

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

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Peace and its different types

- "PEACE" has a clear meaning for most people, however, *'peaceful act'* and *'peaceful individual'* can have different interpretations.
- 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.



- **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 harms human's health and takes away their inner peace.**



DIFFERENT TYPES OF PEACE

In order of easy to hard to achieve we can categorize peace into four categories:

(1) PEACE WITH GOD

(2) PEACE WITH THE UNIVERSE (WORLD OF EXISTENCE)

(3) PEACE WITH ONE'S SELF

(4) PEACE WITH OTHERS



Peace with God

- ❖ Almost all people are in conflict with God's theosophy and justice.
- ❖ '*Divine justice*' is the laws governing the universe which uphold the rights of all particles of the universe.
- ❖ '*Divine theosophy*' is the way that this justice is carried out which is lawful and based on the *Law of Reflection*.



How are different kinds of conflict with God solved ?

- (1) By gaining the necessary awareness of the philosophy of creation**
- (2) Through the perceptions gained on the Step of Love**

Note:

The highest and most beautiful level of peace with God is achievable through the perception of 'Ana-al-Haqq' (I am God).



Peace with the Universe (Existence)

- Universe or world of existence is **the set of the 'divine manifestations.'**
- It is through **perceiving the laws governing the universe** that peace with the universe is fulfilled.
- Peace with the universe requires two transformations:
 1. First, the importance of each constituent of the universe is revealed.
 2. 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 symphysis,' 'symphysis with heaven'* and *'time symphysis.'*



Cosmic symphysis

‘Cosmic symphysis’ is a kind of harmony with the constituents of the universe.

It results in the perception of the ‘unity of the universe’.

Perception of the connection, cohesion, and dependence of all constituents of the universe with one another [Unified Body].

The person who achieves such perception sees the divine manifestation in everything through his heart, and achieves the ‘state of gratefulness’.



Conclusion

Being in accordance with the universe and its constituents, and appreciating each single one of them indicate *peace with the universe.*

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.



Peace with One's Self

Happens when the individual identifies their position in the universe and achieves self-realization.

The primary basis of conflict with one's self is the 'dipolarity' of the human existence:

1. Factors and tendencies relating to Kamal (spiritual completeness)
2. Factors and tendencies relating to anti-Kamal

In case of not controlling anti-Kamal tendencies, they remain active; hence, peace with one's self does not occur.



Foundation and peace with one's self

“Foundation” software or “primary personality” accompanies the individual from birth. It determines an individual's character traits and does not have a hereditary source.

The tendencies that relate to the Foundation are another major factor of conflict with one's self. This set includes *'being antisocial/seclusion-seeking,' 'superiority-seeking,'* and *'affection-seeking'*.

In more psychologically sound characters there is balance between these three tendencies.

Attaining perception and awareness, cosmic symphysis and correcting one's worldviews all help create this balance.



Examples of conflicts with one's self

- ✓ Inability to encounter social, political, economic, and cultural conflicts
- ✓ Inability to discern between good and bad, and feeling helpless
- ✓ Conflict between one's action and thought or the dual (two-faced) behaviors
- ✓ Self-centeredness and narcissism
- ✓ Gap between one's real state and ideal character which leads to *Defensive Psychological Response*. The *defensive self*, 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 sum, there are some potential [inner] conflicts in human beings:

- **Fundamental conflict: Good and evil**
- **The primary conflict that is born with us as part of our Foundation: ‘affection-seeking,’ ‘being antisocial,’ and ‘superiority-seeking.’**
- **Conflict between the ‘Executing Self’ and the ‘Ideal Self’**



Whatever the case may be, controlling and managing all these factors necessitate an **awareness and perception** that is the cause of the individual's broad and deep self-realization.



Peace With Others

- Conflict with others is the main barrier on the path of Kamal and in achieving the rank of the peaceful

- There is only one way for resolving conflicts with others and that is to achieve awareness and perceptions such as:
 - perception of the *magnificence of the Beloved*
 - perception of *Ana-al-Haqq* (I am God)
 - perception of the *Unified Body*, and so on.

- As a result of such perception:
 - the individual finds the place of others in Kamal path
 - s/he realizes the dignity and sanctity of each constituent of the universe as a divine manifestation



It is possible for a person 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.

