

A Case Study based on the Model of “JAN Therapy”: A Psychotherapeutic Interpretation of Masnavi Manavi

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Abstract: Interpersonal conflicts are one of the common problems of modern society. Research has shown that intra-psychic conflicts and lack of internal integration are the main cause of interpersonal conflicts. The resolution of intrapersonal conflicts and realization of internal coherence requires culture-based therapies that can help people experience a peaceful and promising life. In this study, adopting a hermeneutic approach, the model of JAN therapy based on the story of the parrot and merchant in Masnavi was extracted and an example of therapy in accordance with this model was described. Such a therapy plays an integral role in internal integration and resolution of interpersonal conflicts.

Keywords: JAN therapy- Masnavi Manavi

INTRODUCTION AND STATEMENT OF PROBLEM

The necessity of a cultural vision compatible with the ideology of the client in counseling and psychotherapy is now more than ever felt. Masnavi is a source of profound social knowledge that can provide rich and valuable insights in this context. In this study, the story of parrots and merchant in the Masnavi has been selected as the basis for constructing a treatment model.

In the story of parrots and merchant in the first book of Masnavi, Rumi narrates the story of bondage and liberation (allegory of human life) of a parrot. In this story, Rumi speaks of the JAN, liberation and the veils of spirit. For Rumi, spiritual illness is a veil that drowns life in darkness and secrecy and the only way to get rid of it is to eliminate these veils.

Such-like is the tale of the parrot which is the JAN: where is that one who is the confidant of (the spiritual) birds? (1575/1)

The word spirit has been used in Masnavi more than 2000 times whereas the word JAN has been used less than 100 times (Najmabadi, 2007). The saints and mystics are usually referred to as spiritualists as they got steeped in the midst of the sea of the Right, transcended the body and indulged in the spirit. According to Rum, JAN is the origin of psychological changes and developments. As such, this model, which is based on the mystic ideas of the Rumi, is called JAN therapy.

In this story, Rumi introduces JAN as the detector and source of human language, elaborating on the importance and perils of language and encouraging man into endeavor and action. In this research, the author has formulated JAN therapy in accordance with the ideas of Rumi in the story of Parrot and Merchant within the framework of spiritual concepts in the treatment, existential foundations of JAN and epistemology of JAN so as to use these concepts as the basis for designing the content and process of JAN therapy.

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METHODS

This paper adopts a hermeneutic method to provide a JAN-therapeutic interpretation of Masnavi and can be utilized to decipher the author's intentions. Besides, the author believes in the principles of ethical research rooted in the implications of existentialism and the formative perception of the man due to its flawed understanding of the creation. As such, this study takes a middle ground that pursues to maintain the intention of the author (Rumi) and appreciate its psychological interpretation to derive the characteristics of JAN therapy.

Drawing on hermeneutic principles, the model of JAN therapy offers an interpretation of Masnavi while acknowledging the interference of preconceptions in this process. It seeks to establish a direct I-Thou dialogue with the text that is primarily rooted in the principle of fusion of horizons proposed by Gadamer. Fusion of horizons is the interactive inquiry of the author and the text where both sides initiate a dialogue through their horizons. It is based on the logic of dialogue which is realized through mutual inquiry of the author and the text (Gadamer, 1993). The author must realize his preconceptions and forge an I-Thou relationship with the tradition (text). In this regard, the text is treated as an independent and valuable Thou, which become expressive through a contradictory yet generative dialogue. We can establish such an I-thou relationship with the past, a hermeneutic experience of the text which allows a broader appreciation of the text if the I-thou relationship is appropriately acknowledged (Vaezi, 2002). The author, drawing on the model of Prochaska proposed in his therapeutic theories (translated by Seyed Mohammadi, 2007) on the process and content of therapy, provides a preliminary formulation of JAN therapy to elaborate on the subject.

CHANGE PROCESSES

There are explicit and implicit activities that change the behavioral affection or the relations of a particular or general pattern of their life. The change processes, which are utilized in psychotherapy and therapy sessions, are theoretically derived from a comparative study of the mental health system. The author employs Prochaska's model to describe the processes of change in her model.

