

World Conference on Psychology and Sociology 2012

Pathology of Family as Approached by Halqeh Mysticism (Erfan-e Halqeh)

Mohammad Ali Taheri ^{a*}, Amin Bayyazi ^a

^a *Interuniversalism Inc., 15335 Morrison St., suite #200, Sherman Oaks, CA, 91403, U.S.A.*

Abstract

Identity of an individual has a dual aspect: *quantitative identity*, and *qualitative identity* or insight. Nowadays, man has found his logical identity, but has not yet acquired an insightful identity; consequently, the resultant damages have also affected his familial ties. Family identity depends on the identity of family members that depends on their perception of themselves, the why-s and purposes of existence, and God. Thus a sound family, and therefore a sound community come to life once man has comprehended his mission in the universe through establishing a link to the 'Whole' that is achievable through mysticism (Erfan).

© 2013 The Authors. Published by Elsevier Ltd.

Selection and peer review under the responsibility of Prof. Dr. Kobus Maree, University of Pretoria, South Africa.

Keywords: Family, Kamal, Psymetology, Unity, Divine Communal Mercy, Halqeh Mysticism;

1. Pathology of family as approached by Halqeh mysticism

Every intelligent constituent in existence has an identity whose place and goals are defined based on this identity, and every existing system and organization also has an identity that we call "organizational identity". Organizational identity is meaningful when there is a definition for its members and goals. Any organization without definition and without organizational identity is headed for destruction. Every person's identity is describable in two parts: quantitative or intellectual identity is derived from one's logical talent for livelihood and is related to gaining material interest, and qualitative or insightful identity achieved through understanding the why-s and objectives of existence. Today, many human beings have found their logical identity but have not acquired a qualitative and insightful identity. Likewise, human's interpersonal interactions are guided by profit-seeking motifs, a by-product of mere logic rather than insight. Today's man is exposed to damages of such cultural epidemic that has also affected his familial ties.

The identity of a family as a purposeful organization is based on the following:

* Corresponding author: Mohammad Ali Taheri. Tel.: +1-800-240-8482

E-mail address: mataheri.conference@gmail.com

- 1) Definition of the family members of themselves
- 2) Definition of the relationship between the family members
- 3) Definition of goals for the entire family

In other words, identity of the family is based upon the identity of the members of that family, and the identity of the family members is based upon their understanding of themselves, the universe and the Creator. Therefore, an intact family and the prevailing intact society will exist only when a person first comprehends his mission in life. As a principle, any time a family is not following the path towards spiritual perfection (Kamal); it is pursuing its own destruction.

With the establishment of merely logical and unrealistic criteria, marriage becomes only a trade between two individuals, in which each side tries to maximize its own profit, since mere logic will seek only what it can profit from. In this case, the continuation of life depends upon the safe keeping of each side's interest, and since, with passing of time, the level and type of needs vary and keeping up with these needs is not always possible, a peaceful shared life will end, and only factors like the fear of law, worry about losing materialistic gains, dependence upon customs and traditions, fear of other people's judgment, or anxiety about children will prevent the dissolution of this organization. However these delaying factors can keep together only the outward appearance of the family, not its true and qualitative stability. Hence, in family relations, conflict, pretense, suppression and compromise replace sound mental and emotional relations, and then produce all types of tensions and illnesses. Statistics and reports about divorce prove that the above restraining factors do not, in many cases, even keep the family appearance together. The increasing trend of divorce statistics demonstrates that the favored and approved beliefs about family have not yet been institutionalized, and as purely mental beliefs, they lack lasting and qualitative effectiveness, and thus lack the necessary benefits.

Nowadays, in advanced societies we are faced with the lack of a positive approach towards establishing a family, and acceptance of short-lived marriages that have become popular for the sake of temporary convenience, and have a completely logical explanation derived from an expedient and profit-seeking mind. In this situation, a formation that, based on the divine intelligent design, could have been the cause of humankind's perfection (Kamal), has been altered to a perfection-thwarting factor and in the process, family shall be completely phased out from humankind's life history.

