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Studying necessity of designing centers for developing mind and mystical self knowledge in academic campuses

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Abstract: knowledge leads human being to be conditionalized. Now the fear of being devoid of knowledge pulls strongly modern man towards it. Also, spiritual needs are sensed to dominate this conditioning, until finally, spiritual peace and balance in human life be fulfilled. Since community means the relation of man with man, it will be full of contradictions by a man who is at odds with himself. Thus, the spiritual evolution of the man beside his growth in material aspects creates a sense of inner satisfaction in him which is the source of constructive interactions in the community. Today's world in which specialized training is taught at the level of the university requires the increase of educational level of its teachers and services, but a big gap is sensed in it. This study have been done through library sources, analysis and observation. According to this research centers with the aim of thoughts' upbringing, self knowledge and spiritual sublimation may be very constructive; they are very necessary for all communities. Though it is not possible to prescribe a general manner for all people, in terms of psychological needs, but it is possible to find a way to unify this diversity under a general category. In a mystical architectural space which is far from belonging to a religion, color, nationality, tendency to particular case. It can be realized in the form of most common methods which have been found to respond man's need of spirituality. In this context, he can see and know

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himself both in private and public and integrate his internal external conflicts so that he can achieve peace in life.

Keywords: Mysticism, Self-knowledge, Architecture, Human needs

Introduction

Since human beings are made up of both spiritual and physical dimensions, answering to both needs is necessary to bring humans balance. Nowadays, so much attention to physical needs such as human being's increasing development in various fields of knowledge and science, and his thirst to grab whatever he sees make him ignore his inner needs.

Science is an integral part of a technologic life, but does it really do anything to promote human mental structure? Despite many developments in science and technology, none of human being's mental and spiritual needs are resolved. So, next to academic training, paying attention to spiritual needs is always necessary. The importance of spiritual needs have always been felt from the past time and human beings have done many things to resolve it. But what role does architecture play in resolving human's spiritual needs. In the pasts, kanaqah was a place for mystic's gathering. People gathered in kanaqah to do their special praying in search of truth. According to the evidences, the first kanaqah was built in Ramla of Sham by a Christian Amir for Sufis.

A Christian Amir was gone to hunting. On his way, he saw two men from two different clans. These two men gave each other hug and sat there, they share whatever they had, ate together and then left the place. The Christian Amir liked the affection between two men. He called one of the men and asked: "who was the man?" the man said: "I don't know". Amir asked: "what did he have for you?", the man answered: "nothing". Amir asked: "where did he come from?" the man said, "I don't know". Amir said, "Why were you so kind to each other?" Dervish said "this is our way". Amir asked, "Do you have a place to gather?" Dervish said, "No". Amir said: "I will build a place for you to gather". Then he built the kanaqah in Ramla (Nafahat-Al-Ons, 1336, p.31).

Considering the necessity of answering the spiritual needs and human being's efforts to find the answers, architecture's roles have been highlighted during the time. Architectural spaces are designed in a way that in which people reach their mystic culmination, think and talk about the

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universe and finally reach self-knowledge which is the purpose of creation. Architecture can have a great positive affect in promoting the spirit of self-knowledge and truth. Though there are not so many works done in the field of mysticism, this does not deny the necessity of its existence. Self-knowledge is the source of a healthy life whose results finally affects society.

Human and self-knowledge

Generally anthropology deals with the study of human being and whatever related to him. It has two branches known as cultural and biological. The new knowledge, anthropology, makes manifest the fact that there is just one kind of man. Though there are some slight differences in human's physical appearance, they all have the same brain anatomy and skeleton model. So the main reason behind human variety is cultural (kamali 1391). In fact, genetically, human beings are the same to 99.9 per cent. Most of the remaining differences are based on characteristics and gender.

From the ancient time, however, these similar human beings have been interested in classifying and identifying signs so that it gives them sense of belonging and security. Now this question may be raised that whether these classifications are constructive for human beings or just provide the basis of their separation and division? In fact the right answer to this question is that in most of the cases, classifications were not in favor of human, in contrast, it just bring them a sense of separation and disjointing. If human beings can break all boundaries of these classifications and unite themselves with environment and all living things around him, he steps on the path of growth and development.

The great famous psychologist, Abraham Mazlo, has described the hierarchy of human needs. In a pyramid chart he classifies the human needs based on its priority and also indicates the affective elements on these needs. First, the most lower level needs must be resolved so that human beings can get into their higher level needs. In his model, if a man cannot pass through his lower level, he cannot reach his higher level needs.