1. Consciousness raising

Awareness raising has been one of the primary elements of therapy in East Literature. In psychology, the conscious raising has traditionally been identified as one of the main processes of change. Freud was the first therapist to declare that his goal was to awaken the unconscious. After him, all the so-called verbal psychotherapies initiated their work with an attempt to heighten the level of conscious in an individual (Prochaska's, translated by Seyed Mohammadi, 2007).

As mentioned earlier, Rumi equates the existence of man to his thoughts without which man is nothing but a bunch of bones. Thus, the main objective of Masnavi is awakening humans and heightening their perception.

Pathologically speaking, the human pains and problems and sufferings are originated in ignorance and a failure to appreciate the relevant issues. The researcher with the theoretical elaboration of the model seeks to raise the awareness of the clients, regarding it as one of the primary goals of JAN therapy.

The concepts directly linked to the heightened awareness in the model include:

Cognitive-linguistic existence: As the primary principle of JAN existentialism, this existence indicates the perfection of the client in terms of theoretical and cognitive capacities, which with an emphasis on thoughts and knowledge and appreciation of the usefulness and inutility of the language, involves the client in self-recognition and perception of existential elements.

Latency and contact of JAN: as the main therapeutic goal, the attempt for contact in the first stage is accompanied with gaining consciousness and knowing the veils and secrets of the JAN and over time this accumulated insights enabled an individual to see beyond the veils.

This process is the result of the therapeutic relationship, which is realized by the client during the treatment with the help of a counselor. The client comes to the first session in a state of privacy. **Desire for freedom:** it is the desire in the client that lays the ground for the contact.

Transcendence it is accompanied with the first step of consciousness and as the man acquires greater awareness, it is demonstrated more evidently.

In the view of Rumi, JAN is the existence of the finder's transcendence, which is the outcome of personal efforts and dedication. In this existential view of Rumi, another principle is the gradual learning of transcendence. Clients differ in this respect with the JAN therapy being easier for those who have passed the transcendence steps (Yasrebi, 2005). Transcendence is one of the most important therapeutic processes where the client through therapy sessions ascends the stages of sublimation and in the end, meets the ultimate Being (removal of the he veil).

Listening and hearing the call of conscience, it leads to the self-consciousness and awareness of the clients and counselor of the treatment processes.

Staying in the course of authenticity: the JAN seeks to discover the truth of existence and increase his consciousness.

2. Mental purification

For Rumi, life is the totality of human existence, the means of detection, source of the emotions and the origin of bliss and ailments that must be cleaned and purified. At the beginning of Masnavi, Rumi expresses plaintive and sorrowful feelings of separation from the Neyestan. In this story, the parrot wails and howls in the cage of his own.

Now self-contradiction, now disdain, now supplication, now passion for reality, now metaphor (unreality).

The drowning man suffers an agony of JAN and clutches at every straw

(1818-1816 / 1)

In this part of the story of parrot and merchant, Rumi illustrates the situation of a man entangled in predicaments. Thus, in the model of JAN therapy, the emotions and mental states of the client are investigated and their experiences of releasing the shackles and veils of JAN is one of the critical steps of JAN therapy.

3. Choice: it has always played a pivotal role in the process of personal changes in mental health systems, but many psychotherapists are not willing to openly talk about freedom and choice as they are concerned about the critics that may censure them for being superficial. On the contrary, Masnavi is a detailed discussion of determinism and freedom of will where an exhaustive description of the boundaries and meaning derived from the ontology of Rumi emerges. Throughout Masnavi, Rumi puts emphasis on the autonomy of man and provides reasons for his freedom along with a statement of existential restrictions.

We are left vacillating between two (alternative) actions: how should this vacillation be without

(unaccompanied by) free-will? (407/6)

TREATMENT MATERIALS

The change process is the unique service of JAN therapy and the materials that should be subject to change in each specific period are derived from personality and psychopathology theories. The distinction between

process and content in psychotherapy is of utmost importance, because the therapy system devoid of a personality theory are generally process theories, without significant pre-determined concepts on the content of treatment. Personality and psychopathology theories tell us about things that should be changed whereas process theories tell us how the change should be made (Prochaska, translated by Seyed Mohammadi, 2007)

Each system of psychotherapy, with respect to the content pathology, have attributed the psychological issues to their substantive origin, but JAN therapy model is different in that here the origin is the JAN and its manifestations are as follows:

Lack of contact with the JAN: As a symptom (mental disorder) it is characterized by a state of inauthenticity and vagueness;

Self-entrapment: it encompasses a range of issues including depression, shyness, loneliness, etc.;
Lack of transcendence/ knowledge: failure in self-recognition and understanding one's role in total state of affairs;

Uselessness of language: JAN is trapped in the language, which engulfs the JAN.

