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The law of relativity as approached by Halqeh mysticism

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Abstract

One of the laws ruling the universe is the law of relativity. This law shows the relativity of phenomena and their lack of absoluteness. For a better understanding, we can ask a few sample questions and examine their answers: Is it harmful for humans to consume rat poison?, Is it beneficial for them to consume vitamin A?, Is earthquake good?, Is lightning bad?, Is the devil evil? And so on. Generally, our answers to these questions are different from answers based on the law of relativity. Human beings constantly face a high number of such questions and their related issues. In such case, if the 'relativity perspective' has not become part of the individual's worldview, they can commit fundamental mistakes and suffer from mentosomatic illnesses. Three examples of relativity worldview are: A. The relativity of good and bad, B. The relativity of ownership, C. The relativity of ugliness and beauty.

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1. Introduction

One of the laws ruling the universe is the *law of relativity*. This law shows the relativity of phenomena and their lack of absoluteness. For a better understanding, we can ask a few sample questions and examine their answers:

- Is it harmful for humans to consume rat poison?
- Is it beneficial for humans to consume vitamin A?
- Is earthquake good?
- Is lightning bad?
- Is the devil evil?

Generally, our answers to these questions are different from answers based on the *law of relativity*. Human beings constantly face a high number of such questions and their related minor and major issues. In such case, if the '*relativity perspective*' has not become part of the individual's worldview, they can commit fundamental mistakes. Three examples of relativity worldview are as follows:

1. 1. The relativity of good and bad
1. 2. The relativity of ownership
1. 3. The relativity of ugliness and beauty

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1.1. The Relativity of Good and Bad

If asked whether the devil is good or bad, what would we answer? Without considering the *law of relativity*, the answer would be that evidently and for certain devil is evil. When we say ‘for certain’ it means that the existence of the devil has no benefit whatsoever. The human being generally has an absolutistic point of view, and as will be discussed, they are very fragile for this very reason. However, from the ‘*relativity perspective*’ and considering the truth behind each phenomenon, the lack of absoluteness of good or bad is proved and a more transcendent worldview is gained.

For example, based on the ‘*relativity perspective*’ the answer to the above question is that without the existence of anti-Kamal factors (Taheri, 2010b) [reaching] Kamal would not be valuable, and it is through the existence of the devil and defeating it that human beings can reach transcendence. If Satan did not exist, overcoming what obstacle and reaching which Kamal peak would be the reason for the human beings’ divine transcendence? In fact, the devil is a tool for putting humans to the test and it is considered a touchstone for measuring the degree of their purity. In other words, we can be assured of our proficiency in Kamal and divine transcendence if we are faced with the devil and successfully pass his arranged tests. [Only] this way, the human being’s movement is valuable. So, the existence of the devil plays a role in our Kamal and if there was no devil, no one would seek God.

Everything that has been created is grace and has its own benefit.

The world is like the hair, eyes and eyebrows [of the Beloved]

Every constituent is good in its own place

-Shabestari

On the other hand, if we consider Satan as the pure evil, it will be the creator and origin of evil himself. Thus, pure good must also exist as the creator of good. From the perspective of a person who believes in God, the creator of good can be nothing except ‘God’ himself. From this viewpoint, Satan (the creator of evil) is versus God (the creator of good); and this absolutistic point of view about Satan is belief in duality and evident polytheism.

The next question mentioned above was: ‘Is earthquake good or bad?’ People would widely answer that earthquakes are absolutely bad. However, from a *relativity perspective* and considering earthquakes’ *truth of existence* (Taheri, 2010a) the answer is that if there were no earthquakes, there would be no human beings. At first, this answer might seem extremely weird and unreasonable but with a little thought we realize that it is indeed true. The emergence of dry lands on planet Earth is owing to two phenomena; earthquakes and volcanoes. Without dry lands, no human being could exist, and if the Earth had remained under water it would not be possible for the human beings to live on it. So, the grace of earthquakes and volcanoes made it possible for humans to step onto earth.

Also, without the grace of thunder there would be no life on Earth because thunder on the one hand charges the rain-bearing clouds and creates rain which is the basis of life of land creatures on Earth. On the other hand, it forms the ozone layer by converting oxygen (O₂) into ozone (O₃). Without the existence of the ozone layer, living on Earth would not have been possible and living things would not be protected from the harmful radiations of space. In other words, without thunder the harmful radiations from space would not allow any life on earth. However, from another perspective, thunder might well be considered dangerous, destructive and frightening. Accordingly, nothing can be judged from one angle only, because the human worldview might be independent from the *law of relativity* and they might judge things based on barely a few of its advantages or disadvantages. As a result, such worldview will be incorrect and immature.

