

of their characteristics would perhaps add to an understanding of the universal sources of man's motives and give us a measure for well-being. These individuals were able to analyze the deepest roots of human nature, and out of this experience they became men without attributes. They shared one characteristic in common: when they heard the voice of their innermost conscience, when they sensed the existential dilemma and perceived certain signs, they followed them, even though they had to overcome numerous inner conflicts.

The prerequisite of this awareness is a sensitivity and openness for experience in the presence of a strong ego. Therefore, if an adult, after absorbing his culture, happens to experience man's existential dilemma which he has ordinarily ignored because of his social life style, he may visualize himself within the cosmos, within history, and within the realm of man's destiny. He then feels the inadequacy of his social values and attains a new identity crisis, which I shall call the crisis of existential identity. It begins with the devaluation of values, separation, detachment, and disintegration, ending in reintegration with all, but only after the individual has passed through an emotionally painful but at the same time comforting experience.

A number of factors may provide a shock instigating existential awareness, for example, such factors as a critical ego, an achieved super-ego, acculturation, awareness of partiality of the social self, purity and sensitivity, early intellectual growth, accidentally finding oneself in a quest situation, being in a situation in which power, wealth, and fame may lose their security value, a traumatic experience such as the loss of a loved object, and continuous struggle against social and mental obstacles. In other words, the attainment of final integration in the succession of identities is open

to those who have: (a) experienced the social self as a fragmented self (Rousseau); (b) become aware that reason alone does not provide trust and certainty (Al-Ghazzali); (c) doubted their own hierarchy of values by coming in contact with another set of values, e.g. the case of two cultures, minorities in one culture, social class mobility (Nietzsche); (d) found religion and culture as a means of further self-realization (Rumi); (e) received a genuine avocation and examined their self (Socrates); (f) attained final integration through constant struggle, resistance, and concerted effort ('Attar); (g) progressed slowly, perhaps due to their scientific accomplishments after which they found the time to give meaning to their final integration through artistic media (Khayyam, C. P. Snow); (h) found that they were sensitive enough to apprehend man's situation in a few tragic signs (Buddha); (i) grew in a creative environment (Goethe); and (j) tasted life in companionship and were awakened by the death of the beloved (Gilgamesh).

It is quite likely that both Fingarette's *The Self in Transformation* and Allen Wheelis' *The Quest for Identity* (43) developed out of their personal experiences, an outcome of their awareness of their existential dilemma and their attempt to resolve it. I have already discussed Fingarette's book, but a brief review of Wheelis' book will add to the understanding of one type of quest for final integration.

After having been awakened, that is, after detaching himself from his traditional values and his former social self, Wheelis fell into the predicament of the existential dilemma of life, where he raised the crucial questions: "Who am I?" and "Where am I going?" His previous identity faced his potential rebirth: being versus becoming. He became fully aware of the state of this existential dilemma and reflected:

"As man becomes aware of himself as apart from his environment and as separate from his fellow men, the original oneness of life with its matrix is lost.... The manhood of man depends upon his alienation and his awareness of morality." (43, p. 189).

This existential alienation is the dawn of rebirth in final integration in the adult personality. Yet Wheelis does not perceive that with the realization of the existential dilemma, man clings to the edge of the trans-cultural state while being pulled down by cultural forces. Thus, he cannot gain total help from cultural mechanisms. Rather, he must discover a new mechanism in order to facilitate the process of rebirth in final integration of the adult personality. Instead of finding the concept of "existential moratoria" (see Chapter 6) to solve his dilemma, Wheelis adopted a "socio-cultural moratoria," similar to that of Erikson, to deal with the problem of helping man enter the third stage of human growth. In short the subject matter of Wheelis' book relates to the trans-cultural state; his solution stems from the cultural state. He makes pertinent inferences by introducing the problem of value and value formation. He relates this essential phenomenon of the cultural state, on the one hand, to mythical and instrumental institutions, and on the other hand, to man's quest for certainty and identity (43, p. 72) but he does not provide us with a desirable mechanism of rebirth. This lack of a suitable solution is evident in Mr. Wheelis' discussion of the "evaluation of values," for he takes reason as the final authority for evaluating values (43, p. 79) and overlooks the fact that final integration begins with the devaluation of all values, and if attained one can create without concern for the value of his creation even though culturally

it may be considered a masterpiece. One's expression in the final state is unconditional.

