

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

Absence of knowledge, understanding, and perception of Worldly Love as approached by Halqeh mysticism

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Abstract

Many people think that Wordly Love is a kind of gamble, and that if you lose, all your life is ruined. A large number of them felt regretful, depressed, pessimistic, and even suffered from different types of diseases when they failed in love. In general, we have rarely considered the purpose and philosophy of Love and owing to the fact that all logical loves have an expiry date, a considerable percentage of people should expect failure. The solution lies in becoming equipped with the correct worldview about Worldly Love. The application of Worldly Love in Creation is to flourish us and to bring us growth and transcendence. Worldly Love (or Figurative Love) is one of the important factors that prepares us to experience Divine Love. Similar to a piece of cheese put in front of a mouse hole to draw the mouse out, it brings humans out of narcissism.

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

Keywords: Halqeh mysticism, Worldly Love, Divine Love, mentosomatic diseases, worldview;

1. Absence of knowledge, understanding and perception of Worldly Love

God has manifested the entire universe by 'LOVE', and His Love is the sole reason for their being in the universe. In other words, the starting step of Creation was based on Love and all that followed had the same impetus and property.

*On the first day of eternity when the ray of God's beauty was manifested,
Love was created and forged the entire world.*

-Hafez (An Iranian mystic and poet)

Not only is God's Love and mercy the one and only reason for their manifestations; furthermore, what gives human beings a different meaning from other creatures is again 'Love'. The human being became the bearer (messenger) of Love, whereas, all the skies and the earth refused to bear it.

*The sky could not accept the responsibility,
And the lot fell upon me, the madman of His love.*

-Hafez

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This way human being became the only creature who had the ability to understand and perceive Love, an ability that the other creatures utterly lack. It is true that all the divine creations have been created based on Love and that they float in it; however, except for human beings none of them are aware of it and they cannot consciously enjoy it.

Thou! Saki! [In mystic language God is called "The Server" (Saki) of wine] The angel doesn't know what Love is.

Request a glass of divine wine and pour the rose water on the human.

-Hafez

Or:

Thou! The angel, Tell the praise to God in front of the divine tavern door

The human nature has been leavened over there

-Hafez

In general, 'Adam' experiences love through three stages. [What is meant by Adam here is not the prophet Adam. People collectively are the multiplicity of the existence of Adam, and the prophet Adam is one of them. In other words, the general truth of all people is a single being that is called "Adam" (for details please refer to 'Human Insight,' Unity of existence (Taheri, 2011))].

The first stage: In this stage, after 'Adam' was prostrated [by the angles], he comprehended that the entire universe had been created for him. God even congratulated himself for his creation, and so, Adam focused on himself. After becoming aware of himself, he fell in love with himself. Hence, Adam experienced the first stage of love and was captivated by love for himself. Without paying attention to the recommendations, he drew close to the [sole] tree of existence to experience it himself (for details please refer to 'Human and Insight,' Unity of existence (Taheri, 2011)).

The second stage: At the present time, nearly all of us -as mankind- are experiencing this stage. At this stage we have a dual capability; we can fall in love with both ourselves and someone or something except ourselves. In other words, we fluctuate between our self-love and Love for others until our love is shifted completely to others (apart from ourselves). As a result of which we find a manifestation of divine grace and will be free from self-centeredness. A baby is born into this world in [a state of] self-love. Thus, their desires and motivations are all about fulfilling their needs. They even seek their mother because of their need to eat. Of course, without the sense of hunger they would not seek their mother and consequently they could not grow up to free themselves from selfishness through [spiritual] adolescence, and Kamal (spiritual completeness) and transcendence.

The third stage: In the third stage, the human being completely focuses his Love on others (except himself). This stage, in which Love is turned toward the outside, is the stage of experiencing divine grace.

Mercifulness (Divine grace) = Complete attentiveness to others = Perfect Love = Mature Love

The sun exhibits complete mercy in shining because it is not concerned about whom it shines upon or what it gains for shining! It never cares about receiving others' praise or hatred. It [just] shines! So does the tree which generously presents its fruits to others and never asks whom it feeds or what gifts they give in exchange. This is the characteristic of the mature Love. In this experience the individual's attention is completely diverted to the outside and there is no sign of the 'self'.

