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Definition of peace and its different types as approached by Halqeh mysticism

Mohammad Ali Taheri ^{a*}, Maryam Dehghan ^a

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

Abstract

Although the word "PEACE" has a clear meaning for most people, '*peaceful act*' and '*peaceful individual*' can have different interpretations. In conflict to the common assumption, the state of the peaceful person is not one we can achieve only through good deeds. This state is obtained through perceptions that result in making peace with God, with the universe, with one's self, and with the others. The peaceful individual has no conflict with any of them. Consequently, the individual's thoughts, actions and words are also formed on the basis of this internal and multilateral peace. When a person is striving toward conflicts, their being does not work in integrity; hence, the brain orders the secretion of poisonous chemical hormones. In other words, the conflict factor is one of the poisonous factors that harms human's health and takes away their inner peace. It is one of the factors causing mentosomatic diseases.

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1. Definition of peace and its different types

Although the word "PEACE" has a clear meaning for most people, '*peaceful act*' and '*peaceful individual*' can have different interpretations. In conflict to the common assumption, the state of the peaceful person is not one we can achieve only through good deeds. This state is obtained through perceptions that result in making peace with God, with the physical universe, with one's self, and with the others. It means that the peaceful individual is at peace with God, with every single constituent of the universe, with one's self, and with others, and has no conflict with any of them. Consequently, the individual's thoughts, actions and words are also formed on the basis of this internal and multilateral peace.

In other words, the *peaceful act* is an act that brings humans closer to peace. And the *peaceful individual* is a

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

person who is at peace. Such an individual has overcome his internal conflicts and has freed himself from other conflicts. For the ordinary people who are moving on the path of Kamal struggling with different conflicts acts as brakes. However, a peaceful person, who is at peace, does not have such inner brakes to stop his transcendent movement, and his mental energy is not concentrated on dealing with such conflicts. Accordingly, the status of the peaceful person is the highest status that the individual can ever acquire.

When a person is striving toward conflicts, their being does not work in integrity. Hence, the brain orders the secretion of poisonous chemical hormones. In other words, the conflict factor is one of the poisonous factors that harms human's health and takes away their inner peace. One of the disease causing factors in humans is striving toward conflicts and not being at peace. It is necessary to explain that achieving the rank of the peaceful individual can put an end to inner conflicts with anyone and anything. However, this does not prevent us from defending the right and opposing the wrong. In fact the peaceful individual stands against oppression dutifully and [at the same time] without any hatred and detestation, and he defends justice at all times.

So as was mentioned, we can categorize peace into the four below categories. Among which making peace with God is the easiest and making peace with the others is the hardest stage. In order of easy to hard [to achieve] the four stages include:

1.1. Peace with God

1.2. Peace with the universe (world of existence)

1.3. Peace with one's self

1.4. Peace with others

For more acquaintance with each of these four fundamental transformations that are acquired on the path of mystical movement, they are separately explained below.

1.1. Peace with God

Almost all people are in conflict with God's theosophy and justice, because they expect divine justice and theosophy to make life events pretty much work in their favour and as they wish. Thus, whenever events are seemingly not in their favour, they assume that God has not delivered justice in their case and that worldly affairs are normally for the benefit of others. As a result, God's justice and His theosophy are denied and human's creation is considered futile. '*Divine justice*' is in fact the laws governing the universe which uphold the rights of all particles of the universe. And '*divine theosophy*' is the way that this justice is carried out which is lawful and based on the *Law of Reflection*. According to this law, human beings receive the reward of their enthusiasm for negative or positive desires (Taheri, 2010a). Knowing the *Law of Reflection*, the individual realizes how divine theosophy works. Subsequently, they understand the divine justice and how each person plays a role in the plan of mankind's life, [serving] as a means for divine theosophy to be carried out. And why people come across one another and become means for testing each other. Humans cannot analyze the events of life unless they have a correct understanding of the divine theosophy and the *Law of Reflection*; otherwise, every time an event happens that is seemingly against their benefits, they question a lot of things that is the cause of conflict with God.

Another subject that causes conflict with God is the lack of understanding and perception of the philosophy of '*worship*'. As a result, the individual questions: "Why do we have to say prayers?" or "Why aren't our life problems solved with worship?" and "Why doesn't God grant health to the sick in exchange for worshipping Him?" Many of us mistakenly think that worship is a commodity through which the person trades with God, whereas the acts of worship are means of approaching God. They are assigned to increase the individual's certitude about the truths of the universe and to cause inner transformation and increase the individual's Kamal growth. In each of the worship ceremonies, connection and communication with God has special importance, and it is by establishing such communication that worship becomes fruitful (Taheri, 2011b). Only in this state (of worship) will the individual perceive himself as the bearer of Love, and understand his leading role and position. And the excitation of this Love and adoration will make him eager to continue worshipping. In this case, the person eradicates the false belief that worship is [carried out] based on God's need, or that it is a gift to God in trade for benefits and for the individuals' needs to be satisfied. Instead, in correct worshipping (that is performed with the correct worldview) there is neither any plea nor debt of gratitude (to God or other people).