Now, to understand the common worldview we could ask: ‘Is eating rat poison good for human health or bad?’ The majority of people would answer that rat poison is certainly harmful to human health. However, rat poison or white arsenic is the main substance for the treatment of sexually transmitted diseases. Its discovery goes back to an incident a century ago. At that time a young man from Turkey realized he was suffering from a venereal disease. Due to the lack of any available treatment, he decided to commit suicide and so he ate some rat poison. However, to his surprise not only did he stay alive, but his symptoms were also relieved! He immediately reported this to German doctors who examined the incident. This finally led to the production of sexually transmitted disease medicines.

By studying these and other examples we conclude that absolute bad does not exist and whatever the almighty God has created is grace, and if examined in its own place, everything has at least one benefit for which it has been created. Hence:

*There is no such a thing as absolute bad in the world
Badness is relative, you should know.
-Molana Rumi*

There are also cases that most people evaluate as absolute good. For example if we ask: ‘Is vitamin A good or bad?’ some would quickly answer that it is good and beneficial. But high injection of vitamin A can lead to the individual’s death. Thus, defining it as good or bad depends on the person’s need and the recommended dose.

In general, good or bad, usefulness or harmlessness of a subject depends on the place, manner and level of use. Thus, we cannot rely on a prompt and superficial judgment and give opinions accordingly. We need to properly explore and examine all the contributing factors and not leave any dimension unrevealed as it can create incorrect understanding and judgments. We also need to take into consideration that everything is ruled by the *law of relativity* and that nothing can be discussed with an absolutistic approach. If we look at the constituents of the universe from such a viewpoint we realize:

Nothing has been created in the universe except grace.

Becoming aware of this law is an important factor that helps resolve our conflict with God. People object the creation of anything that is [apparently] not profitable for them. But, if they seek the truth behind its creation, they will definitely discover unknown reasons that are beyond their imagination. This will consequently resolve their conflict with God.

One of the reasons that drive the human beings toward the *World of Multiplicity* (Taheri, 2009) is ‘*absolutism*’. For instance, we used to have many friends. And if we look back on the reasons behind our separation from either side, we realize that the main reason was ‘*absolutism*’. In most cases, as long as everything about the person was just right we enjoyed their friendship but after viewing an undesirable behaviour in the individual, we generalized it, judged them absolutely and avoided further contact with them. In other words, we changed our minds all of a sudden and abandoned them. Thus, we digressed from [the World of] Unity (Taheri, 2009) and fell into [the World of] Multiplicity. While:

*Each flower has its thorn
The only flawless flower is God.
-Parvin Etesami (Iranian cotemporary poem)*

In the ‘*relativity perspective*’, since everything is viewed as relative and not absolute, the individual does not seek absolute and flawless good. In regard to others, he accepts that besides their good points and virtues, they might also have faults which are quite normal. Of course, this does not mean that the existence of faults is approved. Evidently, we need to take action to correct our faults. Meanwhile, in reality and in practice, humans still show unreasonable and incorrect behaviours, and if we shut our eyes to others’ virtues, people will not be able to socialize anymore and everyone would be necessarily forced to isolate themselves from others. Thus, no two people will be able to live together. This is a clear example of the *World of Multiplicity* in which no two people can tolerate each other. Perceiving the ‘*relativity perspective*’ helps us not to fall into multiplicity and not to suffer the consequences of the ‘*absolutism*’ incorrect worldview and the illnesses and spiritual and material losses that follow. Thus, when coming across people’s first fault we will no longer forget all their virtues, nor suffer multiplicity and diseases as a result of ‘*absolutistic point of view*’.

According to a certain principle, nothing has been created without purpose and benefit, and without helping humans in a way. Thus, in processing information and analyzing events, a correct ‘*relativity perspective*’ must be applied. Such worldview reduces the individual’s conflict and prevents them from rapidly moving toward multiplicity. It solves conflict with others that is the greatest obstacle on the path to Kamal and facilitates movement toward [the rank of the] peaceful individual.

1.2. The Relativity of Ownership

If we ask ourselves: ‘Am I the owner of my hands that are at my service?’ Or, ‘Am I the owner of the car that I have purchased because of its ownership papers?’ What would the answer be? Do we believe that our hands, feet, eyes, teeth, hair and all the different parts of our existence belong to us?

