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Lack of knowledge, understanding, and perception of the end and means 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

What is the end and what is the means? This is an important question that we all face in life. One of the major worldview problems that lead to mentosomatic diseases is the absence of knowledge of the end and the means (equipment). We can select either the end or the means as the pillar of our life. If one's entire lifetime investment is based on equipment such as wealth, power, children, spouse, science, health, reputation, religion, peace, happiness, serving people, serving God, freedom, marriage, love, mysticism and the like, the result will be nothing but loss and harm, because equipment may disappear in a moment and is impermanent. All equipment is only for achieving one [single] goal that cannot be anything other than 'Kamal'. For instance, education is [an equipment] to follow another goal. Religion is a means for guidance. And serving people is a means for [spiritual] elevation.

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1. Introduction

What is the end and what is the means? This is an important question that we all face in life. The importance of this question is that all equipment has an expiry date, and if we consider any equipment as the destination, our life foundation will be unstable and may crumble at any moment.

If we ask the elderly about their goal of living and what they have tried to achieve in life, the majority of them are likely to talk about bringing up their children, preparing educational opportunities for them, their marriage, and the like. In fact, many people only live for their children.

If we ask the same question from a professor at a university, they will mainly talk about their efforts for teaching and training hundreds of educated people such as doctors, engineers, etc, and how they have served the society and the world of science. In other words, the goal of a group of people is scientific services.

What is our own answer to this question?

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

Science, health, wealth, power, reputation, religion, children, spouse, peace, happiness, serving people, serving God, freedom, marriage, love, mysticism and the like are only the equipment for achieving one [single] goal that cannot be anything other than ‘Kamal’. [The term Kamal literally means completeness and refers to the human's spiritual growth toward completion (perfection). It includes self-realization and self-awareness, meaning clarity of vision about the universe, where we have come from and for what purpose, and where we are heading. It is attaining possessions, which are transportable to the next life, and includes the perceptions such as Unity, the magnificence of the Beloved, and Presence, all of which will be discussed throughout the book "Human from Another Outlook" (Taheri, 2010a)]. Therefore, there is only one worthwhile goal, and except it, everything else is nothing but equipment. All equipment is for our elevation and movement toward the destination of Kamal. Here, Kamal signifies the Absolute Kamal (God), and moving toward God is fulfilled by moving toward the self. The word ‘God’ serves as a reminder that we as humans should become ‘Aware of Ourselves’.

One of the major worldview problems that lead to diseases is the absence of knowledge of the end and the means (equipment). We can select either the end or the means as the pillar of our life. If one's pillar of life and entire lifetime investment is on equipment such as wealth, power, children, spouse and the like, the result will be nothing but loss and harm, because equipment may disappear in a moment and is impermanent. For instance, the child may be undutiful, the spouse may leave [or die], and the wealth may be dissipated. Even if we construct our life based on science, we should know that we are likely to lose our memory in an accident and even forget our own name.

However, if the goal and basis of our life is Kamal, it is everlasting and despite all that changes in our life, and whether or not the equipment are there or not, our destination (Kamal) is fixed. For this reason, our life should be based on the stable foundation and not on an inconstant and variable one.

The human being loves the *summit* (Taheri, 2010b). He naturally tends to elevation and Kamal-seeking. Most of us, without even being aware of this truth, unconsciously enjoy the summit. We sometimes find this summit in mountain climbing, in flying, or even in compiling wealth, [increasing] proficiency in work, and so on. If we liken the movement toward Kamal to climbing a mountain and moving toward its peak, we can better observe some of the rules of such movement.

Mountain climbing or conquering the peak has certain rules. For example, a professional climber, based on what he can afford, prepares the best climbing equipment. Lightness and competency is of importance to him and he is not stingy with it. On the path toward Kamal it is also essential to use the best and simplest facilities (equipment). Using difficult and complex words and idioms is not suitable for elevation and Kamal.

Unprofessional mountain climbers are divided into two groups. The first group prepares beautiful and famous brand equipment. During climbing they only pay attention to their equipment and style, and climb the mountain slope to a certain level but never focus on the top. The second group carries very heavy equipment. On the mountain slope we see these people carrying huge contraptions for listening to loud music, with a big watermelon in one arm and a stove on their back. Seeing them, you immediately guess that they do not have the slightest intention to climb the mountain. First, they change their path and instead of climbing the mountain, turn toward the valley and sit by the river. Then they light the stove and start to barbecue, put the watermelon in the cold river water, and disturb the quiet of the mountain with loud music. They look at the climbers and chuckle at them, and say, ‘Why do they take all the trouble to go to the top of the mountain!’

The professional climber has obtained the best shoes; however, contrary to the first group, after wearing them he only focuses on the top of the mountain. He considers selecting and using the best equipment important, but as soon as he starts to climb the price or the equipment are themselves insignificant. A professional climber only concentrates on the peak and nothing distracts them.

The human being who moves on the pathway to Kamal can also prepare and use the best equipment (facilities) for living, but everywhere he goes, his ‘*Axis of Existence*’ should be the axis of Kamal. [If thinking about Kamal is institutionalized in human existence, not only are our thoughts directed toward Kamal, but also our ‘*Axis of Existence*’ will be in line with Kamal (Taheri, 2011b)]. This way, even his best equipment loses their importance. The Kamal-seeking individual (climber) always gazes at the peak of his destination and not at the climbing equipment.

As discussed, a professional climber contrary to the second group prepares the most efficient and lightest equipment. In this regard, in the pathway of mysticism and Kamal, our ‘*Nazar*’ [‘brief attention’ or ‘glance’, (Taheri, 2010a)] is only important, and there is absolutely no need for any techniques or [special] equipment, or carrying and

wearing something [such as rings, symbols, verses ...]. These are nothing more than extra load that makes the trip longer. Kamal is not attained by carrying or wearing anything. Mysticism (Erfan) is an inner transformation and does not have any external (observable) display. It ends up in 'Nazar'.

