

JUNGIAN STUDY OF MYSTICAL EXPERIENCES IN MURIEL MAUFROY'S *RUMI'S DAUGHTER*

Dr. Muhammad Imran¹, Dr. Abdul Ghaffar Bhatti², Muhammad Afzaal³, Gul Rukh Raees⁴

ABSTRACT

Psychology, with its several theories and emergent notions to explain the profundities of human psyche, has contributed a great deal in enriching the understanding of mysticism and mystical experiences across regions and cultures. It has provided effective theoretical tools to address the critical debate between mysticism and health. The most contentious issue, however, with regard to the juxtaposition of mystical experience and psychological disorder(s) has been open to discussion and research even in the contemporary age. The present paper attempts to nullify the previously held assumptions that confuse mystic's experience of the Divine with psychosis. Going beyond making comparisons, the research analyses the mystical experiences in the framework of Jung's theory of individuation, a process by which a subject makes his unconscious conscious, thereby achieving self-consciousness and of course, a higher level of personality development. Through a detailed analysis of the novel *Rumi's Daughter*, the study reveals that mystical journey essentially involves a process of self-knowledge and self-realization. Archetypal method of analysis is applied to the text to relate the stages of mystical journey with those of psychological development as gleaned from Jungian theory. The findings suggest that mystics are ultimately enabled to dissolve their ego-consciousness and connect with the higher consciousness referred to as the Self by Carl Jung. This also leads the researchers to invalidate the juxtaposition of mystical quest for self-knowledge with the experiences of psychologically diseased individuals.

Key-words: Mysticism, Mystical Experience, Individuation, Archetypes, The Collective Unconscious.

Introduction:

William James is frequently quoted in the study of mysticism and religion for his notable list of the characteristics which are pre-requisite for the experience to be termed as "mystical". James states four features of mystical experience: ineffability, noetic quality, transiency and passivity. Ineffability refers to the idea of being inexpressible, for James believes that mystical experience defies expression. Language seems inadequate to describe it in its totality; so, "...it cannot be imparted or transferred to others. In this peculiarity mystical states are more like states of feeling

Assistant Prof of English, Government College Havelian, Abbottabad, Pakistan

imran.pk756@gmail.com

University of Education, Lahore (Multan Campus), Pakistan

Email: abdul.ghafar@ue.edu.pk

(Corresponding Author), Institute of Corpus Studies and Applications

Shanghai International Studies University, China

FAST National University, Islamabad, Pakistan

gulrukh.raees@nu.edu.pk

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than like states of intellect” (James, 2002, p.295). The very crux of his/her experience of awakening or enlightenment can’t be adequately translated in language. The noetic quality indicates that mystical experiences inspire profound insights and wisdom. The states of mind during mystical experience are usually characterized as being the recipient of knowledge. “They are states of insight into depths of truth unplumbed by the discursive intellect. They are illuminations, revelations, full of significance and importance, all inarticulate ...” (ibid, p.295). James regards the first two characteristics as of chief importance as compared to the other two. Transiency and Passivity are ancillary to the first two characteristics. Transiency refers to the temporary nature of mental state. The very core of mystical experience namely the moment of illumination or the apex of enlightenment is short-lived. Passivity means to be at the receiving end and to remain passive, accommodating and open to new insights. Mystic’s unoccupied and relatively free mental state allows him/her to readily receive something coming from the Divine. In addition to James’ list, F.C. Happold (1990) adds three more characteristics of mystical experiences which include:

- Realization of the presence of Oneness in everything.
- Transcending time and space.
- Conviction that the real Self is different from the personal ego.

In mystical experiences “All is One and One is All” and “All feelings of duality and multiplicity are obliterated, including the duality between man and Deity” (Happold, 1990, p.47). There is a growing sense of oneness and unity. A mystic does not stand out as a separate individual but a part of the big Eternal force. Secondly, the sense of eternity or transcending time is another feature of mystical experiences. It tells them from ordinary experiences and Happold rightly maintains that “... the mystic feels himself to be in a dimension where time is not, where all is always now. (ibid, p.48)” This, too, indicates time as a continuous flux beyond the earthly distinctions. In mystical experience which is marked by making union, the self of the mystic no longer remains detached. It becomes one with the Eternal force. The distinction of the subject and object is obliterated and the self attains another identity. The feeling of merging is so intense that the ego not simply achieves unity but becomes the Reality itself. In fact, the experience of a mystic inspires the feelings of unity and time becomes a big eternal ‘now’. Mystic finds himself at a higher pedestal of consciousness which can’t be solely reached at rationally. Robert Ellwood (1980) substantiates it by opining that the experience of a mystic is rooted in a specific religious context which he/she mostly interprets as an immediate and direct encounter with the Absolute “... in a non-rational way that engenders a deep sense of unity and of living during the experience on a level of being other than the ordinary” (Ellwood, 1980, p.29).