Non-dynamism and fluidity: cessation at material impasses and obsession with details.

Separation of the JAN from JAN maker and failure to perceive their mutual love: failing to comprehend the origin and pure truth;

Self as a narcissist: failing to perceive the existential limitations;

Lack of unity and integrity of the JAN: breaking away from one's origin;

Inactivity and distance from the realm of practicality: breakage from one of the pillars of one's JAN;

Fear of the death: reckoning the evolution as the termination and failing to see beyond that;

Attraction to the desires: failing to understand one's role in rejecting parts of existence and absorbing desperateness/ lack of self-knowledge and self-judgment;

Fatalism and reluctance to assume responsibility of one's actions: the belief in the dominance of external controls

Estrangement from the present and submersion in the past and future: temporal segmentation and failure to see the total state of affairs/ abstraction of the JAN and entrapment in the physical body

The cases discussed in the pathology dimension were only about the essence of the story of parrot and merchant, for Masnavi a rich arrays of other cases have been proposed in Masnavi.

In this report, a 24-years-old, single woman, who suffered from loneliness for a long time and was skeptical of any further improvement, was subject to JAN therapy.

The therapy sessions were flexible in terms the number of sessions, the time interval between sessions, goals and contents. Therefore, the design of sessions was empirical, based on the moods of the clients, her ability to progress and her desire for advancement or settlement in each stage, and the counselor followed the client in these respects.

FIRST SESSION

In the first session, attempts were made to establish an I – thou therapeutic relationship. The client, wearing a gray dress, had a simple and sad face. The eye contact was weak, she had a shaky voice and tended to look down at her toes (non-verbal language).

Client: I feel completely hopeless. I do not feel like waking up in the morning. It is as if something is going to happen but it does not, and I keep waiting for something, but do not know why. I do not like to talk with or see anyone. I hate anyone and anything. I really do not know why I am here. Why should I be in this world? (Ontological issue)

Counselor: (with warmth and intimacy): Even though you do not like to talk, but you are a good speaker. Well, you described yourself quite well. It seems know yourself inside out (authentication and confronting existential conflicts).

The client takes a look at the counsel as if she has heard something surprising (self-consciousness)

Counselor: Well, what are you doing these days? Tell me a bit about what you have done so far? Your education, your family, your position in the family. Just tell me about yourself. I think it is better to go through your thoughts to see what is going on there. Do you agree? (Normalization of relationship, initial assessment, drawing attention to her role in the larger order or things).

Client: I am the second child. I lost my brother in a car accident when I was only four or five. I do not remember him vividly, but I recall the tears of my mother and her impatience. After the death of my brother, everything was forgotten, me, my father, life (emergence of self-entrapment and latency)

Counselor: Wow!! You've experienced a lot of pressure. How about your father? (Empathy, paying attention to someone other than yourself)

Client: My father, he was just concerned about keeping the fridge full, about washing the clothes, about doing house chores (discovery of self-entrapment, passivity and stagnation). I've learned to take care of myself. I found out that my mother was lost with my brother and my father was lost with my mother.

Counselor: Oh, and you? (confrontation)

Client: I do not have anyone (expressing emotions and anger and isolation as a defense mechanism) silence I tended to do my homework at school so that teachers left me alone. Um (pause) they all thought I was polite. I loved being around adults but I felt alienated with my friends. They kept their distance with me, but I do not know whether they liked to approach me. I do know whether they liked to compliment me or no. I do not remember the last time I was happy. It seems as if I was never happy in my life. . . I... I ... (crying out loud, displaying latency).

The counselor passes her a tissue (attention)

Client: Sorry! What was my fault? Where was I in the life? Why should I be presumed dead? Why should not I be seen? Why did I not matter for my parents? (emergence of mind reading and assumptions). Silence (making opportunities). The client's voice becomes louder and stronger as her tears are stopped.