In the rank of '*no plea*' or '*no gratitude*' there is no expectation. Thus, failure to fulfil one's desires does not

cause conflict with God. Generally it can be said that worship is ‘*fulfilling one’s mission as a worshipper*’ which brings transcendence. If a person perceives this, not only will they not experience conflict with God regarding the reason of worship or why their intentions are not fulfilled; on the contrary, as a result of the love that the worship itself further and further enhances, they will become [more] engaged in worship.

The devout spent all his life desiring for heaven/ Hardly was he aware that heaven is having no plea
(-Saeb-e Tabrizi (Iranian poet and mystic))

Worship is for human growth. But as explained above a high number of those who worship expect God to fix their lives in return for their worship, to solve their problems in the shortest possible time, and to cure their illnesses and answer their prayers. They consider worship a kind of bribe to God that settles their debt to Him. And so, it is God’s turn to provide the required facilities and to solve all their issues at once. However, since such expectations are against the philosophy of worship and they are not fulfilled in practice, most of these individuals become depressed the minute they face life issues. At times, even after years of worship, they suddenly turn their backs to God. They stop praying and experience conflict with Him. As a result of this conflict they develop various diseases. If the human being gains the necessary awareness of the philosophy of creation they will understand [God’s] justice, theosophy and the philosophy of worship and thus easily make peace with Him. The individual’s unawareness makes him believe that God has oppressed him, and so, he objects God’s theosophy and does not regard Him as just. Conversely, we are all created according to a grand and determined plan, and by passing through different stages of lives, we are moving toward a valuable goal.

This truth is only perceived through the *Step of Love* (Taheri, 2010a) and the awareness of this magnificent plan. An individual, who achieves perception and illumination, on the one hand becomes familiar with the land of Love and makes deep peace with Him through amorous relationship with God. On the other hand, by becoming aware of His theosophy and justice, the individual becomes grateful to Him wholeheartedly.

All the different kinds of conflict with God -a few of which were mentioned above- are solved on the movement toward Kamal and through the perception gained on the *Step of Love*. Thus, the individual reaches inner peace with the God on high. It should be mentioned that the highest and most beautiful level of peace with God is achievable through the perception of ‘*Ana-al-Haqq*’ (I am God) which has a long explanation (Taheri, 2011b).

1.2. Peace With The Universe (Existence)

It is through perceiving the laws governing the universe that peace with the universe is fulfilled. If we consider the literal meaning of the word ‘*universe (existence)*,’ it is a set of entities including the sacred nature of God (Taheri, 2011b) and all His divine manifestations. However, when we use this word idiomatically, universe means the divine manifestations only. In this book, the word ‘*universe*’ is applied in this idiomatic sense, referring to the set of the divine manifestations.

Peace with the universe requires two transformations. First, the importance of each constituent of the universe is revealed, and the individual who is astounded by the deep relationship between these constituents becomes (indirectly) attracted to the universe’s current of Love (that has organized this grand set). Second, the person reaches the perception that they should not impose their personal desire on any constituent such as time or the heaven. What brings the individual to such peace is ‘*cosmic symphaxis*,’ ‘*symphaxis with heaven*’ and ‘*time symphaxis*.’ ‘*Cosmic symphaxis*’ is a kind of harmony with the constituents of the universe. It results in the perception of the unity of the universe. Additionally, *cosmic symphaxis* is the perception of the connection, cohesion, and dependence of all constituents of the universe with one another that together create one [Unified] Body. Such perception reveals that no constituent can be excluded from this body.

If you remove a single particle from its place / The entire world will be damaged (-Sheikh Mahmoud Shabestari)

Generally, the existence of every single constituent is meaningful in the context of other constituents. This is called the ‘*transverse continuity*’ of all constituents with each other. Regarding time, ‘*time continuity*’ is also significant. According to this continuity, every constituent is meaningful along its past and future and is [considered] inseparable from both. ‘*Interdependency of the constituents*’ is another truth showing that each constituent has a role because of its dependence on other constituents, none of which will play such a role if separated. Sometimes, due to the change in the ecosystem, the type of the constituents or the nature of their relationship change. Nevertheless, the universe always remains balanced.