Undoubtedly, a more appropriate example of rebirth in final integration arising from the objectivization of the ego and the lack of certainty in intellectual pursuits is revealed in the life history of Al-Ghazzali (d. 1111 A.D.), whose spiritual rebirth admirably illustrates the inquisitive intellectual.

Abu Hamid Muhammad ibn Muhammad Al-Ghazzali was born in Ghazzal in Korasan in the northeast province of Iran. Although he lost his parents early in childhood he received a good education. Already in his youth he achieved renown in theology and Islamic philosophy and was appointed to teach at the famous Baghdad University, at that time a unique center of learning. While occupying an esteemed position there, he began a search for truth which led him to re-examine his life. In his autobiography written as a confession, Al-Ghazzali expresses his story of rebirth in totality. Only a short discussion of it is possible here, but it well supports the ideas presented in this volume. Al-Ghazzali in talking to his readers says :

[that you may] ... wish to know my experiences while disentangling truth lost in the medley of sects and divergencies of thought, and how I have dared to climb from the low levels of traditional belief to the topmost summit of assurance. You desire to learn what I have borrowed, first of all from scholastic theology; and secondly from the method of the Ta'limites, who, in seeking truth, rest upon the authority of a leader; and why, thirdly, I have been led to reject philosophic systems; and finally, what I have accepted of the doctrine of the Sufis, and the sum total of truth which I have gathered in studying every variety of opinion. You ask me why, after resigning at Baghdad a teaching post which attracted a number of bearers, I have, long afterwards, accepted a

him. Though the gods warn him that his quest is doomed, he presses onward. In a house beside the sea he finds Siduri, the daughter of the sun; she tries to persuade him to "drink and be merry," but he ignores this omen. However, with her help he finds the ferryman, Weshanabi, who proceeds to take him across the water of death. The gods themselves are divided as to the outcome of the voyage. Opposed are the gods of war (Ishtar), storms (Ehni) and the underwater god (Anunaki); only the god Ea believes that one from the human race should survive. (The storm symbolizes the futility of his search.) Yet even then the hero remains hopeful of finding the water of life. When he finally reaches the spring of youth and dons the clothing, which shows no sign of age, he gains possession of the plant of youth which was brought with great difficulty from the sea's depths. However, before Gilgamesh can share it with the elders of his group [perhaps a wish for recognition], it is soon lost. In this way and because of repeated warnings Gilgamesh painfully learns his lesson for the last time, that is, a king is a mortal just as is a beggar.

The significance of this tale lies in the hero's failure to eat the plant at once and so regain his youth. Essentially, the individual's destiny is woven within the destiny of mankind, and he desires the everlasting potion to give to his people so that they may regain their youthful strength. All his acts are directed toward refuting human destiny. But again and again he is compelled to see that he, Gilgamesh, the king, is no different from other men (37).

Another way of deciphering oneself in final integration is through suffering, that is, falling into a forced situation, comparable to man's first existential awareness, where the individual finds himself cut off from all ties (his social status, profession, rank, and fame) and where even his name

and relatives are removed from him. Deliberate suffering undertaken in order to identify with one's object of desire, as happens in the art of rebirth, differs from suffering forced upon one without his consent. In deliberately adopting the art of rebirth one swings in the direction of suffering; in forced suffering one stands against it. In the chosen rebirth one's death is expected; in forced suffering death is unexpected, thus creating more suffering. In deliberate suffering one's choice creates patience, hope, and love in the existential sphere of life, whereas in the state of forced suffering one tries to create hope within a cultural state (his tradition) and thus sufferance is greater.

