

4th World Conference on Psychology, Counseling and Guidance WCPCG-2013

Absence of knowledge, understanding, and perception of the heaven (symphase with the heaven) as approached by Halqeh mysticism

Mohammad Ali Taheri ^{a*}

^a No.113-3 Melana Apartment, Jln Pendidikan1, Taman Universiti, Skudai
81300 Johor Bahru, Johor, Malaysia

Abstract

The heaven does not behave according to mankind's wishes, yet people persist in imposing their demands and endless wishes on the universe, and everyone is extraordinarily entangled with it. The human being's greed and insatiable hunger plague them endlessly and they are imposing their right or wrong desires on the heaven all the time. This useless struggle is one of the factors that create physical, psyscheal and mental diseases. Many have experienced how an unfulfilled wish can create depression and prepare the grounds for other mentosomatic diseases. Generally, in addition to expedience and effort, other factors are required to fulfill a wish that include:

- Principle of achievability
- Principle of no mutual conflict between demands
- Principle of justice
- Principle of no conflict between demands and the laws of the universe

© 2013 The Authors. Published by Elsevier Ltd.

Selection and peer-review under responsibility of Academic World Education and Research Center.

Keywords: the heaven, worldview, wishes, Halqeh mysticism, mentosomatic disease;

1. Absence of Knowledge, Understanding, and Perception of the heaven (Symphase with the heaven)

People have long complained about the oppression of the heaven:

O' thou heavens! All demolitions come from your animosity

Oppression is your longstanding practice.

O' thou Ground! If your heart were excavated,

There are many jewels in your heart.

-Khayam

Many people desire to change the universe and the heaven, but feel depressed because they cannot change them:

You want to change the heaven,

But the heaven never accept the changes

-Roodaki Samarghandi

* Corresponding author: Mohammad Ali Taheri, +6-017-702-0474
E-mail address: mataheri.conference@gmail.com

These complaints prove that the heaven does not behave according to mankind's wishes, yet people persist in imposing their demands and endless wishes on the universe and everyone is extraordinarily entangled with it. The human being's greed and insatiable hunger plague them endlessly and they are imposing their right or wrong desires on the heaven all the time. This useless struggle is one of the factors that create physical, psyscheal (Taheri, 2010a) and mental diseases. Many have experienced how an unfulfilled wish can create depression and prepare the grounds for other diseases.

For earthly wishes to be fulfilled, rather than focusing on them, they should be set free. Otherwise, they become more unachievable. The common expressions that reflect the thousands of years of human experience show that we should never be enslaved by our wishes. For instance, the phrases 'come to grief' or 'turn up like a bad penny' and the like that are common amongst different nations and people, and nobody denies them or considers them superstitions, reflect the human beings' [common experience of] disappointment with the fulfilment of issues that they insist on or the things that they try to avoid. Thus, it seems that the heaven also react against human beings based on intelligent principles. In other words, the heaven behaves based on [universal] laws (Taheri, 2010b).

- Here the heaven, the cosmos and similar terms are metaphorically called the 'Universe.'

A 'wish' refers to a desire that is not practicable at the moment. Because if it were possible to achieve or if it had been achieved, we would not call it a 'wish' anymore. Actually, a 'wish' is a kind of desire that is currently impossible to achieve. In general, the fulfilment of a will or an earthly wish is a function of the *law of [worldly] effort* (Taheri, 2011), and a person can gain nothing unless he works for it.

...that man can have nothing but what he strives for.

In addition to expedience and effort, other factors are required to fulfil a wish that include:

1.1. *Principle of achievability*

1.2. *Principle of no mutual conflict between demands*

1.3. *Principle of justice*

1.4. *Principle of no conflict between demands and the laws of the universe*

1.1. *Principle of Achievability*

Achievability means the chance and possibility of a wish fulfilment that depends on various factors. For instance, if all the people of a country wish to become rich immediately and without having a predefined plan for the country's economic growth, the Central Bank cannot fulfil such public demand. Because, in exchange for the country's banknotes and its currency rate, an amount of gold and reserves exist in the Central Bank without which money is valueless. This reliable backing cannot be attained without a plan, work and effort; thus, the dream is nothing more than a desired objective and not the direct causing agent. So, wishing and wishful thinking cannot make all the classes rich because it is contrary to the principles of economics and banking. Nevertheless, if considered as a motivating factor, it acts as a positive factor in the pursuit of the dream which subsequently leads to greater effort and achieving results.