Each constituent of the universe has a ‘*universe code*’ that varies with the set in which it is located. The universe code of anything [uniquely] belongs to that thing like the specific barcode of any commercial product. For instance, a liver cell has a role and activity in the liver that would not exist outside of the liver anymore. This means that, this cell has a universe code that will change if it is separated from its related set. Thus, the decline of this cell is different in its location from its decline out of this location (individual life). Based on the *continuity law* (Taheri, 2010b), the universe code of each constituent is retained in continuity with other parts of the set in which it is located and with their healthful consciousness. The constituent’s decrease is subject to the total decrease of that set; therefore, becoming separated from the healthy set decreases the length of life.

The human being is also part of the set of the universe and, if not in accord and at peace with other constituents of this set; he will be mentally, psychically (Taheri, 2010a) and physically damaged and will have a shorter life. On the contrary, one type of human immunity (that is indeed the most important type of all) is ‘immunity through love.’ In case of love for the universe even facing pathogenic factors is barely risky. For instance, the intelligent relationship of pathogenic microorganisms with different people reveals that those who are more at peace with their external world and are less concerned with these contaminations are healthier and they survive epidemics.

To complete this example it can be noted that any child is born symphasic with nature. Comparing the health of a rural child who lives without hygiene with that of an urban child -who despite the hygienic care of his parents suffers from different diseases- reveals that the consciousness emissions resulting from the parents’ thoughts and even from the society are effective in the baby’s peace or conflict with nature, and that they have a determining role in the baby’s health or illness (Taheri, 2011a). Therefore, it seems that rural people whose lifestyles are closer to the consciousness of the ecosystem suffer less from diseases compared to city dwellers.

‘*Cosmic symphaxis*’, other than causing harmony with the universe, has other consequences that are considered cognitive. One of these consequences is the perception of God’s magnificence in each and every constituent of the universe. The person who achieves such perception sees the divine manifestation (which is nothing but beauty) in everything through his heart, and achieves the ‘*state of gratefulness*’. The opposite of gratitude is blasphemy which means hiding the truth. An individual who ignores the sacredness of the constituents of the universe (divine manifestations) is a blasphemer, whereas gratitude means appreciating everything and accepting it as a divine blessing. The grateful person identifies and acknowledges His blessings and consciously and thankfully uses them. Therefore, one can generally say that according with the universe and its constituents, and appreciating each single one of them indicate *peace with the universe*. Although this peace is not obtained as easily as peace with God, it is achievable through connection with Him and as a result of His grace.

1.3. Peace With One’s Self

An individual makes peace with him/herself when they identify their position in the universe and achieve self-realization. Then, based on this awareness, they exercise sound and dynamic management of their personal power. For a better understanding of this subject it is necessary to study the different kinds of conflicts with one’s self. The primary basis of conflict with one’s self or other types of conflicts is the dipolarity of the human existence which provides the possibility for their test and growth (Taheri, 2010b). Each person has two classes of factors and tendencies; those relating to Kamal and those relating to anti-Kamal. These two have always been and will always remain to be part of the human beings’ existence. In case of not controlling anti-Kamal tendencies, their inner factors will remain active; hence, peace with one’s self does not occur.

Another major factor of conflict with one’s self is any of the multiple tendencies that relate to the ‘*Foundation*’ software (Taheri, 2012) which accompany the individual from birth. Each one of these tendencies and their relevant reactions might be more dominant in any individual. This causes inner conflicts in itself. This set includes ‘being antisocial/ *seclusion-seeking*,’ ‘*superiority-seeking*,’ and ‘*affection-seeking*,’ which, respectively, cause escapist, aggressive and compromising reaction behaviours. The *antisocial person* wants to avoid any bother. And so, the slightest annoyance causes the individual inner confusion. The person who has *superiority-seeking* tendency endeavours to make others obey him. Thus, when encountered with someone who does not accept and obey their dominance, they feel defeated and frustrated. The weakness of the *affection-seeking* person is that s/he constantly needs to be held in great affection by others, and any lack of affection or [the sense of] being neglected by others leads to their distress (Taheri, 2010b).

