness to God Almighty. Rather, he searches for consciousness in DNA.

He gives the example of the life of the embryo, which begins as a particle of DNA, sitting in the middle of a fertilized egg cell, and body systems are formed. DNA is the last rung of this ladder; But what is beyond DNA that causes it to start dividing two days after zygosis? Where did the consciousness of this primary division come from?

DNA is so mysterious that it lives like a quantum at a point where its entire life is devoted to the creation of human life, which we have called consciousness connected

to chemicals. DNA constantly transmits messages from the quantum world to our world and joins new particles of consciousness with new particles of matter. (*Chopra, 2015: 109*)

To support his claim, Chopra cites Jacques Benveniste's experiments on allergies. It is possible to ask Chopra about the functioning of consciousness and what is the most powerful force above consciousness, what is the need to raise topics such as quantum physics, the edge of the quantum domain, the uniqueness of the oneness, the Big Bang, etc., and ultimately reach nothingness; While consciousness can be considered as the Nafs that is connected to God Almighty.

Also, regarding the very important issue called creation, it is not possible to refer to the experiment of the French immunologist named Jacques Benveniste; Because if it is true and provable, it is only an experimental matter

and in a special case, and it cannot be applied to everything including the creation of mind and body, intelligence, etc.

1. Mulla Sadra's Way of Looking at Human beings

- **Being Dependent on God**

Mulla Sadra considers the Universe to be composed of two arcs of ascension and descent. after the vegetal and animal ranks, man enters the perceptible world of existence and in his evolutionary path, in the arc of ascent, he reaches the position of "*So he was the measure of two bows or closer still*". (*Qur'an, 53: 9*)

According to the Transcendental Wisdom, the Almighty God is considered as the Origin and the End of the Universe, and in terms of existence, "*He is the First and the Last...*". (*Qur'an, 57: 3*)

In other words, the Supreme God Almighty is the

highest Being of the arc of descent and the matter is the lowest being, which is just potency and because it has no form, it cannot be defined, just like the Almighty God, Who is the Most Perfect beings and is the Ultimate Act and Perfection, and cannot be defined because of its limitlessness.

- **Man's Ability Due to Connection with the Almighty God**

From the viewpoint of all Divine religions and Islamic philosophy, man is a creation of the Almighty God, and without attribution to the Almighty God, he not only has no ability; But also will have no existence at all.

The Almighty God has created man in such a way that he has abilities only through attribution to Him, and the more and stronger this attribution is, the more and stronger man's ability will be. The Almighty God has

created human Nafs in such a way that it has the following characteristics and these characteristics in the light of attribution to God make man capable.

- **The Immateriality and Divinity of Nafs**

Nafs is non-material and since immaterial beings can create and innovate, therefore Nafs also can create and innovate. (*Mulla Sadra, 1996: 36-37*)

He states in Mufatih al-Ghayb that man is of divinity type, and when he can be adorned with divine morality and make himself similar to divine principles, he can do things like those principles, as molten iron does the work of fire and has the same characteristics. (*Ibid, 2016: 474*)

- **Nafs; Scientific Agent**

Mulla Sadra believes in a type of creativity called scientific creativity, including all sensory, imaginary, and intellectual perceptions.

Mulla Sadra believes that God Almighty's knowledge of things causes them to exist. (*Ibid, 2007, Vol. 1: 454-455*)

As a result, knowledge is nothing but existence, and existence is also the origin of impressions. The difference between existences is that some are stronger and others are weaker, the stronger the existence, the stronger the impression. (*Ibid: 454*)

- **Simplicity and Comprehensiveness of Nafs**

Mulla Sadra introduces man as the true simple, (*Ibid, Vol. 2: 891-892*) which has two positions: Unity in plurality and plurality in unity. The unity of Nafs is in the shadow of the unity of the Almighty God; and Nafs, like the Almighty God, has all kinds of perfections despite its unity and simplicity. (*Ibid, 1981, Vol. 6: 378*)