Those who survived the concentration camps exemplify the situation of forced suffering. In his book, *From Death Camp to Existentialism* (10), Viktor Frankl has vividly described his own experiences along with others in such a setting. Like any other person, he was not prepared for the suffering he had to undergo, and that is why he suffered greatly. Yet he had the potentiality of gradually finding some meaning to the act of suffering in relation to his own life. Frankl's statement on the "will to meaning" far surpasses Freud's "will to pleasure"; although even then Frankl's principles fall short of final integration, a situation where one can prove himself through living and be able to state, "I am as I live." Frankl has developed a pragmatic approach to psychotherapy which he calls logotherapy, directed toward solving the existential problem of our day. Instead of taking the existential vacuum of our age as the zero point from which rebirth can arise, he utilizes suitable existing cultural elements to give an orientation to his patients (See Chapters VI and VII).

Thus, the forced suffering which originates from external

*see Dams in return*

causes (the concentration camp), differs from suffering arising from internal motives, as in the case of Al-Ghazzali, who gave up fame, ambition, wealth, position, and even his family in order to arrive at the zero-point of his existence and then reintegrate himself in a new totality. One who, as a result of internal motives, deliberately arrives at the zero point does not suddenly feel, as did Frankl, that he had "nothing except his bare body" (10, p. 12). In fact, one such as Al-Ghazzali takes his "nothingness" (bare body) as the beginning of a road to totality. In contrast to Frankl, the internally-motivated sufferer does not lack endurance when he has to sleep with nine others under two blankets in a six by eight cubicle, for he knows that, as the Persian saying goes, "ten darvishes (aspirants) may sleep under one blanket while two kings cannot live in one kingdom" (Sa'di). Similarly, in the concentration camps the sufferers could not stand others' insults and indignation, for they still felt themselves on the same level with the lesser men who insulted them. Furthermore, this kind of suffering really destroys a man, for he is conscious of his suffering; it is only when he can "let go" and keep his mind active that he has a chance to strengthen his own being. Frankl himself, through his mental rewriting of a book, lived in hope rather than in despair. It is in this change of attitude that one undergoes a similar experience.

The essential lesson here is that as long as the mind is active, regardless even of future goals (in contrast to the principles of logotherapy) one's sanity is not endangered; ✓ this is the essential quality of final integration in the adult mind. Nevertheless, Viktor Frankl through his enforced suffering discovered a few principles comparable to those resulting from existential motatoria (See Chapter VII). These

principles are: the importance of change of attitude, love, and ideation of life in a natural phenomenon, etc. They are principles which are discovered as one develops a deeper awareness of life. After such a discovery and change of attitude Frankl writes of his experiences:

A thought transfixed me: for the first time in my life I saw the truth as it is set into song by many poets, proclaimed as the final wisdom by so many thinkers. The truth: that love is the ultimate and the highest goal to which man can aspire. Then I grasped the meaning of the greatest secret that human poetry and human thought and belief have to impart. *The salvation of man is through love and in love.* I understood how a man who has nothing left in the world still may know bliss, be it only for a brief moment, in contemplation of his beloved. In a position of utter desolation, when man cannot express himself in positive action, when his only achievement may consist in enduring his sufferings in the right way—an honorable way—in such a way—in such a position man can, through loving contemplation of the image he carries of his beloved, achieve fulfillment (10, p. 36).

Finally the ideal factors in rebirth are a healthy family and a gradual suitable rebirth in each state of life until final integration is attained with a minimum of social and mental anguish. The best representative of this group is Goethe, whom I shall analyze in the third section of this book.