When a 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, s/he is at peace with others.



Important point: 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

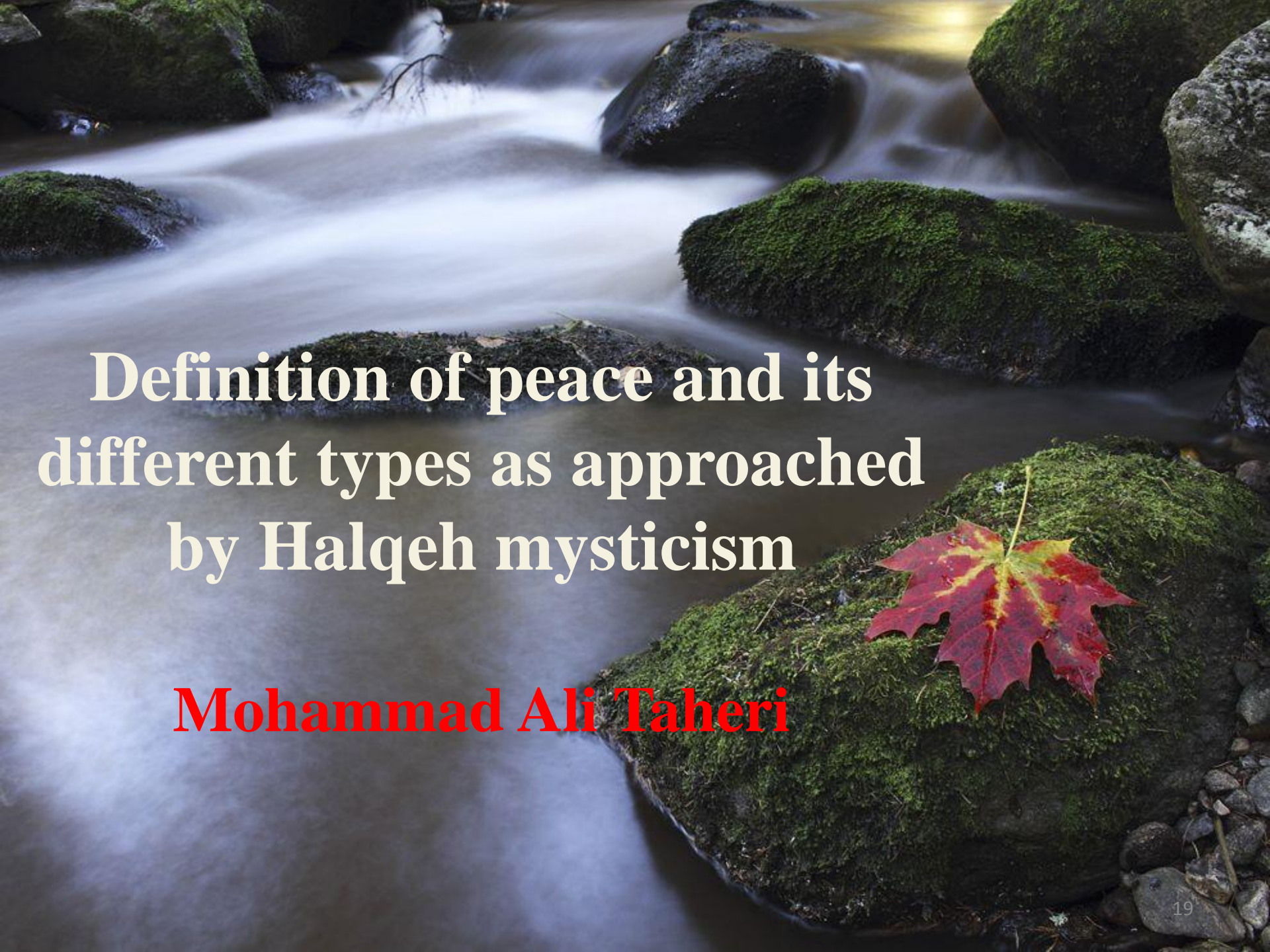


Halqeh Mysticism (Erfan-e Halqeh) and Its Theoretical and Practical Aspects

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 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. 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 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. Achieving peace with God, the universe, one's self and others are a few of such feats which are indeed the subject of Halqeh mysticism.



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