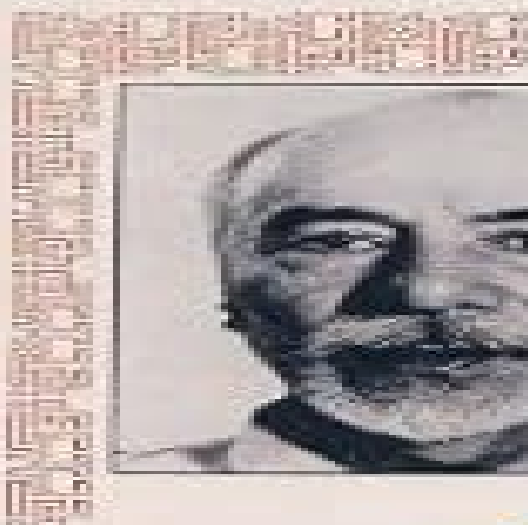


Bahram Elahi

The Path of Perfection

The spiritual teachings of
Master Nur Ali



From the troubled heart of the
Middle East a profound new
spiritual doctrine...

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PAPER BOOKS

Path Of Perfection The Spiritual Teachings Of Master Nur Ali

Philip Kreyenbroek, Christine Allison



Path Of Perfection The Spiritual Teachings Of Master Nur Ali:

The Path of Perfection Bahram Elahi, 1987-01-01 **Syncretistic Religious Communities in the Near East**

Kehl-Bodrogi, Otter-Beaujean, Barbara Kellner-Heikele, 2018-11-13 This volume deals with Islamic sects in the Near East such as the Alevis Turkey Druzes Libanon Alawis Syria Ahl i Haqq Iran Iraq and Shabak Iraq which have in common a syncretistic system of belief with a strong Shi ite influence as well as secrecy and endogamy The contributions in this volume focus on the present situation of these communities their relation to mainstream Islam their involvement in national and ethnic politics aspects of faith and rituals the relevance of sacred texts modes of religious and social transformation and the recent revival of Alevism In view of the new visibility of these formerly hidden sects and their increasing social and political importance this volume provides important information for all scholars interested in the religious and political situation of the region *Oral*

Literature of Iranian Languages: Kurdish, Pashto, Balochi, Ossetic, Persian and Tajik: Companion Volume II Ulrich

Marzolph, Philip Kreyenbroek, 2010-05-19 A new History of Persian Literature in 18 Volumes Persian literature is the jewel in the crown of Persian culture It has profoundly influenced the literatures of Ottoman Turkey Muslim India and Turkic Central Asia and been a source of inspiration for Goethe Emerson Matthew Arnold and Jorge Luis Borges among others Yet Persian literature has never received the attention it truly deserves A History of Persian Literature answers this need and offers a new comprehensive and detailed history of its subject This 18 volume authoritative survey reflects the stature and significance of Persian literature as the single most important accomplishment of the Iranian experience It includes extensive revealing examples with contributions by prominent scholars who bring a fresh critical approach to bear on this important topic This companion volume deals with two of the most under researched areas of study in the Modern Iranian field the Persian oral and popular literature of Iran Tajikistan and Persian speaking Afghanistan on the one hand and the written and oral literatures of the Kurds Pashtuns Baloch and Ossetians on the other *The Path of Perfection* Bahram Elahi, 1993

Master Nur Ali Elahi provides a clear explanation of his practices and the stages along the way to perfection Kurdish

Culture and Identity Philip Kreyenbroek, Christine Allison, 1996 While Saddam Hussein's persecution of the Kurds and his military attacks on them have drawn world attention to the political plight of the Middle East's largest ethnic minority much less is known of their culture This volume seeks to remedy this gap Its contributors who include both leading Western and Kurdish scholars provide overviews and some detailed examinations of various dimensions of Kurdish culture and its historical underpinnings Making clear the differences that exist in a community that is spread across four countries in the region Iran Iraq Turkey and Syria and recognizing that Kurdish culture is in the process of change successive chapters look at Kurdistan's written literature as well as its oral tradition material culture including textiles and costume and religion **A**