In summary, one can derive the proposition that the path of final integration in the adult personality is open in every direction. A strong self-intellect may make the individual aware of his partiality and enter it; an achieved idealized superego may lead one to its gate; an awareness of one's social self that is, a fragmented personality, may move one toward it; the perception of the powerlessness of power in the existential situation may stimulate another; love and loss of love may guide some; belief and orthodox faith may be-

come its instrument; and a gradual search may bring one to its shore. However, in order to become aware of it, to enter the gate, and drink from its spring is just the beginning whereby one can discriminate the courageous from the timid, the interested from the disinterested. To enter means isolation and it begins with an existential moratoria, requiring a special technique and mechanism, a topic which I shall discuss after exploring further characteristics of personality integration in the trans-cultural state.

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degree, with the relationship of an Oriental master to his novice. Frankl himself summarizes his technique as follows:

On the twofold fact that fear makes [sic] come true that which one is afraid of, and that hyper-intention makes it impossible what one wishes, logotherapy bases its technique called "paradoxical intention." In this approach the phobic patient is invited to intend, even if only for a moment, precisely that which he fears: It includes the reversal of the patient's attitude, much, as his fear is replaced by a paradoxical wish. By this treatment, the wind is taken out of the soul of the anxiety (4, p. 125).

Frankl's method of treatment is reminiscent of a story recounted by Sa'di, the Persian philosopher-poet of the thirteenth century:

A Padshah was in the same boat with a Persian slave, who had never before been at sea, and experienced the inconvenience of a vessel; he began to cry and to tremble to such a degree that he could not be pacified by kindness, so that at last the King became displeased as the matter could not be remedied.

In that boat there happened to be a philosopher, who said: "With thy permission I shall quiet him."

The Padshah replied: "It will be a great favour."

The philosopher ordered the slave to be thrown into the water, so that he swallowed some of it, whereon he was caught and pulled by his hair to the boat, to the stern of which he clung with both his hands. Then he sat down in a corner, and became quiet. This appeared strange to the King, who knew not what wisdom there was in the proceeding [and asked for it]; he [the philosopher] replied:

"Before he had tasted the calamity of being drowned, he knew not the safety of the boat; thus also a man does not appreciate the value of immunity from a misfortune until it has befallen him."

O thou full man! Barley-bread please thee not;

She is my sweetheart who appears ugly to thee!

To the houris of paradise purgatory seems hell;

Ask the denizens of hell: [to them] purgatory is paradise!

(24, p. 22).

## CHAPTER SEVEN

### PRINCIPLES OF NORMATIVE PSYCHO-CULTURAL ANALYSIS: A TECHNIQUE FOR DEVELOPING FULLY-INTEGRATED INDIVIDUALS

If we take people as they are  
We make them worse. If we treat  
them as they were what they ought  
to be, we help them to become what  
they are capable of becoming.

GOETHE

The question is no more "to be"  
or "not to be;" but the real  
question is "to have,"  
"to die" or "to become."

In general one can say that regardless of language, culture, and temporal differences, all styles of life have adopted the same goal of experiencing final integration, and moreover the reality behind the ways they have adopted is similar in all. The name makes no difference; it is the experience which is the same. The common denominator, the process of break-through, comes with the inner experiences of life. This is essential for its result, not its process. It results in "certainty," in positivity, and a mature attitude. It is also synthesized in a state of receptivity known as "no-knowledge" in Taoism, "emptiness" in Zen-Buddhism, "nothingness" and "poverty" in Sufism, and "the void" in the writings of Al-Ghazzali.

As a result of this inner experience of evolution—biological

ists), the latter is unaffected by the Sunni; they have opposite ways. The Jabri says that the Sunni is lost, the latter asks, 'What awareness does the Jabri have?' (3, Vol. I).