Mystical experiences may take several analogous forms. According to Happold (1990), they may be: Pan-en-henic or Pan-en-theistic and Pan-theistic. Pan-en-henic or Pan-en-theistic refers to a feeling or realization that there exists no duality. The One pervades each and everything. It indicates a realization that God is in everything and in turn everything is in Him. “Pan-theistic”, on the other hand, is based on the idea that the transcendent being manifests itself through its immanence in all creations or that “to quote from the Upanishads, there is nothing in the world which is not God” (p.43). As far their theological position, mystical experiences may fall either under Perennialism or Constructivism. Perennialism is based on the notion that mystical experiences otherwise different in terms of time, religious tradition, region and culture etc. share

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a common denominator in the form of a universal core. Followers of this school of thought think that these experiences notwithstanding such differences are the same in essence. However, they do not simply ignore the role of socio-cultural influences in moulding the experiences and their exegesis. To them the underlying worldviews and wisdom inspired by these experiences are virtually the same. Constructivism, on the other hand, attempts to show that like all other experiences, the experiences of mystics are the product of distinct social and cultural forces which play a great deal of role in constructing these experiences. Constructivists view and interpret these experiences compulsorily in their social context. They also attach due importance to the role of one's unique and different psychological make-up in the process of shaping the experiences. Change in culture, time, place and religion affects the nature of the experience and the message is wrapped in a particular tradition.

It is in this context that the Islamic mysticism or Sufism is commonly referred to as the inner or esoteric dimension of Islam. Although this tradition seems, by many, at odds with the basic Islamic tenets but the Sufis and their followers deem it as a real essence of the religion. As William Chittick writes, "Sufism can be described as the interiorization and intensification of the Islamic faith" (2000, p. 18). Sufis are basically the seekers who undertake the journey towards the realization of the essence of life. Their seeking leads them to have an encounter with the Ultimate Reality that is located at the very core of their selves. This quest to hold communion with the Reality comes about through experiential knowledge and through the transformation of negative distortions created by the ego. An 11th century Sufi Saint Jalal ad-Din Rumi (2000) explains such negative distortions in terms of pollution in the pure self. Owing to this pollution synonymous with ego-identification, the individual ego is distanced from the core of existence denoted by 'ocean'. As he argues:

... the great ocean is the same substance as your own water,
 it is all from one self and one source. But for those elements
 that do not feel the attraction of familiarity, this failure does not
 come from the water itself, but from the pollution in that water.
 (p. 62)

The worldly attachments and associations often pollute the clear water of the essence and hence become impediments to knowing the inner self. Relinquishing the egotistic perceptions is synonymous with the purification of heart through meditation and prayers. The individual self becomes so pure that it can reflect the Divine reality. Sufis' union with the Reality is, in fact, profoundly related with his/her spiritual elevation. When a mystic delves deep into his/her self through a rigorous experiential process of getting beyond the human limitations, there arises a possibility for him/her to connect with the essence. Jalal ud din Rumi has rendered invaluable contributions to Sufism. He is appreciated in many parts of the world for his highly fascinating and appealing poetry. His Mathnavi, a phenomenal mystical cum literary masterpiece, is well-composed and covers almost all facets of Sufism. Raficq Abdulla (2006) opines:

The Mathnavi-e-Ma'navi or Poem of Inner Meanings runs for thousands of verses ... In this great didactic work, Rumi attempts to describe every aspect of mystical perception and aspiration. The Mathnavi is so highly regarded in the Muslim world that it has been audaciously called the Qur'an in Persian. (p.10)

Equating it with the Quran is symbolic of the burgeoning popularity of the work and the extent to which people admire it. The glowing message of love in Rumi's poetry augments its universal sweep and the work transcends the barriers of time and place. Citlak, and Bingul (2007) aptly remark that in almost every age there remained certain representatives of love and humanitarianism. "Rumi was and is one of the perfect representatives of such a complete human being, and one of the greatest teachers of universal love and peace." (p. 2) In this paper, the researchers attempt to study how mystics achieve individuation during their mystical struggle. The study rests on the assertion that mystical struggle may well be translated as a psychological process of wholeness.

Research Question:

- i. How does the process of individuation operate in mystical experiences with regard to *Rumi's Daughter*?

Research Methodology:

The current study is based on descriptive and exploratory research methodology. In order to find out answers to the research questions, qualitative research paradigm is used which is both interpretive as well as descriptive in its spirit. This kind of methodology allows the researcher to delve deep into the exploratory study of various phenomena under-study and to describe the dynamic interplay between them. Data analysis will involve a close reading of the novel through the lens provided by Jungian theory of individuation and it will be substantiated through textual evidences which would be culled from the selected novel. Close reading of the text will be used as a research technique that entails a preliminary analysis of literary work(s) from a specific perspective. For grasping the ins and outs of the theory, it is imperative to comprehend the key concepts which form part of it. These include the concept of the personal and collective unconscious, the Jungian concept of archetype and a brief overview of the archetypes of individuation relevant to this study.