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First chart_ the pyramid of human needs_Abraham

Mazlo(Self-actualization, Self-esteem, Social, Security- Physiological)

According to the pyramid presented by Mazlo, in the top of human needs is self-actualization which human beings can achieve it; it is fulfilling the whole human potentialities. Based on Mazlo these groups of people are self-actualized:

- They accept the facts and realities of the universe without rejecting or denying them.
- They are creative.
- They are interested in problem solving.
- They feel close to others.
- Morally, they are internal and independent of external forces.
- They are not biased (Kamali, 1391:227).

Even if we do not have consensus in accepting all Mazlo's views represented in his chart, we cannot deny their existence within our selves. From the old time, when human beings were able to resolve their elementary needs such as food, clothing and housing, they felt and found the spiritual needs within themselves. They define the God and Goddesses to answer their needs; each one in line with his/her understanding of the universe around them. So human needs have been always fixed, but the way human have chose to answer them differs in different periods. Generally speaking it can be acknowledged that, the totality of these responses refer to the unity of being and in its developed form, it refers to the pantheistic.
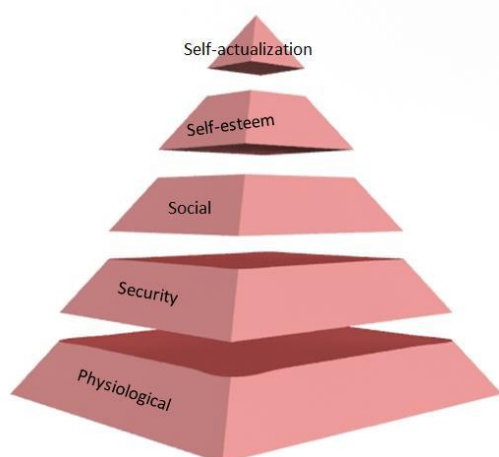
Human beings as the center of the universe (the idea man develops about himself), have an understanding of reality with two qualitative and quantitative dimensions which finally lead to a balance of physical and spiritual worlds (Ardalan Bakhtiyari in Secret Garden Mahmud Shabestari 1380, p.9). Though there are so many different between the discursive reasoning and the divine wisdom, they are totally compliment; discursive reasoning is

related to the objective tangible world while the divine wisdom is related to supernatural elements. Mystic and divine love in man is always in debate with discursive reason; in this debate finally love is the winner and defeat the reason (Sajadi, 1391).

The University

The structure of different universities differs with each other. Here we will refer to different parts of a university. There are different vice-presidents in university each of one is responsible for an especial duty; finally they all must respond before the president of university.

- Vice-president for cultural and student affairs: main duty of this vice-president is to deal with the non-academic affairs of students.
- Vice-president for academic and graduate affairs: this vice-president is responsible for education management.
- Vice-president for research: this vice-president is responsible for the growth and development of research in universities.
- Vice-president for planning and budgeting: this vice-president is hardly related to students. Their duty is mostly related to the budgeting management, affairs of staffs of the university and administrative system of the university (Ghiyasi nadutian, 1391).

Nowadays, educational system make student first enter elementary schools, then pass the intermediate and high school and finally enter the universities or colleges to study in an especial major. In this way, they gain much knowledge, then enter the labor market and live a normal life. This is a process; when people feel a responsibility on his shoulder, he should be responsible for that. Training course in universities includes mathematics, geometry, astronomy and other physical science. These sciences have their own symbolic languages. But we should think about this issue; how does knowledge help human being to change? Does it have ever any role? Knowledge is the result of accumulated experiences. Experience is both individual and accumulated past experience or tradition which has been passed on through generation. Every person not only has accumulated his own psychological knowledge, but also bears the psychological knowledge of his ancestors; this is

the fact that leads human being to be as conditionalized. When human beings are conditionalized whether mentally or internally, he is unable to find the truth.

> *Knowledge is a spark kindled the light between darkness. But it can never reach beyond darkness. Knowledge is necessary for technique as coal for motor, but there is no way for knowledge to get to unknown. Knowledge cannot solve the problems, sufferings and contradictions of life. The mantle of knowledge can hide the confusion, ignorance, sorrow and darkness of the universe, but it cannot make us free from them .Unknown cannot fit into the trap of known. For the unknown's presence, known must leave the scene and not interfere* (Krishnamurti, 1382, pp.20-22).

Nowadays, universities provide the appropriate ground for the human's education in different scientific fields. In fact, the highest level of education and training is done in universities levels. Universities always improve the level of their education, professors and utilities; despite this fact, nothing is always perfect and a great void is still felt out there.