As a result, Mulla Sadra believes that Almighty God

created man as an example of not only all emanated entities but also all creatures. He made man a brief version of all that is in the spiritual and material world. (*Mulla Sadra, 2010, Vol.1: 828*)

In addition, God Almighty placed man as his caliph on earth and said:

“And when your Lord said to the angels, I am going to place in the earth a khalif...”. (Qur’an, 2: 30)

Therefore, according to the mentioned verse, Mulla Sadra believes that the caliph should have all the affairs of God, and the difference between them is only in the originality and subordination. (*Mulla Sadra, 2010, Vol. 2: 411-412*)

- **Nafs; The Highest Form**

Mulla Sadra's belief that Nafs is the highest form is in a way that although he considers God Almighty free of having any form, he regards the whole world as a sign and

introduces man as the greatest sign and the sign of God Almighty among all creations.

He believes that the Almighty God has made man a ladder to His nature, attributes, and actions to be known (*Javadi Amoli, 2010, Vol. 4: 22*) and since the action relates to creativity, man can invent, evolve and create like God. (*Sabzevari, 2009: 476-477*)

2. Chopra's Way of Looking at Human Beings

- **Calling Man God**

Some non-religious spiritualities are trying to make man a self-proclaimed God. Chopra divides the soul into two parts according to Hindu beliefs: “Jiva” and “Atman”, and presents a God-like image of man and a human-like image of God.

The soul begins at the quantum level and therefore becomes meaningful, the quantum level is also a portal

to God. In India, the soul has two parts: The first part is called “Jiva”, corresponding to the soul of the person who goes on a long journey with it throughout his life until it reaches full God-realization. The second half of the soul is called “Atman”, which does not accompany us on any journey. A pure soul that is made from the essence of God". (*Chopra, 2001*)

By dividing the soul into divine and human, Chopra is trying to consider man as equal to God give man the position of creativity, and consider the existence of the world for man:

The soul must be half-human and half-divine to show the way to preserve our identity during all worship, revelations, searches, and other spiritual works that are done to find God, and this half-soul must have a divine aspect that includes the goal of all searches. (Ibid)

- **Emphasis on the Absolute Ability of Man**

To make position and prove unlimited abilities for humans, non-religious spiritualities try to bestow divine perfection attributes such as power and creation to humans, the end of which is humanism.

If man wants to be considered the only powerful being in existence, he must either deny or weaken the power of the Almighty God, or he should be considered to have a power equal to or higher than the power of the Almighty God.

Chopra believes that since man has many abilities, it is no longer necessary to do something in the outer and surrounding environment to change the world and creation; it is enough to pay attention to inside himself and experience creation and change within himself.

Therefore, what he created inside himself causes his

evolution and then, as a result, the external environment also changes. If people increase and pay attention to themselves coordinately, they will be able to cause creation and birth on a global scale.

This statement means that by connecting to the field of consciousness and awareness, every human being can create inside and outside. As a result, If all human beings are united and connected to the field of awareness and consciousness as a unit and collective, they can create a unified global creation.

3. Comparative Study of the way of Looking at Humans

Currently, there are two main views about the place of man in the universe:

The first view introduces God as the Creator and man as a creature who has become His caliph on earth on behalf of his Creator and because of his humanity, all his thoughts and actions are accompanied

by glory and honor, along with defects and risks.

The second viewpoint considers man as a rebellious being who has risen in opposition to the higher world and intends to abuse the position of the Almighty God for himself. He also considers life as a trading house that he can use in any way he likes, and because he is far away from the Almighty God and unable to understand the truth of God Almighty, he is always unstable and compensates for being jealous of God in other ways. (*Nasr, 1989*)

Most of the non-religious spiritualities view the human being from the second viewpoint, which can reach divinity through steps and using instructions. Instead of seeing humans as connected to God, they rely on the spiritual capabilities of humans and emphasize that these capabilities may be the same in religious and non-religious people. (*Wulff, 1996*)

This view is called humanism or anthropocentric and it means that man is considered the axis of existence. Humanists are trying to replace self-centeredness instead of God-centeredness, and by making religion subordinate to humanistic goals and objectives, they deal the biggest blow to religion. Chopra's view of man is placed in this second view and it has the following problems.