The Collective Unconscious and Archetypes:

In the psychoanalytic perspective, the individual personality is defined and described by a fundamental duality that comprises of two primary regions. One refers to the area of individualistic awareness which is termed as "consciousness", while the other area is beyond awareness and the direct control of an individual and is termed as "unconscious". The first one can be thought of as the known; the second as the unknown. Sigmund Freud, the father of psychoanalysis, developed the same idea of duality of human mind, where one part is predominantly irrational, unknown and unconscious region of the psyche, whereas, the other is predominantly rational, logical and conscious. Both conscious and unconscious exist not as watertight compartments of mind but in a relationship of constant mutual causality with one another. Carl Gustav Jung, the pupil of Freud, went on to develop his theory of analytical psychology and in modifying several psychological concepts broke away with some of the Freudian notions. According to Vincent Brome (1978) Jungian notion of the unconscious differs from Freudian in three ways. Firstly, for Jung it operates independently; secondly, it is the fountainhead of archetypes; and third, it is "complementary to and not conflicting with consciousness" (p.221). Jung proposes a three-tiered model of human conscious and unconsciousness, one in which an individual's conscious mind is indeed situated above a personal unconscious that is distinctively its own, but in which this personal unconscious itself resides above another, deeper layer of unconsciousness which is shared among all human beings.

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In the psychoanalytic theory of Jung, “ego” is the centre of consciousness, whereas the central and superordinate process of the unconscious region is the “Self”. He divides the unconscious into two areas namely the personal unconscious and the collective unconscious. The personal unconscious is partly synonymous with Freudian idea of the unconscious, whereas the collective unconscious is the shared legacy of human species. The personal unconscious is solely anchored in individual’s personal history. The contents of the collective unconscious are not limited to one person but they are common to human race in general. It is “... more expansive area that is not individual but that is common to all individuals” (Jung, 1959). Unlike the individual contents of the personal unconscious, the collective contents are general, deeper and more elemental as Jacobi (1973) remarks that they are typical human actions or reactions since the evolvement of mankind. They are common to human psyche and universal to all human situations. The most common examples can be seen as “... fear, danger, the struggle against superior power, relations between the sexes, between children and parents, hate and love, birth and death...” (p. 10).

Jung's concept of archetypes is closely tied into his theory of the collective unconscious. He envisions archetypes as active patterns of instinctual behaviour and views them as governing the life cycle of every human being. They are “... powerful forces of the psyche which, together, comprise the collective unconscious of the entire human race” (Jung, 1990, p.44). Further, he explains that an archetype is not a particular thought or entity, but rather a structure of thought, or a pattern of perception. The archetypes are not inborn ideas, rather they are inborn possibilities of ideas and the collective unconscious expresses itself through archetypes. The images through which archetypes are manifested are not inherited themselves; it is only the natural human disposition that is universal and has the ability to form diverse images. The formation of archetypal images takes varying forms depending on varied personal history and cultural milieu of an individual. Archetypes are, in fact, the forms or patterns of behaviour rather than the behaviour itself. These forms, according to Jung, are inherited through human psychic structure that is naturally shared by all humans across ages and cultures. Jung consistently argued that archetypes might well be put to empirical test by studying human experience and behaviour. He argued that ample evidence in favour of the existence of archetypes could be found by exploring their impact on conscious human experience as well as their presence throughout the tribal lore, dreams, mythology and folk tales of both primitive and modern mankind. In a word, since they are unconscious, the archetypes can be studied through their various expressions which actually solidify them. These basic forms of behaviour become visible when they are filled with some conscious material. They can be found in all kinds of creative work performed by mankind and also in dreams. They can express themselves through rituals, myths, legends and writings. They are also related to psychic life of individuals and taking such forms as the anima/animus, shadow, persona, ego and the Self. Human feelings, thoughts, actions, reactions and responses are very much influenced and shaped by various archetypes and there are individuals who are capable of dealing with these archetypes, that is, by gaining conscious knowledge and control.

