

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

## Absence of knowledge, understanding, and perception of time (symphasis with time) as approached by Halqeh mysticism

Mohammad Ali Taheri <sup>a\*</sup>

<sup>a</sup> No.113-3 Melana Apartment, Jln Pendidikan1, Taman Universiti, Skudai  
81300 Johor Bahru, Johor, Malaysia

---

### Abstract

One of the problems that lead to disease in the human being is absence of symphasis with time. As will be discussed, this problem brings about distress, irritability, and nervousness, and finally causes physical, psychoal and mental diseases and many other issues. Time quantity is always fixed; however, since people's feelings are variable (depending on the circumstances) we find time quality variable. Time is considered intelligent because its changes are regulated by the circumstances. It seems that time behaves intelligently toward humans, and for the same reason, we will encounter problems if we try to dictate to it. For instance, we have all well experienced that our insistence on rapid or slow passage of time causes us to feel it passing against our tendency. In fact, the human being has a variable sense of time.

© 2013 The Authors. Published by Elsevier Ltd.

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

*Keywords:* time, worldview, patience, Halqeh mysticism, mentosomatic disease;

---

### 1- Absence of Knowledge, Understanding, and Perception of Time (Symphasis with Time)

One of the problems that lead to disease in the human being is absence of symphasis with time. As will be discussed, this problem brings about distress, irritability, and nervousness, and finally causes physical, psychoal (Taheri, 2010a) and mental diseases and many other issues.

One of the results of movement along the *Erfan* (mystical) path (Taheri, 2011) is achieving time symphasis. In fact, besides this transcendental transformation, the individual also becomes aware of its importance and necessity. Generally, people try to dictate time. They desire time to pass as they wish. However, time, as one of the intelligent constituents of the material world reacts negatively against their compelling demand. Therefore, when a person wishes time to pass slowly, in their view it appears to pass rapidly, and when they desire it to pass rapidly, it passes so slowly that they think it has stopped or is hardly passing.

For instance, a prisoner desires the imprisonment time to pass more rapidly but contrary to his wish, the more he desires, the more slowly time passes for him. It is even possible that to him 'one' single day may seem like one week for a person outside prison; as if time does not intend to pass. Concurrently, some people who are free wish time to pass more slowly so that they can better handle all their affairs, but they [conversely] feel time pass so rapidly that noon arrives before they accomplish anything and the night falls in the blink of an eye. All the following days and nights pass just as rapidly.

---

\*Corresponding author: Mohammad Ali Taheri, +6-017-702-0474

E-mail address: [mataheri.conference@gmail.com](mailto:mataheri.conference@gmail.com)

While the second hand of all clocks go forward equally everywhere and for all people, and although the quantity of time is equal for everybody, both groups, either those who wish rapid time passage or those who desire slow time passage, are tormented by and suffer from the way time passes. Such suffering results from imposing one's personal views on time. Because according to a certain law of the universe, based on our internal tendency for the slow or rapid passage of time, the sense of time will be against our expectations.

Time quantity is always fixed; however, since people's feelings are variable (depending on the circumstances) we find time quality variable. Time is considered intelligent because its changes are regulated by the circumstances. It seems that time behaves intelligently toward humans, and for the same reason, we will encounter problems if we try to dictate to it. For instance, we have all well experienced that our insistence on rapid or slow passage of time causes us to feel it passing against our tendency. In fact, the human being has a variable sense of time.

In the mystical point of view, peace with all constituents of the universe including time is of utmost importance among all affairs (Taheri, 2010b). Erfan framework reveals the necessity of symphysis with time and presents the way of achieving it. In this state, the individual is in harmony with time and does not expect it to pass rapidly or slowly but is obedient and submissive to it. The important point is that only in this way we can enjoy time's blessings. Thus, one of the meanings of *patience* is being symphased with time. A patient person is a person who is not dictating to the passage of time and is in harmony with it.