In other words the currency of a country which flows among the different classes of its people has a fixed rate. Without doubt if some people have a higher amount of this fixed money, others lose it proportionately. Therefore, the dream of everyone becoming rich is not achievable without a precise economic plan -that can bring remarkable economic growth to the country- and mass efforts (which depend on the effort and positive thinking of the public). In addition, to achieve such a wish it is essential to devise a framework for fair distribution of wealth among different social classes. For this reason, only imagining becoming rich does not make everyone wealthy.

We will give another example to discuss the [principle of] achievability of wishes. Throughout history, millions of people wished to travel to the moon and to walk on its surface, but in reality how many had their wish fulfilled? The percentage of such people is almost zero because compared to the millions of mere wishers only a few have been able to walk on the moon which is considered insignificant. Thus, for the millions who wish so today, the achievability is zero. However, travelling to the moon might become common in future similar to the dream of flying in the sky that despite never coming true for billions of people is something commonly achievable today and no one thinks of it as a 'dream' anymore.

1.2. *The Principle of No Mutual Conflict Between Desires*

Obviously, it is not possible for all people to achieve all they wish for because many of the individuals' desires conflict with other people's. In fact if all wishes were to be fulfilled, mankind would face many problems since many of his worldly desires and wishes are in conflict with one another.

Consider these simple examples. At the same time that a farmer desires rain, others who are heading out on a picnic wish for sunny weather to better enjoy their time out. Or people driving at the end of a lane of traffic, moving slowly towards a green traffic light, want the light to remain red for the other roads until they cross the intersection. In conflict, the people stopped behind the red traffic light want it to change quickly to green.

In both of these examples, the [opposite] desires of the two groups cannot be fulfilled by the heaven. In the more obvious second example, if the heaven fulfils the demand of one group, they have acted against justice [and unfair to the other group]. Thus, it is impossible to fulfil the desires of all the above groups [in either situation at the same time].

1.4. *The Principle of No Conflict between Demands and the Laws of the Universe*

This is another principle that prevents the fulfilment of all desires. The laws relating to the foundation and management of the universe have created an order that cannot be disturbed by any will or wish. If fully comprehended, it leads us to never expect it to change as per our personal desires. Natural events such as earthquakes, lunar and solar eclipses, lightning, storms, and the like, demonstrate that despite people's fear that arose from their ignorance in the past, they still constantly recurred. And people's wish to stop them from happening could not prevent or eliminate them. Such natural events undoubtedly occur in accord with the universe's laws, and human desire exerts no control on such phenomena. It all points to the conclusion that nothing can violate these principles.

Some people ignore these principles and try to popularize wishful thinking and introduce the heaven as obedient to the influence of people's words and thoughts. On the contrary, through careful consideration of the provided examples and explanations it is realized that fulfilling all demands and wishes is impossible. We also find that not only are the heaven not appointed to follow human's desires but they always act against a person's persistent entreaties [that contradict the laws of the universe].

Therefore, we should not be haunted by our dreams and dictate to the heaven because the consciousness that rules the heaven stands against the fulfilment of such entreaty. Instead, after briefly skimming one's worldly wishes (which can sometimes be a factor for effective actions), the mind should be released from them forever as if they never existed. Worldly desires that are of least consideration and are set free will be fulfilled easier than those we have hung on to [in our mind].

Nazar is a 'brief attention' or 'glance' and is a fleeting moment of attention with the purpose of establishing a link or connection to the Interuniversal Consciousness (Taheri, 2010a). Here, we are dealing with an indescribable definition. 'Intension' is definable as an inner willing or similar terms, but Glance is even shorter than the intension; it is rather instantaneous, even a 'brief attention' is not an appropriate term here (Taheri, 2010a). Regarding the fulfilment of wishes, if after a brief attention (Nazar) on our wishes, we clear them from our mind, we will not encourage the heaven and the universe to go against their fulfilment. This way we also show that our minds are not slaves to our worldly demands. If the mind obsesses over distant and unreachable worldly wishes, they will consume all our mental energy and after a while, confuse us in a way that we cannot think rationally even about the simplest life problems.

Furthermore, the pest of wishful thinking (desiring our wishes to be fulfilled spontaneously and effortlessly) prevents us from finding solutions, managing, and taking innovative measures. Instead, it turns us to a wishful thinker that constantly fantasizes about finding a treasure, obtaining huge wealth from the heavens, and the like, and departs us from reality.

It should be noted that contrary to worldly demands, *spiritual wishes* should capture the entirety of the individual's existence and mind, and shape them. Because even the human behaviour, speech and thinking eventually take the shape of what we have on our minds (Taheri, 2011).