Individuation:

The term individuation was introduced by Jung in 1921 and first appeared in connection with the theory of psychological types, which gave rise to this doctrine. By definition, individuation is a "process of forming and specializing an individual nature; in particular, it is the development of the psychological individual as a differentiated being from the general collective psychology"

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(Jung, 1921, p.637). It is a process of becoming a unique and differentiated being through the development of consciousness. In his concept, differentiation and separation serve as the key-words. In 1928, Jung introduced a new dimension to the former definition. The concept was extended to cover the differentiation of the unconscious contents from consciousness and their integration into the conscious sphere. Now the focus was chiefly laid on the conscious and the unconscious regions of human psyche. The process came to represent the expansion of consciousness through integration of the unconscious contents. The two forms of differentiation process correspond to the aims of the two different stages in personality development. The first strives for the solid establishment of the ego. The second strives for the further growth of the ego, in terms of the conscious realization of the innate self. This process of becoming conscious of the Self represents the development of the new centre of the total personality that reaches beyond the boundary of the ego. These two stages in personality development, i.e., the ego development and development of the Self, are both part of the same process that Jung calls individuation. The gradual and most complete self-realization is the goal of the individuation process. As Jung (1993) states that the goal of human life is psychological growth by means of individuation. It is to attain the level of seeking the Self, which he describes as one's understanding of who one is. He defines individuation "as becoming a single, homogenous being, and, in-so-far as 'individuality embraces our innermost, last, and incomparable uniqueness..." (Jung, 1993, p.181). This is synonymous with the idea of becoming one with one's own Self. Individuation can also be translated as 'coming to Self hood', or Self-realization. The theory of Individuation can be summarised by dividing it into various stages, thereby making the procedure of application more focussed and systematic. With the exception of the final stage, the others do not strictly follow a hierarchical order. Moreover, the projections related with the masculine and feminine parts of psyche (anima/animus) often form part of the shadow archetype and in that case both of the archetypes often exist in an overlapping relationship.

1. Recognition of the persona archetype and relinquishing its grip.
2. Realization and integration of the shadow archetype.
3. Accepting and incorporating the insights inspired by the Wise Old Man.
4. Making the unconscious drives of the anima/animus conscious to create harmony.
5. Realization of the Self – Individuation.

Analysis:

The Persona Archetype:

According to Jung (1965), the persona is a social mask one wears like so many other people. This mask not only hides the individuality but often presents what one is not in reality. "... it simply plays a part in which the collective psyche speaks" (p.289). In the process of individuation an individual needs to learn to identify him or her apart from the collective psyche, a process that can be initiated by separating the individual from the persona. Once differentiation from the persona is accomplished, the process of assimilating elements of the collective unconscious can be carried out. Maufroy delineates the character of Rumi in her novel, *Rumi's Daughter*, almost on similar lines as found in *The Forty Rules of Love*. Rumi is transformed from a conventional cleric into a great Sufi poet. This transformation comes about gradually and steadily. Change in him startles his pupils who find him a different person after meeting Shams. "Maulana was not the religious teacher they had known. Lost was his composure; lost was his

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look of dignified austerity” (Maufroy, 2005, p.117). By virtue of Shams’ teachings coupled with his own mystical disposition, Rumi succeeds in breaking the idols which according to Shams “are the crutches men take for real and then lean on” (ibid, p.120). Rumi’s growing awareness that turning towards the Ultimate Reality requires a heart free of social attachments is on par with the first step towards individuation. A mystic’s detachment from the social affiliations and roles is parallel with the act of relinquishing the persona, which ultimately leads him/her to gain further self-understanding. Dissociation from the persona results in the purification of mind thereby paving the way for the mystical experience. Without prior preparation, turning towards the Divine is beyond possibility, for otherwise “... turning can harm those who are not ready for it” (ibid, p.118).

Individuation, like mystical quest, is not sought overnight; rather it demands strenuous personal efforts and the realization of one’s persona is the first step. “Before turning, the heart has to be stripped of all attachments” (ibid). Rumi’s relinquishing of his persona does not mean that he leaves his family and resorts to seclusion. It means that his thoughts, actions, feelings and reactions are no longer driven by his socio-cultural roles and associations. Trivial social and domestic issues no more irritate him as is able to seek psychological freedom from these things. He is in control of his psyche and different kinds of feelings. As a mystic he becomes one with the Ultimate Reality, a process that is compatible with psychological connection with the Self. The process of leaving the persona is not simple one but entails a great deal of effort and suffering on the part of the individual. As Marie-Louise von Franz (1964), a Jungian psychologist, states that “the actual process of individuation [...] generally begins with a wounding of the personality and the suffering that accompanies it” (p.169). Thus, the first step and also the cause of this process is an initial shock that affects an individual. This shock can be translated in terms of the inner conflict that in a way disturbs one’s psychological stability. Kimya as a seven years old girl experiences this conflict which she can’t express. On being asked by her mother as to where she goes in her mind and seems detached at times, she says “I don’t know... I’m nowhere when it happens. I mean, I’m not here, but I’m not anywhere else either” (Maufroy, 2005, p.58). Her quality of being excessively serious, reserve and reticent adds to the uniqueness of her personality. Kimya as a child behaves on natural impulse and has no false wrappings to wear. The epiphanic experiences occurring to her frequently bear witness to the fact that she becomes completely oblivious, during such situations, of almost everything that contributes to her ego-construction. When she feels the immensity of being one with the cosmos, all her worldly affiliations vanish away, a phenomenon that psychologically indicates relinquishing of the persona. Maufroy (2005) describes her experiential feelings:

She sighed, then stretched, enjoying the coolness of the air on her face. After a while she sat down on a rock, glad to be alone ... The bushes, the rocks, the clouds drifting away – all seemed to be alive, their contours sharper, while within herself the same force was pulsing through her veins, engulfing her in its tremendous silence. (ibid, p.2).