Since teenagers who have just entered the youngness, in their student life in universities are faced with the most level of internal contradictions and also leisure, their social conflicts and more broad interactions, and also their distance with their families which takes place for the first time make them confused.

Considering centers focusing on the resolving of spiritual needs of people beside their physical needs in academia would be very complementary so that both two needs grow next to each other among academics. Finally, the result of such improvements would be felt in society. Universities are preferred for this aim; having such facilities they also can complete their academic and educational centers. These centers should have their own characteristics and conditions regarding their functional and architectural aspects.

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Mysticism

Mystics believed that the truth cannot be achieved only through ideas, but in requires effort so that after achieving personal self-knowledge, automatically the development for human beings' self-knowledge becomes possible (Kabir, 1384).

Mysticism is trying to cross from appearance to inside, from virtual to truth, from outside to insight and from physics to metaphysics (Yansrebi, 1390, p. 72). Mysticism aims at the development of human existence indicating the separation of mysticism and materialism. In mysticism the criterion is understandings. So all in all mysticism attempt at developing the self's understandings of his own insides. If human beings go to the right path in mysticism, their perfection potentialities will be actualized. Finally, human can reach his suitable perfection to be perfect (Yasrebi, 1390).

When a person goes through the way of mysticism, if physical science be unable to answer his questions, he may find his way with the help of mysticism; such a person is neither helpless in the world, nor confused and disappoint. He is equipped with inside knowledge next to outside science.

Religion is the divine message which is transmitted to human beings through the prophet. Its aim is human's happiness and salvation; to achieve it prophets teach specific beliefs about human and the world and offer a special program for life. According to Walter Terence Stace, mysticism is independent of all other religions and can exist for its own (Stace, 1367).

Feeling, reason and intuition are intrinsic while divine message is an external source. Mysticism is not ideas, rules and moral nor the otherwise and alien to them; mysticism is nothing but the essence of all of them (Fanai Ashkuri, 1390, 4). Mysticism includes other topics and its popularity is not common with other important concepts. Since it has an illuminated meaning, its popularity is associated with integrity, inclusion and learning (Kabir, 1384, 21).

This paper focuses on the concept of mysticism which is independent of any regional dominant religion and its special places of prayers. Mostly the places of prayer of dominant religion of each region are located in universities of that region which is different from the centers that are aim of this article.

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Necessity of self-knowledge through mysticism and ways to achieve it

To what extend can humans understand their self independent of nationality, ethnicity religious and political orientation and other social issues which define much of his identity?

While in public and social grounds people are asked about their first name, last name, nationality, religion and etc, does human have any chance to see him free from these self made boundaries? Is there any other communality between them which can bring humans together and make them closer to each other?

In today's world in which science has greatly developed and new discoveries are progressively made, scientist man is expected not to distort his environment and his own balance with his lack of attention to his spiritual dimension; they are expected to make the material progress in line with their spiritual excellence.

After his creation in this universe, maturity and evolution to the level of excommunication and being knowledgeable, the first thing human sees is his own self. Then he sees the universe around him, and then he starts to study a general concept about these observations which he interprets it as existence. So from the very beginning of creation, a question is raised for mankind, "what is existence?"(Kabir, 1384). In fact answering to this question depends on the answering to another question, "who am I?" which is the same as self-knowledge.

Self is known and recognized through the action of relation and each action is a relation (Krishnamurti, 1382, p. 45). Self-knowledge is not achieved by self-isolation or separation from the others.

Those who steps on the way of mysticism should ponder for a long time about self understanding, they should guard their chastity and ethnicity so that feel the ache of love, then search its solution and carefully explores its guidance, finally practically pitch in it. This means that he should have program and order to behave according that. Such people should strive for a long time with all their power, purity and devotion to taste the taste of truth (Yasrebi, 1390,p.79). *For this*

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purpose some practices are recommended such as meditation, long thoughts, avoiding the negative thoughts and thinking about self. Meditation in mysticism is a mode and experience (p.285).

Local definition for thought training and mystic self-knowledge and its architectural features:

How can we centralized people with different religions, cultures and different attitudes to life and make them willing to interact with each other? How can we build centers in which studies' condition in different fields and achieving recognition and knowledge in public and private be provided?

Because of his truth-seeking nature and perfectionist attitude, human beings explore to discovery, intuition and understanding; by passing this way, life will be meaningful to him. But the basic everyday interaction gives man away from his existence. Most of the people just unconsciously go through the primary pass of perfection which is manifested in the form of a need to discovering truth and some inward questions in human beings.