According to the viewpoint of Halqeh Mysticism (Erfan-e Halqeh), the ultimate goal of creation and the presence of humankind in the universe, is to reach perfection (Kamal) by "apprehending oneness". Based on this goal, humankind, at a point in this path to perfection that is our current lives, experiences the existence of two genders, so that by joining two individuals of opposite genders, the meaning of oneness, which is a necessity for [spiritual] excellence, can be experienced on a small scale. In general, the foundation of a family formation is to reach a common axis among the family members that can be derived from a set of defined relationships and based on that foundation, by understanding oneness (unity) in the smallest possible scale, shall they form the foundation for comprehending a grand oneness.

With this view, marriage will be the completing factor for two individuals who have engaged with each other for neither the mere purpose of satisfying their instinctive needs nor only reproduction purposes. Such a marriage is a collection of friendship, the exchange of affection and the experience of oneness, whereas not all these elements exist in a relationship between two [ordinary] friends. This marriage moves the participating human beings in the direction of [spiritual] perfection (Kamal), and whatever brings us closer to Kamal is considered worshipping. Thus, since forming a family and accepting a common life, the creation of an association that provides the practical conditions for understanding unity, is a process of seeking spiritual completeness, it is therefore considered worshipping. However since neither traditional nor modern views of marriage provide an explanation of this qualitative aspect of the family, the "sacredness of marriage" has been always concealed.

In order for the qualitative and divine identity of marriage and family to be redefined, a great fundamental and cultural task is required. In Halqeh mysticism (Erfan-e Halqeh) whose outlook is "God is the axis of God's access", this identity is considered as the trend towards perfection. [God is the axis of God's access refers to individuals who aim to become closer to God through mysticism and do not consider it possible without His help, opposite to those who rely on their own efforts and abilities, and seek personal interests through mysticism]. In

this viewpoint, the marriage motivation is "becoming closer to God" and remembering submission to God, and it is not only satisfying sexual and other material needs. It is in this manner that marriage becomes sacred. A family whose foundation is "proximity to God" merits "God's blessing", and this blessing will affect different stages of life, such as the growth of children. If a family has this infrastructure, God's blessing will flow in it, and it will be completely obedient to the 'Whole' Consciousness (please refer to the section "Theoretical and practical aspects of Halqeh Mysticism" in the same article). In this scenario, thoughts, ideas and even sometimes the faces of the members of the family will resemble each other, and they will live together with greater empathy.

From the viewpoint of reaching spiritual advancement, the family is like a group of mountaineers. In mountain climbing, mountaineers must be connected together with a rope. Therefore, considering that if one falls, he will take everyone down with him, every mountaineer endeavors to prevent the fall of other members, and not only himself. In an ideal marriage, similarly, the two individuals who join together and attempt conquering the peak of completeness (Kamal) always look after each other, in regard to one another's spiritual growth and awareness, to avoid the fall of the family union. It is in such a condition that the family's qualitative advancement will materialize and their divine cohesion will strengthen.

In the present time, humankind is indigent of qualitative and insightful identity because commitment to the ethical and insightful principles is inwardly baseless and unfounded, and it is a kind of pretense for keeping up one's reputation, personal interests, or at times it is for the fear of law. Despite 1400 years of Islamic culture, 2000 years of Christian philosophy and similar religious beliefs, the teachings that should have penetrated human beings' deepest values have been kept superficial and whatever does not become innate, will be easily lost. In such a way that, if married individuals become free from the bondage of constraints for a short time, and know that there will be no prosecution for their faults, they will hardly stay committed to the virtuous path. Nevertheless an individual with tendencies towards Kamal always possesses an identity, not only when he is cornered by social or religious regulations. Human beings should have an inner purpose so that his axis of progress is always guided towards spiritual completeness.

To create an identity in a society, the first step is to formulate a way by which each person in a typical family or in the education system, beginning from childhood, can find his qualitative identity, and know who he is as a human being and what role he plays in the universe. He/she should not just think of his education and particular occupational or social status. Of course, one's occupational activity, similar to marriage, could be considered a form of worshiping, since worshiping is to achieve submission to God. However marriage, work and the rest will be submission to God only when they are not considered quantitatively, but are followed qualitatively.

A youth should have a proper definition of himself/herself, should recognize his/her own qualitative identity, and not consider his/her identity as name, physical characteristics, national identification number, educational and occupational status, earthly living interests and such material factors. If he/she is questioned about his marriage's reasons and standards, he/she shall not give answers based on profit minded logic; for example, he/she shall not use wealth, beauty, occupation and the like as his/her standards.