Counselor: How are you? (Attention to change)

Client: I do not know. It is sort of comforting. I want to sleep and never wake up (the client keeps returning into self-entrapment)

Counselor: How do you feel about poetry and these sorts of things? Triggering enthusiasm, evaluating the next move)

Client: it's okay ... sometimes I write some poems, but I am their only reader. Or maybe??? and she laughs (mood change of the client. The formation of I-Thou relationship)

Counselor: Maybe!! Who knows? If you like maybe I can comment on your poems (consolidating therapeutic alliance and I-Thou relationship).

Have you read any of Rumi's poems? (orienting the move toward a specific content)

Client: yes, sometimes

Counselor: *There was a merchant with an cute parrot imprisoned in his cage*

The merchant set out on a trip to India

Asking the parrot what souvenir from India she wanted (developing a relationship with the text)

Client: It is the story of parrot and merchant that I read a long time ago.

Counselor: Yes. Would you like to read it once and tell me whether it is related to the parrot or the merchant (facilitating communication and metaphorical self-perception with a transcendent movement)

Client: If I find the time (refusing to invest the effort, fear or confrontation)

Counselor: So I let you sleep on it until the next session. Now, how are you feeling now? (refusing from any evaluation and letting the client makes the decision. (Self-recognition)

Client: I have a new feeling, that's all I can say.

Counselor: Did you notice the ups and downs in your voice during the session (confrontation and attention)

Client: Not at all!

Counselor: I want you to have it in mind this week and see how your voice changes. You can take notes (task and orientation). Well, I am waiting to see what you bring me from India in the next session (The goodbye handshake is warmer and more intimate / making association, relationship)

SECOND SESSION

The client shake hands with counselor and sits in front of her (last session she was not facing her)

Counselor: Well, what happened this week? What did you do? How was it different? Can you tell me a summary of the events of the week (focusing on effect of changes and events)

Client: I worked a lot this week. I was more active than ever and spend most of the time out of my room with my parents. They looked senile and were kinder to me. I asked my mom why she loved my brother more than me. She looked at me in surprise and said, "Which brother?" I said, "I mean Nasser." She reduced to tears, saying that she had forgotten him a long time ago but she could not stop her tears. I had been cruel to her. My father said I was wrong because children are all the same to parent. "I spent the same money on you as I would spend on your brother", may father said," Can't you understand why? I did not think that my father was capable of caring for anyone but my mother. Or he was even concerned about the issue of fairness. This week was very difficult for me, but I managed to move forward. It was a weird world. I wish I could tell you all the details. I did not feel good at all, but I got to take a different look at the world, at my parents. It found that nothing was what I thought it would be! By the way, I also read the story of parrot and merchant. Somehow, I found myself in the shoe of the merchant. Silence (self-confrontation. Enthusiasm, orientation, relationship with the larger existence)

Counselor: Seriously? How were you the same? (transcendent attention)

Client: It appeared that people were all his prisoners and he travelled around carelessly. I think we are the same in this respect. I put some people in a cage and even did not bother to ask what they wanted? I have been too egocentric (Altruism, sympathy with the text., transcendence, consciousness)

Counselor: Can I say something?

Client: Yes, please.

Counselor: I mean, why do not you cry?

Client: cry? (Exposure to change)

Counselor: Yes. During the last session, you tended to cry over your life conditions. You really surprised me! Your voice is not trembling anymore. You are not crying. You're talking about yourself (Confronting self-entrapment)

Client: Yes. I was very careful. The task you gave me was fascinating. Every time I wanted to talk about me, my voice grew weak and I felt sorry for me. I thought I had been hurt with all people, but I do know why I do not like to have trembling voice anymore. I do not like to sound desperate and miserable (transcendence)

Counselor: Well, please hold your breath several times as I say. First, close your eyes. Take a breath through the nose (training facilitation, meditation, deepening, relationship with the whole existence, feeling supported by the universe, understanding the concept of fairness, reflection and purification) and then exhales gradually. While holding your breath, try to absorb all the blessings around you. Like the merchant, see if you can distribute it amongst all members. When exhaling, get rid of all obstacles that slow your treatment and progression; hatred, envy, discord, sorrow, pessimism and anything that hinder your advancement. Let's start.