Human beings aim at actualizing his God-given nature in a traditional society. Since all humans are not spiritually in the same level, they need a common language. If language is supposed to be the manifest, a unity record and in the humans' interest, it requires a firm foundation. Here we should refer to the central role of traditional training whose methods make humans familiar with external aspects of things and at the same time provide the way for him to make a way to his inner secrets (Ardalan, Bakhtiar, 1380, p. 9).

Since up to near future, imagining a world in which people are independent and non-affective of social constructions such as nationality, ethnicity, politics etc is impossible, it may be a positive step toward human self-knowledge if there be such centers which provide such experiences. People with different nationality or geographical condition have a chained communication and mutual interaction.

So human beings try to ignore all contradictions and tensions existing in the earth and time to experience the eternal peace of the existence one more time. Among humans' creations, architecture

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has the most vital and comprehensive construction, therefore it takes a central position among all arts. Architecture is the indicator of the plurality of means and the most diverse ways to achieve unity (Ardalan, Bakhtiar, 1380). So architecture which simultaneously has both art and technique in it, can express the unity of being well and also lead men to his unity of existence.

From the ancient times for this purpose there were built buildings as kanaqah. According to the evidences, the first kanaqah was built in Ramla of Sham by a Christian Amir for Sufis. A Christian Amir was gone to hunting. On his way, he saw two men from two different clans. These two men gave each other hug and sat there, they share whatever they had, ate together and then left the place. The Christian Amir liked the affection between two men. He called one of the men and asked: "who was the man?" the man said: "I don't know". Amir asked: "what did he have for you?", the man answered: "nothing". Amir asked: "where did he come from?" the man said, "I don't know". Amir said, "Why were you so kind to each other?" Dervish said "this is our way". Amir asked, "Do you have a place to gather?" Dervish said, "No". Amir said: "I will build a place for you to gather". Then he built the kanaqah in Ramla (Nafahat-Al-Ons, 1336, p.31).

Kanaqah the Arabic term for kanagah is the place of Sufis life and gathering. Kanaqah is defiend as food and look; it is taken from table or home which means house or building. Apparently kanaqah was built to receipt or feeding the poor, dervishes and Sufis (Sajadi, 1391,p. 251). Each kanaqah had a place for the pole and mentor and a place for praying. They also dedicated a place to preaching and people's gathering and named it congregation house (pp.252-253).

Activities predicted for such places are meditation, behavior-learning and some especial opportunities to practice purity, honesty and love of people. In these centers no belief or ideal are promoted, nor any special organization are celebrated but the reality of the world around and its impact on humans' life is tested out to lead men to his own special world-view. As a result, men become able to use much of blessing around and receive the lowest damages of the shortcomings of his self and his environment.

The aim of this association is to avoid the upbringing the second hand man; a man whose thought are just the imitation of books and academic trainings or it is just a way of thinking based on

others' thoughts. The aim is the fostering of a free man, so if he follows others he is not free at all. Here, learning does not mean following others but it is in contradiction with it.

This center tries to provide a place far from the work and house pressures and political, social and religious pressures to make an opportunity to reside and think.

The building's appearance should have signs of unity of human beings despite their differences in language, thought and etc; for the fact that the last anthropologic studies come to the conclusion that all human beings have a common origin and they have many similarities with one another; their only difference is maybe the racial one which is not considered to be much of a difference.

Being aware of the fact that all human beings become conditionalized during their life, such centers aim at moving away people from that.

Conclusion

With his both physical and spiritual needs, human being lives in his society beside his private. So he has some needs in his social life which should be resolved. Resolving the individual needs raises the moral and social health; as a result its outcome may have a wide impact in human societies. To do so, dedicating some centers which provides the grounds for human growth and excellence in all aspects with an especial mystic approach may be of a great help. Such centers should be built with the aims such as assembling individuals with different religions and various life styles to study and exchange information and experiences in different aspects of life, eliminating ambiguities and inner contradictions and moving into the pass of truth. These centers provide the opportunity for men to be free from all social constructions and artificialities and to look inside and know themselves. These purposes are fulfilled through different ways including attending conferences and taking the advantages of knowledge of professors, personal studies and researches using the center's facilities, deep internal reflections and prayers and meditations and finally interaction with others. Since based on researches the differences between men is just negligible, this study have been done as international and it is hoped that having such centers may open a positive way to the universal unity of men.

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