During these short-lived states of mind, she feels herself both elevated and elated pushing aside everything related with socio-cultural milieu. Kimya feels a presence that makes her tranquil, happy and content. She becomes one with the surrounding and unconsciously disowns her ego-

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identity. In Jungian terms, she psychologically makes a shift from ego-identity to Self-identity. However, the transitory experience of the Divine becomes more intensified and developed after her encounter first with Maulana Rumi and then with Shams of Tabriz. Her persona no longer obstructs her as she does not remain a daughter, sister, student, Christian, Muslim or even Kimya herself. To her, life is seen as a whole, constant flux and she remains attached to it in its entirety. “Life was a whole, everything was connected, millions of snowflakes made only one vast glorious mantle. Overwhelmed, she let herself drop full length into the scattered snow” (ibid, p.112). Myriad of phenomena wherein life manifests itself are viewed in terms of wholeness and unity. She experiences a state of mind where not only her social labels become meaningless but also the concept of time and space changes. It is also pertinent to mention that Kimya is never haunted by the memories of her birth-place. There is no single instance when she remembers her family members and shows desire to have reunion. It is not because she is indifferent to or careless in personal relationships but she forsakes her affiliations during her mystical struggle. And such forsaking is the hallmark of the process of individuation. Everyone and everything that comes her way is identified, accepted and integrated to her psyche without sticking to each. In fact, she has a personal legend of life to follow where all these distinctions and associations become insignificant.

Encountering the Shadow:

According to Jacobi (1973) , “the shadow is a part of the individual, a split-off portion of a person’s being which remains attached to him ‘like his shadow’” (p. 109). In other words, the concept of the shadow can be understood as psychic possessions of an individual which are considered inferior and thus remain repressed. Denial of the shadow results in the development of the persona – the unconscious mask puts on to obscure one’s self. Establishment of the persona is most often carried out at the cost of some important aspects of personality. “These aspects that are repressed from consciousness contribute to the development of our split-off personality, the shadow” (Singer, 1994). After making contact with the archetypes of one’s consciousness, the next step is to face them. This does not mean that they should all be eliminated after confrontation; in each of them there might be something useful from which the individual might be benefited: “every personification of the unconscious –the shadow, the anima, the animus, and the Self – has both a light and dark aspect” (von Franz, 1964, p.234). The individual must deal with the archetypes and decide whether to overcome them in case they are representations of something negative or they should be accepted and integrated if they contain some valuable insights. This is a crucial thing in the process of individuation. The shadow is, in fact, a part of the personal unconscious and consists of all those uncivilized desires and emotions that are incompatible with social standards and with the persona. Kimya’s father loves her very much but he is most critical of and often disapproves of her occasionally weird behaviour. He becomes infuriated at what she can’t deal with. It is very likely that her father’s anger exerts a negative impact on her mind although he is apprehensive of her insecurity. In psychoanalytic perspective, her father works as her shadow. She feels embarrassed and ashamed. Not only is he a personification of fear for her, but also a hurdle in her spiritual journey. “She won’t have to go anywhere else to study” (Maufroy, 2005, p.52) is an instance of suppressing her impulse for spiritual development. Kimya, however, loves her father a great deal and learns the lessons of love, care and protection. This integration helps her pursue the mystical enterprise, for these

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values help her a great deal in developing relation with Rumi and Shams. She gives more than due care to Shams, despite latter's eccentric ways of treating her. Besides, her father is an unorthodox believer and unlike his neighbour friend Hussein, he is not a devout Muslim. He possesses views which are often unacceptable in the common public. He is critical of conventional morality and commonplace conception of God. Although Kimya enjoys her father getting into debate with Hussein, but she has a clear understanding how dangerous it is to make such thoughts public. When Hussein scolds him for his lack of visit to the mosque, he replies: "...God's dwelling was far bigger than the four walls of the mosque...your God is lazy. Mine does not mind having a look everywhere" (ibid, p.11). Kimya is too sane to articulate such thoughts publicly as she is well aware of the fact that they are socially unacceptable. As a result, she suppresses such things. Her father's authoritative attitude at times and his non-conventional ideas enlarge her "shadow" but instead of being occupied with it, she tends to integrate it particularly when she grows up and her mystical experience gets ripened. She capitalizes on the contents of the shadow, the boldness, authority, conviction and love, which prove vital to the development of her experience.