The exercise was begun at the call of the counselor. It involved ten repetitions of abdominal breathing. The counselor says softly, "you can open your eyes when you feel ready". With gentle breathing and some slow blinking, she looks out the window silently.

Client: It was good. I do not feel like talking. Can I let myself out? I really do not feel like saying or hearing anything. She does not shake the hand of counselor at the time of goodbye. She just looks at her, says thanks and go out slowly.

THIRD SESSION

The counselor waits (delegating the responsibility of initiating and continuing the session to the client). After a few moments, the client says vaguely: I do not why. Why would God create the world? People? So that death parts them? And then the survivors have to suffer until they die? When I look at my parents, I feel confused. They are following a daily routine called life. They do not talk much, but they visit their relatives and respect the social customs. Now I see that they were watching my behavior carefully. They know the time of my classes and keep the track of my sleeping and waking time. I'm puzzled. What do you people live for? What are they looking for? (Confronting the rules of universe and transcendence, reflecting on the ambiguity in the wisdom). Silence when I say these things you think I am crazy?

Counselor: silence (time to manage the situation)

Client: You see, I think maybe everything is a dream! That the sun rises every morning, the Earth moves around, what we call the order of the world, fate, God willing; everything. I do not understand the meaning of life. What is life? (attention to the homogeneity of the existence, hypothesizing, internal expression)

The counselor is looking at the distance silently (attention and accompanying the amazement of the client, nonintervention in perceptions)

Client: Well, you see, I do not know why Nasser should be born and then die in an accident. Then my life becomes a repetitive tick of the clock and I get so annoyed that even fail to see my poor parents (defending against existential concerns and anxiety triggered by the demands of conscience. Blaming God and universe for problems, denial). Well, what kind of wisdom is that? Silence (giving time to the ventilation of excitement and familiarity with the view of the client about herself and universe). Then she starts again.

I think it's not just me that have trouble understand this subject (defense formulation). Those who claim to know the truth are in fact fooling themselves. They are just entertaining themselves. Is not it true? (Comparison and subsequent anxiety for being different from others)

Counselor looks at her: Well, perhaps it is (a chance to think deeper and understand the disbelief in the statements of the client and their defensive nature).

Client (her voice has changed): Well, in that case, are you not surprised? (testing the seriousness of the counselor)

Counselor: About what? (Trying to understand the perceptions of the client)

Client: About all the vain works that people, even you, do (the internal conflict of the client about the truth of her remarks)

Counselor: No (chance to create conflicting hypotheses and provides alternatives)/

Client: "No!! She said surprisingly (Confusion before the serenity of the counselor in accepting the contradictions)

Counselor: Yes, the answer is negative (assurance). In that case, I mean living in a vague, irrational and haphazard world, what are your suggestions? How do you think we should live (Dealing with reality, choice and action)

Client: Well, I do not know. I have no idea (impasse of nihilistic ideas)

Counselor with a smile ... you see, others have more to say. I take their side because at least they have a plan that keeps them busy (confronting the reality and increasing the power of criticism and selection)

Client: what's the point? (inherent teleology)

Counselor: from whose perspective? How do you define the "point"? What is the point in your world? (attention to the series of conclusions derived from each assumption)

Client: I'm confused! I have no idea (impasse of nihilistic ideas in practice)

Counselor: Well, let's take a look at the different ways that people have chosen. OK? (Exploring the reality to make a choice). In this week, try to watch different people. You can observe people in books, for example Rumi, or in community or any other place. See what is their decision about the world, God, themselves and other people. Then specify your position (responsibility, taking position in the universe)

The client shakes the hand of counselor with a smile of satisfaction while she did it coldly on her arrival at the beginning of the session (feeling the pleasure of moving forward)

FOURTH SESSION

The client, wearing different clothes and in a delightful mood (actual change in the daily living), says hello and shake hands with warmth and intimacy. Counselor says slowly, "Hi. Welcome back. Please have a seat" (avoiding emotional confrontation)

Client: I examined the choices of people about this issue. A group is confident about the truth, bereft of any doubt about the haphazardness, unreality and such things. They are sturdy and strong, but a question occurred to me. You said maybe I was right, didn't you? (It seems she is posing a question to refrain from telling the rest of the story)