Our definite response to these questions would be ‘yes’. But, if we go to a hospital and go through the patients’ records, we will see that many people might have lost an eye, leg, arm, and the like which they owned until an hour ago. Or, others had a child, spouse, sister, brother or parent who are lost today. And if we go to the emergency room of a hospital, we will find many people who have lost their beautiful face in a minor accident in seconds. Their beauty has vanished in a way that they could not have ever imagined. Although they might have previously been very proud of their beauty but now they hide themselves from the eyes of others.

Additionally, if we go to police stations we realize that many people owned cars, jewellery, expensive furniture and belongings which have been stolen. If we go to fire stations, we see that many who owned a house have lost all their property in a fire and presently they do not even have a place to sleep.

It may seem that human beings at least own their knowledge. However, many people who boastfully talked about their high level of science, knowledge, intelligence and talent, have lost it all in a small accident such as a concussion. Others have lost their memory in an accident and now have nothing to brag about.

Based on the fact that every person may lose all their possessions and abilities in an instant, what do we [certainly] own? And as an owner how long is this ownership valid?

With close attention we realize that despite humans’ apparent ownership and the documents that prove it, the truth is that they own absolutely nothing and their ownership is only until further notice. This is in accordance with the ‘*relativity of ownership*’, based on which, human beings are considered owners only until further notice. Their authority is temporarily lent to them and it can end any single minute. The true owner is God (Allah to whom belongs all that is in the heavens and the earth) and whatever humans own are relative.

Not being equipped with this worldview exposes human beings to anxiety, stress, depression and illness, and is one of the major reasons behind illnesses. So, without correcting our worldview, each of us could be exposed to a paralyzing shock at any given moment. For example, when someone steals our car, not only have we lost our car but we have also become ill. Therefore, without a steady worldview on the ‘*relativity of ownership*’ the damages that we endure are multiplied. In summary, the highest power the human being can achieve is the power to lose. The worldview of ‘*relativity of ownership*’ gives us the capacity and power to lose, because the heaven does its job and continuously takes away. However, the important issue is how we view the loss.

1.3. *The Relativity of Ugly and Beautiful*

If the human being was to be taken out of the material universe, ugliness and beauty would lose their meanings. In truth, the universe has no definition for ugliness and beauty on its own. The human being is the one who gives the universe its meaning and defines and interprets it. Otherwise, ugliness and beauty always coexist in nature without any objection.

Do not focus on the peacock’s feather, see also its feet

-Molana Rumi

If we appreciate the beauty of the peacock’s feather, we should also appreciate its feet. This prevents an unsound understanding and does not allow us to digress from the truth of the universe’s laws, and expect everything to be absolute beauty or absolute ugliness. Beauty and ugliness coexist in the universe; flowers come with thorns and the [beautiful] feather of a peacock comes with its feet, but their combination forms nothing but natural beauty.

Another worldview that causes illness in human beings is ‘*absolutism*’ in evaluating beauty. In fact, through such perspective, the individual expects absolute beauty in God’s creations; whereas, absolute beauty with practically no ugliness does not exist in any constituent of the universe. If this issue is not taken into account, everything might be considered as pure ugliness through the eyes of the individual. Consequently, the individual is deeply bothered. However, beside a flower, there will be thorns and this ‘*relativity perspective*’ about beauty and ugliness make the human being comprehend that next to beauty, there could exist ugliness and next to ugliness, beauty.

One of the consequences of understanding and perceiving this issue is its [effective] role in the individual’s health. By accepting the *law of relativity* and the principle of non-absoluteness we can become free from the illnesses that result from stress. The lack of awareness of the *law of relativity* leads to stress and the subsequent physical, psycheal (Taheri, 2010a), mental and psychosomatic illnesses.

As we roam in the garden of the universe’s mysteries and we decode its secrets and become aware of the unity of the material universe, we realize that it is beauty throughout. In other words, through observing the garden of the

universe and by breaking the glasses of ‘*absolutism*’ we will be able to view the unity that governs it; which is another beauty in itself. Furthermore, the understanding and perception of such unity is the basis for perceiving the greatness of the divine plan. If a person reaches certitude about it, they will be able to observe the beauty engraved in the background of this astonishing plan.

*Life is beautiful; open your eyes to it.
Ramble around the garden of the universe's mysteries.
Whoever views His beauty
Breaks his pessimistic spectacles
If you reach the light of certitude,
Even the ugly will appear beautiful.
-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 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"** (Taheri, 2010b). 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 law of relativity*. 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) (Taheri, 2011). 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 relativity law* 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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