Ahmed is another character in the novel who works as a personal shadow of Kimya. Notwithstanding his incisive vision and urge for spiritual growth for which he leaves his family and all mundane concerns, he acts as a stumbling block to Kimya's ascent. Her journey to Konya, a place where her mystical tendencies could be refined and polished, is delayed due to him despite the fact that he teaches her several other things related to language. As far he himself, he has left the same place to live in solitude as in a letter he wrote, "I am leaving Konya to go and live in solitude. I'm heading to the mountains where, God willing, I'll find peace and meaning" (ibid, p.24). He is all the more impressive with his teaching skills and worldviews. Kimya's father who is constantly motivated by father Chrisostom to send her to Konya thinks of dropping the idea of sending her away. He, like other people, believes that Ahmed's teachings are sufficient to streamline Kimya's wavering thoughts. And it is precisely because of Ahmed's presence that he is reluctant. "Kimya is not going to Konya! She is not" (ibid, p.69). Another thing that needs mention is that Kimya's likely journey to Konya is highly symbolic of her psychological journey towards self-realization and Rumi is the symbol of mentorship. Ahmed, as her personal shadow, does not openly hamper her journey. Rather, as a shadow, operating unconsciously, his presence impedes her way to self-discovery. It is after Ahmed's arrival and Kimya's encounter with him that most of the people around her become critical of her visit to Konya. As the novelist puts in, "Not everyone agreed that Kimya should go. I wouldn't let Kimya go to Konya, if she were mine" (ibid, p.72). Keeping her from Konya and Rumi is tantamount to depriving her of the opportunity to channelize her mystical struggle. In the path towards individuation, the personal shadow is not downrightly rejected or disowned, but its contents are incorporated in order to make a union with the Self. Kimya succeeds in integrating her shadow, that is, she makes a good use of all the teachings and skills learnt from him. At Rumi's house, "...now, more meaningful the word Ahmed had taught her came to her lips: *Doost!* The Friend, the One she longed for!" (ibid, pp.96-97).

Drawing Inspiration from the Wise Old Man:

Mystical strains in Kimya and Rumi are channelized through the iconoclastic teachings of their spiritual mentor Shams Tabriz. What makes both the characters different from the common lot is

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the appraisal of their master's ways. Unlike others, they don't think of Shams as a lunatic and his thoughts as vagaries of an eccentric mind. Kimya is all the more praise for him "Well, people will continue to complain and grumble...they have no love in their hearts; that's why they complain" (Maufroy, 2005, p.136). The Old Wise Man archetype appears in the form of Shams when both Rumi and Kimya feel a pressing need for proper direction. "Something new, something still unknown but powerful, had entered the house" (ibid, p.116) is a clear reference to Shams' crucial role, under whose spiritual guidance Rumi an orthodox religious cleric turns into a great mystic. His language becomes poetical and symbolic, "Drinking from the cup that has touched the lips of the Friend (Shams) is sweeter than all the wine in the world" (ibid, p.121). In fact, Shams serves as a catalyst to Rumi's transformation. People around him especially his followers are aware of this change. They show their concern and use abusive language for Shams. Rumi and Kimya, however, know what the others are ignorant of. Kimya admits, "Something is changing...Shams is changing us" (ibid, p.136). Rumi also acknowledges the importance of a spiritual guide who can oversee the process of development. He tells Kimya that the experience devoid of proper guidance might lead one astray. "This turning (towards God) touches the heart; it brings up powerful emotions, often confused with high spiritual states; then the temptation to turn becomes great" (ibid, p.118). Given that Kimya is endowed with a unique disposition and has frequently experienced the states of spiritual elevation, she is enabled to streamline her thoughts and mystical quest through Rumi and Shams.

Just as Shams serves as the archetype of Wise Old Man for Rumi, for Kimya both Rumi and Shams act as her guides and spiritual mentors. In her first encounter with Rumi she gets an important lesson on mysticism. After reading her thoughts and observing her bent of mind, Rumi talks of the moth that "is so attracted by the flames that it flies nearer and nearer until the moth is consumed" (ibid, p.100). Kimya later on, during her mystical journey, realizes that it is she herself who is the flame, a flame that was then fanned by the wind blowing in her mentor's house. And Maulana had in fact said to her. "The wind will become stronger and the flame will grow, and in the end the flame, the wind and the moth will be one" (ibid.). This was the lesson of mystical union with the essence of life that, as a supreme titanic force, pervades each and every phenomenon. Becoming one with the essence eliminates all nominations, distinctions and associations. The flame, the wind and the moth will become one after losing their superficial identities. Besides, Maulana did not give her formal schooling, for he knew that the proper way she could realize her quest was through intuitive thinking and meditation. There was no specific way to knowledge. As he told her at the outset: "There are many ways to knowledge... some paths are invisible... not seeing the path does not mean you are not on it..." (ibid, p.97). Her mystical journey culminates into a final union with the Self and this final phase of her spiritual development is successfully carried out owing to the presence of Shams. It is under his guidance that Kimya becomes more confident and realizes her inner potentials. Her marriage with Shams may well be read as an act of incorporating the insights from him.