When two unidentified youth start their common life together, with the other's changing situation or changing ideas and characteristics that occur over time, each of them will be bored with the other, and the basis of their common law marriage will become weakened. Further, whenever one's own interests surface, he/she will bypass the other since characters, personalities and identities are dependent upon each other. Therefore, such a family that is based only on intellectual identity, and lacks insightful [or mystical] identity, will not survive and stays superficially together based only on commitments of living expenditure, alimony and so on, and after some time, even the difficult divorce procedures will not prevent their separation.

As the marriage of two unidentified individuals results in an unidentified family, the outcome of the marriage of an unidentified individual with an identified one is also the same, since an unidentified individual can undermine the identity of the family [as a whole]. An unidentified individual causes an unidentified family, and an unidentified family causes an unidentified society. Identity exists when an individual knows who he/she is and knows his/her goals, and unless an individual comprehends the philosophy of creation, he/she will not be able to understand his identity. If someone observes human beings on earth from a great distance, he will be amazed by

the lack of identity in humankind's society. This is true when on earth even the ants' colonies have goals, and every ant has an identity of its own, but we humans do not know what we are looking for.

To achieve an ideal family and an ideal marriage, mysticism's place has been always missing. What we mean by mysticism (Erfan) is the qualitative advancement of an individual and society, and qualitative understanding of the universe. In fact, mysticism gives an individual a qualitative identity and insight, and conveys sacredness upon the family. The relationship between identity and sacredness is a mutual relationship, like a loop. Identity creates sacredness and sacredness creates identity.

These days it is said that the most important advantage of marriage is that it reduces corruption in the society, however if we have such a quantitative view on marriage, we have diminished its level to mere instinct satisfaction. Also, if we witness that the father and mother of a family are easily willing to sacrifice their children and become separated from their spouse, the families' value in the culture of society has collapsed.

Previous generations have also suffered somewhat from the complications of lack of identity; however a kind of insight compensated for this difficulty and protected the constancy of the family. What happened was that although they, like us, lacked a correct definition of life and its why-s, they had a better understanding of the sacredness of life, and they had revered the divine tradition of marriage better than we do. On the contrary, today, the mind's evaluation of profit and loss is so widespread that it has left no room for insight, and so the two marriage partners see each other as commodities and see the sacred marital relationship as a trade.

In addition, simplicity [simple living] in the matter of marriage, which is a value in itself, has been altered to anti-value today. In this situation, one cannot act against the common culture since societal evolution needs support of the society and it will face defeat if it lacks cultural fundamentals. Thus new cultural currents are essential for the conservation of the life and stability of family. If we decide to maintain the previous cultures, cultural injuries will become the norm, and if we wish to make do with what we have and not add to it with more insight, we will not reach any [spiritual] completeness at all, and as we move horizontally along rather than ascending, we will not experience any growth. In other words if the sacredness of marriage revives, everyone can say that I, to accomplish my mission of reviving the sacredness of marriage and family, abide by these new principles. In this case, a simple marriage will be known as a religious obligation that is considered pleasing. At the same time, any ascent or descent of an individual's status in the society would affect the Collective Soul of that society, and if no obstacles exist, the trend accelerates. Therefore, by building a simple marriage based on insight it can be expected that soon enough, people with this kind of marriage will be considered people with culture, and will not be considered people with lesser values or capabilities. [Collective Soul is the resultant way of thinking of each society that emerges as a general feature of that society as their collective soul, which is even transmitted to the next generation. While each of the collective souls of a family, a village, a city, the planet earth, animals and so on, act independently, they also eventually have a general reflection that reflects back upon the entire universe. In general, the collective soul acts like a common [concave] spherical mirror that encompasses all humans. Each individual is symbolically located in the centre of this mirror and through this mirror the reflection of [all humanity's] thoughts and their different existential emissions or vibes are reflected and intensified back upon each individual (Taheri, 2011b)]

Humankind is slowly in the process of becoming conscious of the above mentioned subjects and is in the process of entering a new phase of insight that compensates for current deficiencies [in marriage and familial ties]. The problem of the family's lack of identity is one of the problems that will be resolved through such insightful [and mystic] development in a way that, in the advent era, the identity of the family will be revived in the best possible manner (Taheri, 2011a)

2. "The Path of Unity" and "The Path of Multiplicity"