We have to learn from the pupil of the eye

That sees the others, and not itself.

-Khaj-e- Abdollah Ansari

All the constituents of the universe are in their zenith of perfection (Kamal), but the difference between the human being and the other constituents is that others are not aware of their existence and Kamal or their capabilities. Humankind is aware of his existence and we knowingly move toward becoming merciful. However, except for humans no other creature is aware of their existence. For instance, the animals, plants and the sun do not know that they exist.

One of the experiences that we gain through the 'ilayhe rajeon' [the pathway that 'returns us back to him'] is moving toward the 'names of Allah' and perceiving them, such as moving toward mercifulness with awareness. Since 'all of us will return back toward Him' and He is 'the merciful', we are all moving toward His mercy. And

even in our current life we can experience His mercy (for details regarding *ilayhe-rajeoon* please refer to "Human and Insight," The Dipolar world, (Taheri, 2011)).

‘**Worldly Love**’ has a role in attaining the stage of Love that is the experience of mercifulness. Worldly Love is similar to a piece of cheese put in front of a mouse hole to draw the mouse out. Love for others is what brings humans out of narcissism (the first stage of Love). Through this element and by moving away from one’s self, human beings find God’s Love. In truth, loving another person becomes a means of helping the individual separate from himself and attain the experience of rapture and freedom from egocentricity.

*While ‘you’ are present, God disappears
‘You’ should disappear so that God appears
-Asiri-Lahiji*

Thus, Worldly Love is a factor that ultimately brings the individual to Divine Love.

*Love comes this way or that way
Either way, it leads us toward Him in the end.
-Molana Rumi*

In order to reach the highest degree of Love we must proceed step by step through the stages. Eventually the individual finds the strength and capacity to tolerate the great Divine Love.

*Consider it a divine dispensation if you find any loss in Worldly Love,
As Figurative Love will ultimately bring you Divine Love.
A fighter gives a wooden sword to his son
So he can learn how to fight and become an expert in battle
Love is the human being’s wooden sword
In the end, through this Love, he becomes merciful
-Molana Rumi*

If a real sword is given to an unskilled fighter, he will certainly hurt himself or others. So, it is essential that the person first practices with a wooden sword before taking the real sword in his hands. Experiencing Divine Love and nearness to God also require preparations. In each stage of the *ilayhe-rajeoon* circle this readiness is obtained to a certain degree. Adam also obtains other preparations while moving on the *ilayhe-rajeoon* path that ultimately leads to meeting Rab (God) (for details please refer to ‘Human being and Rab’, Human and Insight (Taheri, 2011)). In our current life, experiencing Worldly Love that is also called **Figurative Love** is one of the important factors for obtaining this purpose. God’s theosophy decrees that by experiencing Worldly Love the human being mounts one of the steps of divine mercifulness and achieves its perception.

*It was God’s theosophy and destiny
That we are enamoured of each other
-Molana Rumi*

The ability to experience Love is one of the turning points of human creation. But in general, humans comprehend love as a type of captivity which enslaves the two sides in a Worldly Love. However, in the divine plan, [Worldly] Love is a means for experiencing ‘worldly unity’ and ‘seeing only one’ (perceiving oneness). When a lover sees nothing but ‘one’, nothing will distract the person from his/her beloved. And through Love, the individual perceives oneness and becomes a [true] Monotheist.

Monotheism is the perception of God’s oneness which is achieved through [attaining] the perception of the unity of divine manifestations or the perception of the ‘Unified Body’ of the universe [In this perception, the universe and all its constituents are perceived as divine manifestations. Thus, the individual considers himself in connection and unity with all the universal constituents.], and the perception of Adam. A part of this oneness is perceived through the Worldly Love’s experience of oneness. Not only is the staggering design of human beings’ ability for such love not aimless, it is also one of creation’s masterpieces. The human being can benefit from the lesson of unity learnt from this experience to move toward Kamal.