Kimya keenly observes Shams' influence over Maulana. The latter's mystical tendency is matured due to Shams, for it is he who gives confidence to Maulana to stand by his convictions. He is made to listen to the opposing voices and bitter criticism without losing temperament and without diverging from his path. That is why when a hitherto cleric turns to music and pays visit to a tavern, he faces severe criticism. "Women, music! Maulana has lost his senses...And all this because of that beggar from Tabriz! (ibid, p.141). He is now able to show higher level of

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tolerance. Shams' impact on Kimya is equally stronger. Following the living example of Shams the mystic, she is able to seek not only more clarity in her worldviews but also strengthens her conviction. She articulates his influence in the following words.

He (Shams) is a door ... a large door giving entry to that
'something' I can't name even when I feel it. Every time she
had had a glimpse of this 'something, it had brought a sudden
clarity and sharpness to her life; it had nourished her and
made her feel complete; it had filled her with a sense of purpose
as well as of joy and gratitude. (ibid, p.152)

'Something' may safely be taken as a referral to the very core of mystical experience which is beyond expression in ordinary language. Thus, Kimya is helped in her journey to seek mystical union first by Rumi and then by Shams. Both mentors enable her to cultivate her mystical temperament and become her own person so to speak.

Integrating Animus:

Just as the anima is the feminine part of male psyche, the animus is the masculine side in the female. The existence of a feminine side in all males and a masculine side in all females is parallel with the fact that both sexes are inhabited with the opposite sex up to a point that:

Every man carries within himself an eternal image of woman,
not the image of this or that definite woman, but rather a definite
feminine image ... The same is true of the woman; that is, she
also possesses an innate image of man. (Jung, 1953: 100)

Both the anima and the animus are the archetypes that represent the strains of opposite sex in our unconscious minds. These archetypes are not specific to some individuals but are common patterns of human psyche. Every individual, by birth, is the carrier of certain qualities of the opposite sex both biologically as well as psychologically. Since the psychological traits usually remain dormant in most of the cases, people are not consciously aware of them. Therefore, they operate unconsciously and it is only upon reflections that their manifestations can be comprehended. Being archetypes of psyche, they are housed by the unconscious part of mind. The parallel existence of the two can be seen, for example in cases where individuals with manhood on the surface sound soft-hearted and individuals with womanhood on the surface may be aggressive and headstrong unconsciously. Furthermore, the animus in woman determines her thoughts, actions and reactions particularly in choosing a man as a friend or life-partner and vice versa.

In the novel, Kimya's animus influences her fate, firstly, in showing hardihood to pursue an arduous task of mystical union and secondly, in her fascination with Shams. Her animus can be seen in her courage to undergo mystical struggle even at the cost of leaving her parents and city. Despite resistance, she undertakes the journey towards Konya without either being home-sick or fretful. Triggered by an urge to converge her scattered meditations on the point of oneness, she readily forsakes everything. She remains optimistic about her meeting with Rumi. Her infatuation with Shams, "...a great wind, igniting everything he touches" (ibid, p.121) indicates the manifestation of her animus since as a matter of fact, whatever in Shams appeals to her is the

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part of her own psyche. Her femininity especially receptiveness in her, intense feelings of love and seriousness is coupled with the boldness, aggression and wisdom of Shams to create a balance in her personality. This combination allows her to refine her quest and bring purpose to it. Her marriage with Shams may very well be interpreted as the union of “Eros” and “Logos”. This union leads her to seek wholeness of the Self. “...her body leading her into a discovery that kept unfolding until, all of a sudden, she knew precisely what was happening: I’m disappearing into Being” (ibid, p.197). Kimya’s inclination towards Shams is basically evoked by her animus that prompts her to view the things and situations accordingly. She is helped to ripen her spiritual experience by realizing this facet of her psyche.

In mystical literature, music is often used as a symbol of universal rhythm or the essential element in the cosmos. Realization of music on her part refers to the comprehending of the essence pervading all the phenomena. Prior to her meeting with Shams, she has been deaf to this music; it was he who had helped her to view life in a different perspective. She remarks, “As far music, I myself was deaf to it until my soul, awakened by the light of my beloved Shams, heard what it couldn’t hear before” (ibid, p.138). Realizing her animus precipitates her struggle for self-realization. She identifies her animus but instead of sticking to it and getting entangled in its grip, she succeeds in integrating it to her psyche paving the way for individuation. She capitalizes on Shams’ ways and acts which serve as lessons without developing any complexes. The crux of individuation process lies in the fact that an individual neither over-identifies with nor under-estimates the unconscious contents of the psyche. Integration of the animus on her part is an important step towards her individuation as a mystic. This integration is indicated by her marriage with Shams. Her animus is largely influenced by her unique mystical temperament which ultimately impels her to choose for herself a life-partner like Shams.