The human being is always faced with two pathways, "the path of Unity" and "the path of Multiplicity." The **world of Unity** is applied to a world that is perceptual (needs to be perceived) in which an individual perceives the "Unified Body" of existence, and considers all its constituents as Divine manifestations. Consequently, such

individuals find themselves in communication and unity with all parts of the existing world. The **realm of Multiplicity** is the world in which individuals are separated from each other to such an extent that the world of each individual is entirely limited to him/herself, s/he does not recognize [anyone] outside the self and only takes him/herself into account, and is only concerned about maintaining his/her earthly and material life, and personal benefits. This process finally results in a struggle with oneself, and personal conflicts peak. These conflicts cripple the individual's ability to connect with the environment, society, family members and so on. In the realm of multiplicity, no two people can ever tolerate each other (Taheri, 2009).

In order to benefit from **Divine Communal Mercy**, one must be on the path of Unity, and the opportunities and necessary aids are available only for those who have chosen this pathway. Those who follow the pathway of Multiplicity and assert themselves, must solve all their problems alone, and expect no superior aid. They must rely entirely on their own knowledge, intelligence, ability, will power, and so on; therefore, they are left to their own tools. The purpose of Halqeh mysticism is to help human beings reach **Kamal** (the collection of awareness that is transferable to the next life) and excellence, a movement from the world of multiplicity toward the world of unity. In Halqeh mysticism, all efforts serve to bring human beings closer to each other (the path of Unity) and to avoid any factor causing separation between them (Multiplicity). It is through such inner perception and insight - gained as a result of establishing a link or connection (Ettesal) to the 'Whole' (or the Interuniversal Consciousness) - that the qualitative and insightful identity of the family will be advanced and will be obedient to the Whole Consciousness. Subsequently, in this path of Unity, and by understanding oneness (unity) in the smallest possible scale [between two people], shall the family members form the foundation for comprehending 'a grand oneness' [with God], and consequently ascend the Collective Soul of the family, society, and ultimately all humanity (Taheri, 2009).

3. Theoretical and practical aspects of Halqeh Mysticism (Erfan-e Halqeh)

More than three decades have passed since Dr. **Mohammad Ali Taheri** introduced the concept of **Halqeh Mysticism (Erfan-e Halqeh)** or **Interuniversal Mysticism** and its subdivisions, including the two fields of complementary and alternative medicines of **Faradarmani** and **Psymatology** in Iran. This doctrine that is based on pure intuitive witness-like perceptions stemming from direct insight, consists of two aspects: theoretical and practical. The theoretical part necessitates discussion, study, and description to clarify where it intends to take the human being. The practical aspect is made possible through establishing a link or connection (Ettesal) between human (as constituent-consciousness), and the "Interuniversal Consciousness" or "**Interuniversal/Cosmic Internet**" (Taheri, 2011b) (as the whole consciousness; the collection of awareness or consciousness encompassing the universe, Divine Intelligence). Since Halqeh mysticism embraces all human beings, everybody regardless of their race, nationality, religion and personal beliefs can accept its theoretical part and make use of its practical aspect.

Halqeh Mysticism lays the ground-work for the unity of parts and also communication between part(s) and the whole. As there are always things within the whole of which the part is not aware, and by moving toward the whole, such messages (of awareness) can be received. For instance, a single cell is void of desire and wish, and is not aware of its destination, but the unity of hundred trillions of cells makes up the whole which has desires and wishes and follows certain purposes. The human being has reached a point where he deeply needs the understanding and knowledge of the whole to understand what role he is supposed to play in the universe; and understand the destination and purpose of his coming and going. Otherwise, he becomes like the windmill that does not know for what purpose it turns, whereas the understanding of this purpose is one of the human being's important missions. This is the time for fundamental reconsideration in our viewpoints and reflection upon things that have not been able to bring us wisdom and awareness of the whole in practice; like an objective observer, we must consider and analyze our faults truthfully without prejudice, to reach the perception of **Kamal** (Taheri, 2010).

References

- Taheri, M.A. (2011a). *A collection of articles*. Armenia: Grigour Natoyasi Publication.
- Taheri, M.A. (2011b). *Faradarmani*. Armenia: Grigour Natoyasi Publication.
- Taheri, M.A. (2009). *Halqeh Mysticism (Erfan-e Halqeh)*. Iran: Anidsheye Mandeghar Publication.
- Taheri, M. A. (2010). *Human from another outlook* (9th ed.). Iran: Bijan Publication.