The important point is that in more psychologically sound characters there is balance between these three tendencies and the reactions relating to them (Taheri, 2012). Attaining perception and awareness, cosmic symphysis and correcting one's worldviews all help create this balance. In the above mentioned characteristics of the person's Foundation, the individual's criteria and worldviews have an important role in causing peace or conflict with one's self. Additionally, as experience shows, in the other types of conflict with one's self, the lack of awareness, false criteria and incorrect worldviews are the major causes of disorders. Examples of such conflicts are as follows:

- When the individual is not ready to encounter social, political, economic, and cultural conflicts, they easily lose their inner balance when they are confronting with such issues. In other terms, they suffer conflict with one's self.
- When the individual cannot discern between good and bad and feels helpless, they become confused both at the time of decision and after their choice do not achieve the desired result. Thus, they again suffer conflict with one's self.
- Without conformity and coordination between the individual's action and thought, the least damage they sustain is the increase of internal stresses which finally leads to psychosomatic diseases. One type of conflict of action and thought is the dual (two-faced) behaviors mentioned in the book '*Human from Another Outlook*' (Taheri, 2010a). As per the process explained in the book, such behaviors cause psychosomatic disease. These stresses indicate conflict with one's self.
- Those who are self-centered apparently seem to be at peace with themselves; however, narcissism highly increases the individual's vulnerability. Thus, contrary to what we imagine, such individuals suffer from intensive inner conflict.
- Those who find a large gap between their real state and their ideal character have conflict with one's self, and this conflict and their *Defensive Psychological Response* (Taheri, 2010a) can even make them go mad! For instance, many people who are in mental care centers and suffer from the delusion that they are specific scientific, military and the like characters have the same experience. Such individuals' anxiety and confusion leads to *Defensive Psychological Response* and the consequent disorder that makes them believe they truly are their ideal and favored character. In fact, the *defensive self* (in charge of the Defensive Psychological Response) with the help of the body and cells' management (part of the Mental body) (Taheri, 2010a), cuts the connection between the *Executing Self* and the *Ideal Self*; thus, the individual considers himself the *Ideal Self*. For instance, in mental care centers we might have patients that believe they are apostles of the Savior [or Hitler, Napoleon ...] and are all considered to have lost their minds.

In addition to the above cases, there are also other similar examples of conflict with one's self. Whatever the case may be, the conflict-causing factors mentioned in each of these examples are barriers to peace with one's self. Controlling and managing all these factors necessitate an awareness and perception that is the cause of the individual's broad and deep self-realization.

In sum, there are a variety of potential [inner] conflicts in human beings, some of which include:

1.3.1. *Fundamental conflict: Good and evil*

1.3.2. *The primary conflict that is born with us as part of our Foundation: 'affection-seeking,' 'being antisocial,' and 'superiority-seeking.'*

1.3.3. *Conflict between the 'Executing Self' and the 'Ideal Self'*

1.3.4. *Conflict between one's action and thought* Alpha

1.4. *Peace With Others*

Conflict with others is the main barrier on the path of Kamal and in achieving the rank of the peaceful. If we consider the four mentioned aspects of peace as the four stages of the Kamal path, the most difficult to traverse is peace with others. It is therefore regarded as the main stage in achieving the rank of the peaceful. There is only one way for resolving conflicts with others and achieving peace with them, and that is to achieve awareness and perceptions such as perception of the *magnificence of the Beloved* (Taheri, 2010a), perception of *Ana-al-Haqq* (Taheri, 2010a), perception of the *Unified Body* (Taheri, 2010a), and so on. As a result of such perception, the individuals find the place of others in Kamal path and realize the dignity and sanctity of each constituent of the

universe as a divine manifestation. This perception reduces their tension and conflict with others and brings them closer to the rank of the peaceful.

One of the differences between the human beings and other beings is that humans have no fixed and predetermined behaviour and every second and based on their will, they can create new existential effects (such as thought, conduct and words). In other words, the human being is a creator within his own limits and capacities (Taheri, 2011b), and when communicating with other people, he exposes others to (his) diverse existential effects. Consequently, the differences of opinion, conflict of interest, annoyance, and misinterpretations create the opportunity for conflict between people. Therefore it is possible for a person to have realized the sacredness of each constituent of the universe through the perception of the universe's Unified Body, and to have achieved the state of 'peace with the universe', but [at the same time] to not be easily freed from conflicts with other people. In this state, the truth that each individual is a divine manifestation becomes neglected and people lose their sacredness and respect in each others' eyes. Nevertheless, when the person achieves the perception wherein he accepts everybody in their own place, he will not feel personal hatred and conflict toward them even if he regards their behaviour as improper. And at the same time that he turns away from their false ways and worldview and even opposes them with the right approach, from within, he respects all other individuals as divine manifestations and is at peace with others.

The final point that requires special attention is that none of the four types of peace are attainable via advice and counsel, because peace is achievable on the *Step of Love* and advice and counsel are not applicable on this step. In order to accomplish this important task, an inner transformation is required that is not possible without His divine grace and mercy.

Me and advice! We have nothing in common!

Oh Saki! Fill my soul with Your divine wine

-Molana Rumi

2. 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). 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, achieving peace with God, the universe, one's self and others, 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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