In Chopra's view, man's attitude towards God is independent, while in Sadra's view, man has a complete connection with Almighty God. Sadra considers man to be a pure connection to the Almighty God and not only all his abilities but also his existence as a possible and dependent existence in the shadow of the Almighty God.

According to the principle of Possibility Through Something Else, human existence is a pale existence of the

complete and absolute truth of the Almighty God, and at every moment, man is dependent on the existence of the Grace of his Creator. (*Motahhari, 1994: 244*)

The creator of the whole universe, including man, is the Almighty God and if a little creation has been given to man, it is in the shadow of his connection to God. However, in most of his writings, Deepak Chopra considers humans to have infinite abilities and says:

Find out your divinity and discover your unique capacity. (Chopra, 2001: 90)

The drawback of this type of thinking is that it leads to humanism. If we consider man as having infinite ability and creativity, we have given him the role of God and we have considered him to be equal to God. This means that there is no need to worship the God and every human being considers himself Almighty.

Another drawback of this belief is that how can you call a created human being with infinite ability and creativity without connecting and communicating with the Creator; While Chopra himself considers God as the only Creator in some cases, such as in the initial creation, and in the rest of the creations, he makes man a partner in the creation. (*Chopra, 2001*)

If in Islamic philosophy, man is introduced as a creative and powerful being, first of all, the aforementioned ability is potential; Secondly, his ability and creativity are only because of his connection to the Almighty God, otherwise, man alone has no power.

In the table below, the characteristics of the two research approaches are stated:

Table 1. Human Position from the Viewpoint of Mulla Sadra and Chopra

Row	Title	Chopra	Mulla Sadra
1	Man's Relationship with God	It is independent of God.	It has no independence and is completely dependent on God.
2	The Reason for the Existence of Religions	Training and developing the human abilities.	Man's Soul Evolution.
3	The Origin of Human Abilities	Man's abilities are his own.	Man's abilities are due to the connection with God.
4	Man's Existential Domains	Man is composed of three domains: body, soul, and mind.	Man is made up of two domains: soul and body, his main area is his soul.

Conclusion

By using the method of qualitative analysis of Chopra's writings based on Mulla Sadra's opinions, the following findings can be achieved:

Chopra believes man has three domains: body, soul, and mind, and the domain with the greatest impact on the existence and the highest function for humans is the mind, while Sadra believes man has two domains and the domain with the main impact and function on man is *Nafs*. From Sadra's viewpoint, the mind alone has no function and can function only through *Nafs*; Because it is part of *Nafs*.

From Chopra's viewpoint, man's relationship with God is based on the independence of man; While according to Sadra's point of view, it has been proven that man does not have an independent

existence, and his existence is a possibility and poverty, and any ability, etc., is in the shadow of attribution and connection to the only God and is of his pure connection to Him.

As a result, Chopra's view of man leads to humanism; But Sadra sees man in a constant relation with God.

On the other hand, Chopra did not properly understand the existence cause of divine religions and imagined that divine religions were created to nurture and develop human abilities, especially the physical type, and so far they have not been able to provide a clear and complete concept of God; While the purpose of divine religions is the spiritual evolution of man. Also, although man has abilities, his abilities are due to his connection to the Almighty God.

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Author Contributions

The corresponding author fulfilled various works including appointment of subject matter, examination and evaluation of Deepak Chopra and Mulla Sadra's perspectives, and the second author collected primary and secondary data about subject matter. Therefore, both authors contributed to the paper revision and approved the final version.

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