Zoroastrian Tapestry Pheroza Godrej, Firoza Punthakey Mistree, 2002 With special reference of Zoroastrians Parsees

development in Iran and India particularly in Mumbai

Whitaker's Books in Print, 1998

Paperbound Books in

Print 1995 Reed Reference Publishing, Reference Reed, 1995-12

Encyclopaedia Iranica Ehsan Yarshater, 1982

Encyclopaedia Iranica: Ebn 'Ayyāš Ehsan Yarshater, 1998

Alevi Identity Tord Olsson, Elisabeth Ozdalga, Catharina

Raudvere, 2005-09-30 Alawites cultural religious and social perspectives

Index Islamicus, 1994 A bibliography of books

and index of articles in periodicals on Islam and the Muslim world Also includes reviews

Encyclopædia Iranica Ehsan

Yarshater, 1982 *The Path of Perfection* Bahram Elahi, 2005 Here is an inspiring collection of the teachings of Master Nur

Ali the great Sufi teacher and prophet written and compiled by his third child Mr Elahi These spiritual instructions are

available and applicable for everyone regardless of particular religious beliefs **La pedagogía transformadora** Victoria

Subirana, 2015-05-01 Aunque el concepto actual del término pedagogía según la definición de la Real Academia de la Lengua

es la ciencia aplicada con características psicosociales que tiene la educación como principal interés de estudio yo he querido

recoger el sentido y la esencia de la palabra original en griego ΠΑΙΔΑΓΟΓΟΣ Compuesto por ΠΑΙΔΟΣ niño y ΓΟΓΙΑ conducir

o llevar Tomando el concepto de pedagogía no tanto como una ciencia que estudia la educación sino como el arte de educar

Reproduciendo la idea original de conducir al niño para que transforme positivamente todos los aspectos que componen su

vida Sometiéndole a experiencias educativas que le ayuden a encontrar armonía felicidad y su propósito en la tierra A efectos

prácticos los principios de esta Pedagogía Transformadora tienen su inicio en el año 1988 cuando viajé por primera vez a Nepal

y me di cuenta de las condiciones miserables en las que viven los niños marginados de Katmandú los parias los intocables los

sin techo El impacto que recibí me motivó para establecer un sistema educativo que utiliza la escuela como medio para

promover cambios positivos en el individuo y en la sociedad Por tratarse de niños con una autoestima muy deteriorada debido

a los muchos abusos que reciben de una sociedad que a menudo no los acepta y les margina me interesó especialmente en

estudiar el origen de sus problemas y esos estudios me llevaron a entender que la mayoría de ellos tenían dado el sistema

emocional la capacidad de relacionarse correctamente la seguridad en sí mismos los medios de expresión y sobre todo les

faltaba lo más importante para que pudieran responder a unos estímulos educativos adecuadamente el amor Eran niños

incapaces de recibir ni de dar amor y como consecuencia desarrollaban toda clase de conductas agresivas y de hábitos

insanos Luego supe que este tipo de actuaciones no correspondían a la voluntad intrínseca del niño para hacer daño o para

crear problemas sino que eran debidas a su inmadurez mental Fue entonces cuando me di cuenta de que esta asignatura

de Maduración mental tenía que ser integrada dentro del currículo educativo de la escuela Me di cuenta de que la adquisición de

un hábito o una conducta por ejemplo el hábito de no decir mentiras si la persona no se ejercita y emplea el tiempo necesario

en ello todos los días con un maestro adecuado si las actividades para que el niño aprenda alternativas a no decir mentiras no

forman parte del currículo educativo el niño en primer lugar no es capaz de diseñar su mente para identificar las

consecuencias negativas que una mentira puede llegar a producir en su vida y los sentimientos que experimentan las demás

personas cuando saben que se les ha mentado que pueden ser los siguientes rabia dolor desconfianza rechazo inseguridad