Furthermore, one of the barriers to the relationship between parts and the whole, and receiving awareness (inspiration), is the lack of time symphysis. [Every individual (part) compared to the 'whole' is like every cell in a person's body compared to their whole. As a cell is unaware of the intelligent goals of its owner, every human being lacks the understanding of the purpose of creation without the contact with the whole, and it is likely that they would spend their life in a struggle for survival and make him/herself and others suffer from this ignorance. The prerequisite of the relationship between a constituent and the whole (the divine intelligence or the Interuniversal Consciousness) is "submission." (for details please refer to 'Characteristics of the Erfani Movement', 'Human Insight', M.A. Taheri (Taheri, 2011))]

Awareness and inspiration [the information related to the truth that is obtained by the ultra-mental (Fara-zehni) receptors (Taheri, 2012) and are not made or discovered by the mind (for details please refer to 'Achieving Kamal Awareness', 'Human Insight', M.A. Taheri (Taheri, 2011))] belong to the person who is at peace with time. Based on the enthusiasm which the individual has for acquiring awareness, the answer (awareness) is sent. But this awareness is similar to a parcel that is delivered to a householder only when they are at home. Awareness will be given to the individual only when they are available at the present time; otherwise, they will be regarded as *absent* and will miss the possibility of receiving the delivered message (Taheri, 2010b). In fact, when an individual expects time to pass rapidly, they move ahead of time, and when they want to stop time, they move behind it. In both cases, no inspiration or illumination will happen and they will be deprived of receiving heavenly portion. [Heavenly blessings include inspiration; illumination, perception, transcendental transformations, and whatever is needed on the path of Kamal. In sum, the fulfillment of heavenly affairs requires the individual's 'enthusiasm and submission. (Taheri, 2011)]

Therefore, *Erfan* increases mystical achievements by creating harmony with time. Because [both] receiving inspiration and the qualitative transformation of human existence (gained through the connection of parts and the whole) depend on '*time symphysis*', and are achieved as an infrastructural transformation in the Erfani movement. In other words, time symphysis is one of the elevating factors in the path of Kamal, and the individual who has enthusiasm for transcendence realizes the importance of this harmony and discovers its howness and thus moves toward its fulfilment.

As discussed in the journey and destination article (Taheri, WCPCG 2013), the majority of people is not keen on travelling the life's journey (which is time-consuming), and tends to have time collapsed to reach their destination. Thus, man is the killer of 'time' and one of the constituents that will testify against him is 'time'.

In other words, humans often oppose the passage of time by [only] thinking about reaching their destination. This way time is ignored, and based on [universal] laws it intelligently stands against the human being and disappoints him by not allowing the individual to optimally benefit from life. And so, the individual resists against the *elayhi-rajeoon* movement (Taheri, 2011) that is [considered] oppression to oneself. Time reacts against this resistance and practically limits his opportunities.

*I swear by the time, surely, the human is in a (state of) loss*

- Quran; Sura: Al-Asr, Verse: 1-2

One of time's reactions is its reaction to the human being's excitement and inner worries. It seems that with the generation of false excitement, the sense of time also becomes faster. Namely, with the increase in false emotions and stresses resulting from the progress of technology and promotion of mechanized life, we feel rapid time passage. For example, fifty years ago, people had a more stretched sense of time. That is, a day was felt longer than it is felt today and obviously in fifty years time, the passage of time will be felt much quicker than today.

In addition, the sense of time is shorter in the city than in the village. The reason for this phenomenon is that the level of excitement and rush is higher in the city, thus the urban population feels time pass much faster than those living in the village. The city rush and hurry indirectly tends time not to pass. People's rush shows that they want to have more time to spend, and this is a type of dictating to time, and so, time fights against these demands. However, people living in rural areas are not in a rush and they dictate less to time compared to city dwellers. The villagers are less likely to think that time should pass quickly; consequently, they will have an overall longer feeling of time (figure 1).

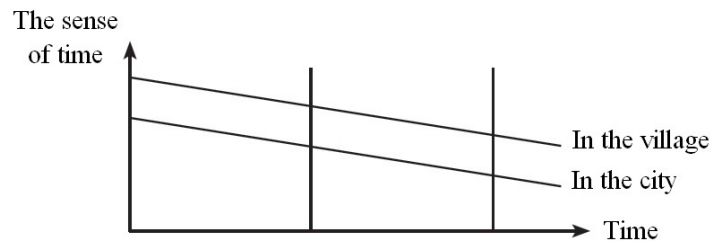


Figure 1: The sense of time

## 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 *symphasis with time*. 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 **Psymontology** 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 *symphysis with time* 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
- Taheri, M.A. (2012). The theory of Fara-zehni receptors as approached by Psymtology, *Procedia- Social and Behavioral Sciences*, Volume 69, 2012, Pages 1031-1042