Counselor: Well, yeah and I asked, in that case, what should we do? What suggestions do you have? (Returning to the previous question)

Client: Well. I say if everything is unreal, then there is no choice and thus no suggestions are needed (it seems she has not found any answer or perhaps she has not given it much thought). By the way, yesterday I asked my mom if she had any friend when she was young. She said there were some with whom she socialized. I asked if they knew grandparents and she said that two of them were very close and they know each other's family. Then I asked her what she did not like my friends. Her answer was that she did not think I had any friend and that she would be happy to visit them. To make long a story short, I invited them to the movie theatre and they accepted (expression of abilities by the client)

Counselor: So you had a plan? Can you tell me who the minister of your planning was? (Emphasis on the demand and facilitating the relationship with humor)

Client with a laughter: I've been a naughty girl. You should wait and see! (developing and believing in the I-thou relationship)

Counselor: Yes, you are going so fast that you have passed the bridge before you know it (reference to the speed of the client which is probably due to the concern of the counselor). Choice bridge (retrieving the disperse words using the concept of bridge, which was not in the consoling plan, and linking it to the concept of selection)

Client with hesitation: yeah, but I think you passed the bridge before me (the ease of I-Thou relationship and the emergence of client's abilities). I've got another important question. I want to know whether you can have plans in the unreal world or this work is not unreal and everything is based rules and regulations. What do you think? (with the willingness of the client to discuss ontological issues, the counselor get down to this topic)

Client: I really do not like to get upset so that can I think about these matters comfortably. It has been a long time since I felt at ease. Maybe I get down to this subject later. Let's put it aside for now (the client tries to escape once more as if this belief is too sticky for her)

There is silence and the deep look of the client at the counselor (start of listening and conscious-raising)

Client: I have a strange feeling. It is like I have been separated from my body because this problem and I are like twins. Sometimes I wonder may be this problems is good for me because I do not know what to do in its absence (knowledge of the self-entrapment)

Counselor: I see, it is a kind of habit (feedback)

Client: You see, I do feel (her voice grows weak and there are tears in her eyes) ... it is the only thing that I have. It is kind of my identity, how people accept me. Silent, sad, modest. These are the qualities that students and professors associated with me at university. The slow steps, soft voice, sluggishness, reflectiveness, these are my distinguishing features. What do you say? I am losing it. I feel like I am surrounded with a lot of walls prolonged silence (time to address the issue. Understanding the latency)

Counselor: Is this feeling new or you have previously had such an experience? (exploring the position)

Client: .. I've never had this feeling. I used to think that I am a miserable creature. I could not think or concentrate properly (understanding the change)

Counselor: Can you now ?! (confrontation)

Client: No, you see I feel like I'm being torn apart .. maybe it can be tracked back to the subject of judges, judgment and court like I'm in a court. Where am I? What is really going on? (Consciousness raising, moving toward the insiders)

Counselor: What I am saying is not something new. Apparently, all things are somehow related and there seems to be a single judgment and it takes a lot of reflection to figure out what goes on.

(deepening I-Thou relationship, drawing the attention of the client to the broader context)

Client: Yeah, I think I need to think regularly. I'd like to speak with my mother. It is the first time that I sympathize with her Oh (the client enters the context, seeing others, coming out of self) / **Counselor:** Please make the next appointment in three weeks (the counselor intends to test the strength and independence of the client, seeking to delay the pace of movement until she reaches maturity)

Client: three weeks is too late!

Counselor: No, it is OK. You'll have enough time to think. Some of our tasks are still unfinished.

FIFTH SESSION

After greeting, the client says: wow, it has been a long time. I have a lot to talk about. I began counting the days (excitement and fascination)

Counselor: Well, how are you? What's new? Obviously you have been very active!

Client: Yes, I have to make up for lots of things lost over the past years

Counselor says humorously: Where was it lost?

Client: In the doomed wind!

Counselor: Where does the doomed wind blow? In Iran, or ...? (eliminating the malicious words and learning the language of the new ontology)

Client: I'm serious

Counselor: It is because in my world nothing is doomed. I decided to learn how to make yogurt from my neighbor. I did it ten times until I got it.. I learned it should be kept in a warm place. The milk should not be hot or cold. I've finally learned how to make yogurt (introducing the work with a new definition and stating constrictive experiences). None of my attempts were futile.