If you think about a flower, you are a flower,

*And if you think about a nightingale, you are a nightingale.
 You are a constituent and God is the whole.
 If you think about the whole during the day, you will be the whole.
 -Ja'ami*

Thus, how amazing is it for the human being to take the shape of the divine thought instead of a non-spiritual desire. Yet many people have taken a materialistic shape, following nothing but their non-spiritual (worldly) desires.

*So long as you seek jewels, you are a jewel.
 So long as you seek daily bread, you are bread.
 If you realize this secret point you find
 Everything you seek, you are.
 -Molana Rumi*

2. Conclusion

One of the goals of the world of mysticism is for individuals to focus on spiritual desires and constantly think about attaining transcendence and Kamal (spiritual completeness) (Taheri, 2011). If the sufficient enthusiasm for taking the Kamal pathway emerges in people and if their entirety of existence is captured in that pursuit, their worldly desires that are the cause of dictatorial attitude towards the heaven will eventually vanish.

Furthermore, when people are symphasic (*Ham-fa'az*) with the heaven (harmony with the universe and perceiving the way of accompanying with it), as a result of the transformation that takes place, the individual can completely release their non-spiritual wishes after considering them briefly (*Nazar*). In addition, this symphase and harmony is the infrastructure upon which they experience more profound transformation.

In the mystic world, individuals reach the rank of 'submission' and among all their will and wishes they seek the divine one granted by God and determining Kamal. They finally reach the status where they say:

*One desires pain and one desires remedy.
 One desires joining and one desires separation.
 Of the pain, remedy, joining, and separation,
 I desire what He desires.
 -Baba Taher*

3. Incorrect worldview and mentosomatic diseases

"**Worldview**" means the person's general understanding of himself, the environment and all the events occurring around him. Everything that the human being comprehends from life experiences and events is passed through the world-viewing software framework called the "**World-viewing Filter**" which is the general result of mental and psycheal (Taheri, 2010a) processing, and unconsciously defines his reactions to events. This framework is a filter and sub-schedule located at the semi-self-conscious level (Taheri, 2010b).

Microorganisms, contamination, old age, accidents, environmental pollution and poisons, malnutrition, absence of body movement, opposite and two-faced behaviours or psychosomatic diseases (Taheri, 2010a), congenital diseases and defects are not alone the causes of diseases. In addition, 'incorrect worldview' is one of the causes of human diseases called "**mentosomatic diseases**" [mental (mind) and soma (body)] or "**worldview-rooted diseases**". And can be extremely dangerous to human health and even lead to somatic illnesses. One of these incorrect worldviews is the lack of knowledge, understanding and perception of *symphase with the heaven*. In order to prevent such diseases we have to alter our worldviews by becoming equipped with correct ones.

4. Halqeh Mysticism (*Erfan-e Halqeh*) and its theoretical and practical aspects

More than three decades have passed since **Mohammad Ali Taheri** introduced the concept of **Halqeh Mysticism (*Erfan-e Halqeh*)** or **Interuniversal Mysticism**, including the two fields of complementary and alternative medicines of **Faradarmani** and **Psymtology** in Iran. This doctrine that is based on pure witness-like revelations, stemming from direct insight, aims to help man achieve Kamal (spiritual completeness; the collection of

awareness that is transferable to the next life). Halqeh mysticism consists of two aspects: theoretical and practical (Taheri, 2009). The theoretical part necessitates discussion, study, descriptions, reasoning, and contemplation to clarify where it intends to take the human being. The practical aspect is made possible through establishing a form of link or connection (Ettesal) between human (as constituent-consciousness), and the "**Interuniversal Consciousness**" or "Interuniversal Internet" (as the whole consciousness) (Taheri, 2011a). Establishing such connection can accomplish affairs and bring about results that man is not capable of attaining singlehandedly and through his own abilities. Correcting the individual's world-viewing filter on *symphase with the heaven* and treating its relevant mentosomatic illnesses are a few of such feats which are indeed the subject of Halqeh mysticism. Since Halqeh mysticism embraces all human beings, everybody regardless of their race, nationality, religion and personal beliefs can accept its theoretical part and experience and make use of the practical aspect.

References

- Taheri, M.A., (2009). *Halqeh Mysticism (Erfan-e Halqeh)*, Iran: Anidsheye mandeghar publication
Taheri, M. A., (2010a). *Human from another outlook* (9th ed.). Iran: Bijan Publication.
Taheri, M. A., (2010b). *Human worldview*. Iran: Tohfeh Publication
Taheri, M.A., (2011). *Human and Insight*, Armenia: Grigour Natoyasi