Another point is that professional climbers never climb the arduous high mountain paths alone. They consider it an important principle to never go climbing without an accompanier, because the path is extremely dangerous without them and their cooperation. Therefore, if an individual decides to climb the mountain alone and even should he come down healthily, the other professional climbers will reprimand him. Similarly, in the path toward Kamal we should not climb alone, because the presence of the accompaniers decreases the risk of mistakes and falling down. And in case of an error one can benefit from their assistance.

Even if a person, who only cares about his own climbing, does attain Kamal, he will be asked: Why did you think only about yourself and come alone? Desiring Kamal only for oneself is a sign of selfishness and egocentricity and is considered anti-Kamal. It resembles an individual who only rescues himself from a fire accident, and despite having the chance, s/he does nothing for the others. In Erfan (mysticism), salvation is collective (group) and not individual (Taheri, 2011b).

The reasons for *Erfan's* collective nature are:

1.1. *In mysticism selfishness and egocentricity are put aside.*

Until you think about yourself, you won't be forgiven

Until you are selfish, nothing will be shown to you

Until you are not free from yourself and the two worlds,

Do not knock on the door, because it will not be opened to you

-Sheik Mahmood Shabestari

1.2. *In the Kamal pathway, attending to people is the same as attending to God.*

The rank of 'Faded' and 'Obliteration' [is a state in which the individual is lost in the divine majesty and eliminates "I". (Taheri, 2011b)] is valuable when the individual attains it by living beside other people and associating and sympathizing with them. As the next stage, all those who attain the rank of 'God-Faded' return among other people to invite them to the path. This stage is called 'People-Faded'.

Making peace with God and communicating with Him is easier than making peace with the people. In truth, we cannot attain Kamal only by making peace with God and without making peace with the people. Therefore, in Kamal's framework, reaching harmony and peace with the others is considered a valuable art and is one of the primary principles.

1.3. *To promote Kamal, the level of the society's Kamal should necessarily be improved.*

The human beings can be compared to the birds flying together within a closed net. Despite a bird's eagerness to ascend to the heights, the level of flight is always determined by the birds flying at the lowest level. Hence, in order to ascend, they should all move together. Similarly, human beings' lives are not independent of one another. And to ascend the Kamal pathway it is necessary for us to be accompanied by one another.

One of the principles of mountain climbing is that a mountaineer ought to stop at stations on the path to rest and refresh. These stations may have beautiful sightseeing. In such case the mountaineer should not become so attracted to these views that he forgets climbing to the top. He must not let the destination be affected by the beauty of the views. Thus, after enjoying the beautiful landscape, he must essentially leave the station and once more continue his main path to the top. Otherwise, the marginal beauties can totally prevent us from achieving our destination.

This is an important point in the Kamal path, and so we must pay attention to this mystical advice: 'When you arrive at a garden, pick a flower and keep going'. It might seem that the pleasure-seeking people advise this, but this phrase is anyhow very instructive for mystics and Kamal-seekers.

Finding the best path to climb to the top is another important principle in mountain climbing. For this purpose, one should either seek the assistance of a guide or have the accurate map at hand to be able to easily pass the barriers and arduous ways and safely reach the destination without deviation from the path.

The risk of deviation and falling down also exist when climbing the path to the Kamal peak. Hence, in order to differentiate between going along the path and going astray, the individual must be aware of the path's principles and benefit from aware guides who know the way. Throughout history there have been many cases of people on the spiritual path who intended to climb to the top; however, without knowing, they went astray. Not only did they deprive themselves of Kamal, instead, they became ignorant worshipers of God who acted against the truth in the name of the truth!

Therefore, the following climbing principles can promise the enthusiastic Kamal climbers a successful attainment of the summit:

- 1- Moving together [collective (group) movement]
- 2- Using light and at the same time the highest quality equipment
- 3- Avoiding carrying unnecessary equipment
- 4- Avoiding stopping permanently for beautiful sightseeing during the climb
- 5- Recognizing the right path

As previously mentioned, one of the worldview problems is that some individuals spend too much of their lifetime and mental energy on children, spouse, or on other people. In a sense, they become the individual's actual goal in life. However, in the journey to Kamal's peak all people are considered companions and they can only assist us in moving ahead. Furthermore, since the place of spouse, children, and others are studied within this framework, they are never considered barriers to the Kamal path. The main point is for human beings to attain the Love and Wisdom that prevents them from making a mistake in choosing their destination. And so, they have no excuse for not following it.

*What does a human being do with his life when he knows You?
 What does he do with his children, spouse and properties when he knows You?
 You make him fall madly in love with You, and give him the two worlds.
 But what does 'Your' lover do with the two worlds when he seeks nothing but You?
 -Molana Rumi*

Countless people -due to their incorrect worldview that makes their companions their actual goal in life- lose their senses and become somehow sick when they lose their beloved persons.

As the final point in the mountain climbing metaphor, the mountaineer must sooner or later turn back from the top. Turning back is meaningless in the Kamal journey; however, similar to a mountaineer who is more experienced and ready to confront the problems in returning, the more a Kamal-seeker progresses, the more will he become mature and experienced, and the better will he perceive how to reach peace with others and appreciate them together as a group and union. Climbing high mountains teaches human beings to appreciate their companions. It makes them realize how precious the existence of each companion can be.

*Let us appreciate each other
 Before we lose each other
 - Molana Rumi*

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 psyscheal (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 *the end and means*. 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 **Psymetology** 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 (Ettedal) 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 *the end and means*, 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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