decepción irritabilidad etc En segundo lugar si al hecho de no decir mentiras no se le da la misma importancia en la escala de valores de la escuela que al hecho de aprender matemáticas si no disponemos de unos contenidos de un modo un aula unos materiales y unas pautas sistematizadas para que el alumno pueda interiorizar el aprendizaje tal y como se ejercita a los niños desde parvulario en aprender los números o más adelante las tablas de multiplicar el alumno niño o adulto con inmadurez mental usa el primer modelo que le viene a la cabeza y dice una mentira Si nadie le ha enseñado a descubrir la causa y el efecto del engaño y a interiorizar alternativas al hecho de mentir la mente por su misma acción de manera indisciplinada casi siempre reproduciendo patrones de otras personas los padres un amigo el líder político etc y a lo largo de los años ese hábito negativo que no ha sido aprendido de forma consciente y voluntariamente es lo que perdura y la persona no es capaz de utilizar alternativas para que se produzca una transformación de su conducta cuando tiene que hablar de algo que no le gusta admitir algo que le incordia contar o que le molesta tener que confesar En realidad si analizamos el origen de la mentira nos daremos cuenta de que detrás de la mentira siempre se esconde una emoción de carácter negativo culpabilidad frustración miedo inferioridad celos encubrimiento etc La mentira no es más que la manifestación o la consecuencia de un mal mayor que tiene que ser superado y transformado Cuesta mucho cambiar un hábito ya sea adquirido de forma consciente o inconsciente A que ninguno de nosotros conseguirá ponerse a escribir de repente siguiendo el patrón derecha izquierda por qué no Porque se trata de un hábito de una destreza de un aprendizaje sistematizado que no se ha adquirido un día por casualidad Es el fruto de muchas horas de práctica en la que han intervenido no solo el factor motriz sino una serie de destrezas interrelacionadas que nuestro cerebro ha esquematizado de una forma inconsciente como si se tratara de un acto reflejo Para cambiar esa información tendremos que hacer el proceso inverso que hicimos al aprenderla y emplearemos el mismo tiempo en deshacerla Tan difícil es para una persona que escribe de izquierda derecha comenzar a escribir de derecha izquierda como para una mente que está acostumbrada a mentir dejar de hacerlo Para llegar a erradicar estos errores de la mente hay que hacer un listado de cuáles son los aprendizajes y objetivos que han de tenerse en cuenta dentro de esa asignatura llamada madurez mental hacer un diseño de cómo se quiere y se debe actuar de forma consciente y voluntaria antes de que el patrón erróneo se haya enquistado y sea más difícil de erradicar Esta teoría me llevó a percatarme de que la mente por su misma se tiene que concebir como un órgano muy importante porque de ella dependen muchas de las destrezas básicas para desarrollar nuestras actividades vitales tales como la memoria la percepción de los sentidos la concentración el equilibrio el razonamiento la capacidad de relacionarse la comprensión el raciocinio etc A modo comparativo la mente humana ser a equivalente al motor de un coche Si cuando tenemos un coche no engrasamos nunca el motor porque al encontrarse encerrado no lo vemos y creemos erróneamente que la energía está en las ruedas porque es la parte del coche que vemos correr tendremos una información equivocada al no preocuparnos del motor en sí mismo al no engrasarlo ni dispensarle los cuidados necesarios dejaremos que el motor se pudra y se oxide Si el motor no funciona las ruedas no nos servirán de nada