Client: Uh ... why do you tend to define things in a different way? How different we are! How different are people! If this is the case, I have to go through things I learned in the past year. Each time something is added to the list. I do not know whether seeing you comfort me or disturbs me!

(Understanding the growing orientation and the perceived conflict in the universe)

Counselor: Or perhaps the two are together and it is what makes each day of life special? Perhaps it is better this way! Maybe this way we would be less bothered? (introducing the rules of the world)

Client: I do not know, I'm afraid I'll go back to my room (afraid of some experiences and life) /

Counselor: You mean you are not going to your room anymore? There is nothing wrong with that place. It is best suited for solitude, reflection and decision making. Then, you need to come out to perform, share and do other stuff

Client: I said that you have a different view of anything.

Silence (the change of deepening and establishment of new concepts in the conceptual system of the client)

Client: You know, from the second session when we practiced the abdominal breathing, I have been practicing it almost every day. Now, my parents and even my friend also do it. I talked to my friend about that imaginary world, rules and order and we reached a couple of conclusions. Deep silence (readiness to return to an exercise or an unfinished task)

The counselor is in an avid, quiet and waiting mood ... (encouraging the process of existential consciousness raising)

The **client** continues: “I have concluded that not everything is unreal, things are all related to each other are we get to choose. And, even if everything is fantasy, yet some fantasies are better than others. In the end, we choose the fantasies of our own. What do you say?” (Summarizing and announcing a new belief system about the universe)

The counselor is thinking deeply. Long pauses and silence ... (Clever conclusions of the client have surprised the counselor). She says, “There is still something missing”. (Developing a gap in order to slow the pace of maturity)

Client: What?

Counselor: “You would be better off thinking about that thing or maybe a few remaining things. In fact, these things may be different for you and me. By the way, do your parents and friends enumerate your blessing when they inhale? Make a list?” (task of deeper reflection)

Client: “No? Should they? I did not! You did not say anything about it?” (sub-threshold relapse for the intelligent client is automatic)

Counselor: “I trusted your creativity” (arrogant) (delegating the responsibility for greater management of emotions)

Client: “No, it slipped my mind and I did not tell them anything”

Counselor: “Well, how about things that may hurt the host during the exhalation?” (Confusing the client by adding twists in order to slow the process of early maturity and lower the risk of regression)

Client: “I do not see your point! Which host? Oh well, you mean we are the hosts. And those things are the cumbersome qualities”.

Counselor: “Did you make the list?”

Client: “No”

Counselor: “So, you just did it repeatedly and had fun together?” (criticizing a thoughtless behavior)

Client: “You are right, we should have gained some results. There is another task again ..” (orientation)

Counselor: “Do you feel tired? You know you’re a moving the world around. Don’t you?” (Consciousness raising and stressing the magnitude of the action)

Client: “Oh ... yes ... yes ... we are moving the world around. She closes her eyes and bursts into tears. A long weeping that ended up in sobbing .. continuous crying” (surprise)

Counselor leaves the room, leaving her alone for four minutes before she make a comeback.

The client, still weeping, says: I do not know whether I’m happy or sad, but I am not apathetic and that’s good. I have a strange feeling, like a man in wilderness, the same as Abraham in the desert. It is like losing and finding the existence. It is huge. I’m afraid because I’m too small but I’d like to know what is going on. Silence (noticing the magnitude of change, transcendental movement and a turn of position)

Counselor: You’re right, the universe is too enormous and we are too little.. the God is merciful. He created everything together. As if things are born into each other. We need to look and listen more carefully (direct expression of Rumi’s ontology). Well, when are you ready to come? (complete delegation of the choice)

Client: Every day (infatuation)

Counselor: So, two weeks will be just fine. God willing (referring to divine grace and the chance to grow further into maturity)

Client: God willing (verbal approval of the client)

SIXTH SESSION

After greeting, the client says: I feel good, though there are oscillations. But, they are purposeful. I have them under my finger. (new language of the client)

Counselor: It is an interesting concept. You have them under your finger means that have them in your hand.

Client: No, it means that I have them under my control (clarification)

Counselor: How strong! So you have the power? (Direct reference to the subject of authority)

Client: Not always. *That you can make a choice signifies the you have free will* but not always (demonstrating the relevant information and findings).