*The soul who has fallen in love will never inspire evil.
-Molana Rumi*

Here, Worldly Love means a kind of love that lacks logical profit-seeking and the lover does not love the beloved for his/her own benefits. Most people experience love advised by the *Step of Wisdom* [rational love] instead of using the abilities of the [Perfect] Love that exists inside them. [The Step of Wisdom is the world of quantity and the

world of tools. One of the characteristics of wisdom is seeking a benefit, whereas the spontaneous characteristic of Love contains no benefit-seeking (for details refer to 'Human from another Outlook' (Taheri, 2010a)). We can call such logical desire 'Like', which is completely differed from the desire that is based on Love. Affection based on the *Step of Love* does not guarantee the individual's interests and it might even endanger the person's life. [The *Step of Love (Eshq)* is the world of ecstasy and enthusiasm, wonder and surprise, attraction and fascination, sacrifice and love, and the like. It is called the "Tool-less (Free of Tools) World." The occurrence of these situations depends on no tool, and each of the phenomena of the *Step of Love* occurs spontaneously and is not achieved by personal desire. (For details refer to 'Human from another Outlook' (Taheri, 2010a)). In truth, Love is completely different from Like, because Like is based on the recommendation of logical reasoning, and most people's [experience of] love is in fact 'rational love.' In this case, our wisdom suggests falling in love but it is mistaken for Love.

What is reckless is Love and not wisdom.

Wisdom seeks what it can benefit from.

-Molana Rumi

Even at times other factors might be falsely considered as love. For instance, a youth goes far from his/her parents for education. Because s/he is far from their support, the individual unconsciously feels an emotional vacuum and seeks a new support to replace the previous one. In this case, they might choose and fall in love with the very first person they meet to make up for [the support] they lacked. Obviously, the root of such love is logical and unconscious. If the individual's situation change after a while and the person somehow finds their independence, the sense of requiring a support will diminish and lose its importance. Thus, they will be astonished that one day they expressed liking to that person, and feel that they had made a mistake in their selection. So, the person hesitates in his entire love and it all ends in separation. In fact, if the reason for [rational] love disappears, the love will become unstable and will reach its expiry date. Because emotional tendencies that are a result of the wisdom's profit-seeking have an expiry date and may be replaced.

Some people, due to their active intellectual software and their not-used Love software, have a poor ability to Love. They think that all their problems can be solved through logical relationships. This is very dangerous for their emotional part of life and it usually results in serious failures. Many of these people think that Worldly Love is a kind of gamble. You may win or lose, and that if you lose in the gamble of love, all your life is ruined. A large number of them even felt regretful, depressed, pessimistic, etc. during adolescence when they failed in love. In general, we have rarely considered the purpose, reason, and philosophy of Love and owing to the fact that all logical loves have an expiry date, a considerable percentage of people should expect failure and disappointment.

The application of the divine gift of Love in Creation is to flourish us. This blessing can bring the person growth and transcendence. However, in practice, misapprehension of Love and not having perceived it on the Step of Love can lead to depression, [spiritual] fall, confusion or even different types of diseases. In the worst scenario, many people may commit suicide when they lose this gamble. In this way, the tremendous divine value is reduced to an extremely low and unpleasant anti-value.

All these problems occur because most people (especially the young generations who are more exposed to this invaluable experience at the beginning of their lives) do not have the necessary worldview, understanding and perception of Worldly Love. Therefore, we must teach and clarify the purpose and philosophy of this divine destiny. And it is better to begin the basics of this training from childhood by correcting their worldviews to avoid any future tragic events. For instance, it is necessary to train the basic concepts of the Step of Wisdom and the Step of Love. Denying the aforementioned problems does not assist in solving them. On the contrary, the solution lies in becoming equipped with the correct worldview about Worldly Love.

2. 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 Worldly Love. In order to prevent such diseases we have to alter our worldviews by becoming equipped with correct ones.

3. 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 **Psymentology** 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). 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 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.

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