Este ejemplo es muy ilustrativo nos pasamos horas engrasando la carrocer a exterior de nuestro cuerpo hacemos deporte nos cortamos el pelo nos ba amos leemos libros vemos pel culas hablamos nos re mos comemos productos bajos en colesterol nos vestimos ropas limpias etc Sin embargo no nos preocupamos de dedicar el tiempo diario para ejercitarnos en las destrezas propias para que nuestra capacidad mental se desarrolle adecuadamente se mantenga y vaya en aumento Como se trata de un motor que es invisible a los ojos nos olvidamos de que existe Como no podemos levantar la carrocer a no podemos palpar la mente de forma tan evidente como podemos tocarnos una pierna y ver si el m sculo est fuerte o si por el contrario se nos ha vuelto fl cido y necesitamos ejercitarlo Quiz s ser a importante recordarnos a diario que si nuestra pierna anda no es una consecuencia directa de la pierna en s misma sino porque la mente pasa rdenes a la pierna para que esta se ponga en movimiento Si no cuidamos de nuestra mente de forma continuada la mente no va a evolucionar por s misma contrariamente va a involucionar y a deteriorarse y un d a ser incapaz de continuar dando rdenes a la pierna para que ande Fue de este modo cuando descubr que hab a dise ado una teor a y una pr ctica completamente nueva en el mundo de la pedagog a aplicada Comenc dando prioridad a trabajar el tema de las virtudes los valores la tica y las disciplinas bas ndome en todas aquellas t cnicas que priorizaban el respeto al individuo de manera notoria y lo trabaj con el mismo rigor y la misma seriedad que se les da a otras asignaturas Poco a poco consegu enlazar unas pr cticas con otras hasta darle forma a una nueva manera de ense ar Al cabo de los a os cuando obtuve la financiaci n para materializar la totalidad de mis ideas y pude integrarlas en el curr culo de nuestras escuelas en forma de espacios espec ficos equipamientos actividades y materiales me di cuenta de que lo que se practicaba en nuestras escuelas fascinaba a cuantos extranjeros visitaban los proyectos espa oles ingleses franceses japoneses alemanes etc Tomando como ejemplos algunos de los principios que se establecen en los p rrafos anteriores pude constatar que 1 Aunque la Pedagog a Transformadora que yo hab a creado se origin y se desarroll en Nepal con el objetivo de mejorar las vidas de ni os desfavorecidos est basada y documentada sobre la teor a de ilustres eruditos que han estudiado el funcionamiento de la mente humana desde diferentes ngulos pertenecientes a diferentes pa ses religiones filosof as teor as cient ficas pedagog as etc 2 Teniendo en cuenta que la maduraci n mental es un aprendizaje que deber an adquirir todos los seres humanos sin exclusi n de ning n tipo este m todo de aprendizaje es una herramienta aplicable a cualquier individuo de cualquier edad en cualquier pa s del mundo sin ning n tipo de discriminaci n

Forthcoming Books

Rose Army,1993-04 *Migration und Ritualtransfer* Robert Langer,Raoul Motika,Michael Ursinus,2005 Der Transfer von Ritualen ber historische Zeitr ume gesellschaftliche und religi se Grenzen hinweg ist ein neues Forschungsgebiet der Islamwissenschaft Da Migration und die damit einhergehende Entstehung transnationaler Religionsgemeinschaften solche Transferph nomene bef rdert verlangt dieses Forschungsgebiet Methodenpluralismus und die Kooperation mit anderen Disziplinen wie der Religionswissenschaft der Soziologie und der Ethnologie Dieser Band versammelt die erweiterten Beitr ge des Symposions Migration und Ritualtransfer Religi se Minderheiten zwischen islamischer Welt und westlicher Diaspora

Die Tagung wurde vom islamwissenschaftlichen Teilprojekt Ritualtransfer des Sonderforschungsbereichs 619 Ritualdynamik der Universität Heidelberg veranstaltet. Zentrales Thema der Beiträge ist der Transfer von Ritualen bei Aleviten, Jesiden und Nusairiern zwischen Herkunft und Diasporagemeinden sowie die Untersuchung der damit einhergehenden Transformationen der religiösen Praxis.

The Way of Light Bahrâm Elâhi, 1993 A spiritual guide for everyone who seeks eternal life and unity with the one God and wishes to follow the path of perfection based on the teachings of Master Nur Ali Elahi

Subject Guide to Books in Print, 1991

Religion and Nation Kathryn Spellman, 2005-12-01 An estimated 75 000 Iranians emigrated to Britain after the 1979 revolution and the establishment of the Islamic Republic. They are politically, religiously, socio-economically and ethnically heterogeneous and have found themselves in the ongoing process of settlement. The aim of this book is to explore facets of this process by examining the ways in which religious traditions and practices have been maintained, negotiated and rejected by Iranians from Muslim backgrounds and how they have served as identity building vehicles during the course of migration in relation to the political, economic and social situation in Iran and Britain. While the ethnographic focus is on Iranians, this book touches on more general questions associated with the process of migration, transnational societies, diasporas and religious as well as ethnic minorities.

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