Counselor: It is apparent that you have been reading Rumi.

Client: Yes of course,. My friend and I read the poems of Rumi for my parent every week. *I wish the Being had a tongue... to unveil the truth.... !!* I go to my room because (absorbing past experiences and adopting a new language):

Although in mirror all minds, JANs, elements and territories can be seen

But no one can portray you truly as you are except for my poor sorrowful heart

(learning the unity with the universe), and I do the breathing exercise and its list exactly as you said. (doing homework and unfinished tasks) In the inhalation I found: *Good days of the world I have seen... .. water of mercy I have drunk in the spring / As the flood came into the sea, it became sea*

The seed that came to the farm was cultivated..... (Knowing the wisdom of universe). In exhalation I found: *you have influenced we and I intensely... this sentence is flawed of two beings* (awareness of the weaknesses) and amid the distribution of blessings: *Each slave and girl was told at Creationlet us know what you crave* (paying attention to all parts of the universe. Responsibility before the universe)

The counselor stands up and asks curiously: “Have you memorized Rumi?” (Rewarding the action derived from the new ontology)

Client with a smile: “No, God bless Rumi, I just read Masnavi” (display of intelligence and I-Thou relationship by the client).

She continues: the story of parrot was as related *where is the one who is confidant of birds / Where is a bird, weak and innocent, and within him Solomon with (all) his host?* (noticing the inner blessings and rule of attraction)

Counselor: You’re smart and have progress remarkably (the results of deep reflection of the client)

The parting was warm and friendly. The subsequent meetings were held every month in which they went through the bitter memories of the past including two physical abuses by a neighbor’s boy and some cases of humiliation at the school.

There was a proposal by one of her classmates, but she had been discouraged by their neighbor, though she liked to talk with him. Also, no one threw a birthday party for her and she used to light matches to celebrate her birthday. Also, no one had told her about the special conditions of women and at first she had no idea what to do (making sense of the past experiences and their absorption that had occurred during the past sessions).

When going through these events, she was quite comfortable that the issues had been resolved. She told her experiences to separate them from her own privacy. She did not like to have anything very private except for her private words with God, which was beautiful and intimate. After a year, she got married and entered the graduate school of counseling.

DISCUSSION AND CONCLUSION

Masnabi mirrors the truth of Islam Mysticism. In the East, knowledge is always associated with sacred and spiritual perfection. Eastern wisdom has always been a symbol of spiritual evolution. Rumi asserts that the audience of his poems is the JANs of humans. The audience of invaluable masterpieces is always the JANs of people. One useful aspect of Rumi’s work is that while he provides a deep-rooted portrayal of human problems, he never leaves him alone in despair and dilemma. He posits that man’s problems are not inherent and natural, but rather they have been imposed upon him. As such, these problems, although deeply rooted, are resolvable.

Rumi believes that knowledge and wisdom are the existence of human and that this knowledge originates in his JAN. It is one of the main reasons behind the application of the word JAN as it encompasses idea, thoughts and knowledge.

Although all species possess some sort of life, but each has a specific JAN proportional to their level of development and awareness. Even each human has a unique JAN, which mirrors the disparity of humans despite the apparent overall similarity between them. In addition to knowledge, human’s JAN is in search of wholeness and unity, and it is this aspect that differentiates humans from animals.

With all the uses and meanings presented for the JAN, it seems all models, concepts and processes of treatment are dependent upon JAN, which presents a type of ontology in line with the teachings of Rumi. In this treatment plan (JAN therapy) attempts were made to formulate the process and content of treatment. It is characterized with a movement from body to JAN, from I to self, from self-entrapment to self-accompaniment, from language-dominance to language-companion, from perversity to the straightness, from inconsistency to the integration, from stagnation to fluidity and dynamism, from mortality to immortality, from bondage to freedom, from secrecy to openness and from JAN to JAN maker. The author concluded that the proposed objectives, “self-recognition, refinement of the JAN, autonomy, accountability, openness and freedom, knowledge of the self and the world and unity and uniqueness” are achieved through this therapeutic model.

Finally, it is suggested that this treatment model be applied to personal, interpersonal and individual conflict as well.

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