The Individuated Self:

Having liberated oneself from the social mask(s), that is, the persona; identifying and withdrawing male and female projections and detaching oneself from the hold of shadow, an individual paves the way for individuation. During this process, the role of a teacher, mentor or guide can’t be undermined. At the final stage, the ego creates a distinction between self and the Self; the former being a socio-cultural construct and the latter the real personality symbolic of totality. The dictates of the ego hold sway no more. Rather the emphasis is shifted to the inner centre denoted by the Self archetype. The individual achieves balance and harmony between various elements of the psyche after integrating the polarities. Stein (2013) also argues that individuated individuals have the ability to keep the opposites under conscious control. They have balanced personalities and can keep their heads even during the most depressing situations by means of sustaining connection with the inner Self. Stein (2013) further explains that an individuated person is more like a wisdom figure that has discovered the Self inside and lives in connection with it instead of “seeking approval from others or being possessed by desire and attachment to egoistic goals... importantly, what differentiates this person is a sense of uniqueness based upon having made many clear individual choices in life” (pp. 16-17). Rumi and Kimya integrate different parts of their psyches to attain a single whole. Almost every aspect of the psyche is understood, confronted and accommodated to create balance. By leaving the dictates of ego, they psychologically enter the region of the Self which is characterized by the process of individuation. Nearly all the contents of the psyche converge on a single point of the Self. As Kimya puts, “Life was not a succession of unrelated moments any more. It was more

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like a melody confidently unfolding, each note attached to the next in subtle harmony” (Maufroy, 2005, p.124). Realization of the Self changes her perspective. She sees and leads life no more in pieces but a complete internal and external harmony is achieved. As for a mystic the nominal distinctions of the cultural constructs become obliterated, Kimya begins to accommodate everything. “There comes a time when, faced with the unacceptable, the heart must accept it...This is the test, for the food of heart is not made of either/or. It embraces all” (ibid, pp128-129). During her short-lived spiritual experiences, prior to her meeting with Rumi and Shams, she unconsciously disentangles herself from the grip of her persona. Her mystical quest becomes so focussed and cultivated that later on she feels reluctant to give herself out as a protégé of Rumi or Shams. She succeeds in identifying her shadow. Nothing can stop her from sailing to Konya, the place where she can carry out the process of seeking. Her father’s love and Ahmed’s teachings prove helpful in her life. Likewise, she integrates her animus (the masculine part of her psyche) by marrying Shams. As an individuated being she transcends the archetypal existence and holds communion with the Divine. She gets rid of her ego-identity and connects with the Self as she remarks;

I am alive. I am more alive than I have ever been ... There were no words that could convey what she had so recently discovered. That each instance was an eternity, each breath a whole life... (ibid, p.209).

This feeling of being alive indicates her psychological union with the supreme essence or force that is all around existing beyond the confines of time and space. She becomes one with it, a state of mind where things are viewed in totality. “You are the candle, you are the flame, and you are the fire. You are the joy and the light. You are love. You are NO THING” (ibid, p.224). Her individuated self as a mystic empowers her to concentrate on the Divine (the centre of focus) after clearing away all the blockages in the psyche. In Jungian psychology, the final aim of this strenuous struggle is to get rid of the false wrappings of the persona and to integrate all the parts of psyche including freeing oneself from the suggestive power of projections. An individual is liberated from his or her own mental constraints, in order to be able to accept the real Self that has been hidden or repressed. In this sense, the process of individuation can be seen as a kind of psychological ‘rebirth’.

Conclusion:

Analysis of mystical experiences carried out in the perspective of Jungian theory of individuation leads to suggest that mystical journey towards self-realization is similar if not the same to the psychological process of individuation. Deliberate and concerted attempts on the part of mystics to overcome their ego identity, obliterating social affiliations and biases and holding communion with the Divine may well be translated as a psychological process of dismantling the false self, realization and assimilation of the suppressed elements of psyche, withdrawing projections and connecting with higher consciousness denoted by the Self archetype in Jungian psychology. As individuated beings, mystics are able to go beyond their culture and conventional religion to find their own worldview or philosophy of life. Individuation and mystical quest share common goals of acquiring enriched self-understanding, higher consciousness and of figuring out the purpose and meaning for living. The study suggests that heightened sense of awareness and

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enlightenment as corollaries of mystical experience place a mystic at a higher pedestal of humanity.

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