Rumi compared their answers to innumerable locks put on the door of the treasury of the self or to winding mountain passes which make it difficult for man to find his way. He became convinced that law, reason and jurisprudence were merely tools from which either good or evil could come. Theologians no longer interested him, for they concerned themselves with the formalism which had been developing for four centuries. They disregarded meaning and attacked the body of theology merely to satisfy the layman and control him. For a while Rumi concerned himself with these reflections. Because he could internalize the feelings and thoughts of these groups, his real self gained in strength at the expense of his conventional self. He may also have realized that he had failed himself by practicing the rituals and rules of being a respected authority in society, as long as he remained dormant. Perhaps the honor of being known as "the pole of Islamic Shari'a," given to him while still in his thirties, quieted his critical voice. Yet fame could not blind his true conscience or dominate him. It would seem that during his last years as a spiritual leader he grew critical of the traditional ways of life. Perhaps he raised such questions as: If one's reason is so creative, why then is another's so artful and enmity-producing? Why are the believers narrow-minded and so diverse? What were the actual characteristics of the founders of the great religions? What is the relationship of their words to their acts? What is the value of their books to the believers? Why does the believer who knows often fail to act? When love comes why do attitudes change, understanding occur and differences disappear?

The above poem describes Rumi's search for the site of the real self. Not finding it in various religions, reason or other sources, he at last perceives it potentially within himself and actually within Shams. But to attain it he has to go through the process of experiencing existential moratoria in order to resolve his inner and outer conflicts, and then live in a trans-cultural state.

#### THE OUTWARD CONFLICT OF SELVES: CONVENTIONAL VERSUS UNIVERSAL SELF

The meeting of Shams and Rumi reinforced Rumi's trust in the direction of a new object of desire, that is, the experience of becoming a universal self instead of being a prominent Muslim theologian.

The awareness of a higher order of life generally constitutes a psychic leap, corresponding to the unfolding of the unconscious and the acquiring of a new vision. If a receptive self experiences such a happening, that is, if the content of consciousness results from a healthy experience and virtuous action, the "I" will offer little resistance to a change in a better direction. However, if such an event happens to a rejective self, intense conflict results. In such a case this psychic leap, which makes us aware of a new ideal, cannot transfer itself into action and thus retreats back into the dark well of unconsciousness. In any event, however, great pressure is exerted on the individual. Perception of a new state of being is not enough for the receptive mind, for the individual must also inactivize his previous self. He must devote himself

to the new object of desire, love it and by constant vigorous action become one with it.

Rumi himself gained insight into the universal self and observed it through Shams's state of being. He now "cast himself like a shadow in the presence of Shams" in order to receive his guidance. But to remove the "I," the conventional self had to undergo change. Rumi faced two kinds of conflict. Inwardly, he experienced a conflict between what he was and what he envisioned he would become, that is, between the limited "self" given by his training in culture, and that self which would be the outcome of his relatedness to the universe, to the whole of humanity.

The outward conflict appeared between that which was related to his new orientation and that which the public demanded, that is, between his new path toward change and that of traditional ways. In other words, the removal of "I" required a transmutation, which, in turn, depended upon tearing aside the veil and overcoming mental blocks. These veils were: (a) Rumi's social self, specifically his relationship to the community, (b) his traditional self, the product of an ancestry known for generation as Divines, (c) his concern for customs, especially his religious self, which on the basis of Islam, gave meaning to his life, (d) his intellectual self, though weak in philosophy and logic, and finally (e) the language barrier, although once he reached the silent state he could use other symbols.

To reflect on himself, solve these contradictions and remove the veils, Rumi had to relinquish his public leadership and temporarily isolate himself from friends and the public. Only in such a situation could he challenge the ordinary approved way of life, re-evaluate the social values and publicly denounce ideas held sacred. Similarly, Shams realized that Rumi had to

to the new object of desire, love it and by constant vigorous action become one with it.

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To refl remove the veils, p and temporarily in such a Only way of lif proved ideas held ounce ad to

Fr. ALTW:

To me, the notes taken in this book are clearly Fr. Louis' notes, mainly because of what he was noting.

ON page 219 there may be an explanation of why he became a hermit

There is a dedication to "you" by the author on the inside cover.

Thank you for allowing me "to peruse" Fr. Louis' notes.  
John

Although Shams represented the universal man and was perhaps the image of God, Rumi did not limit himself to the borrowed image. He rested on it, became one with it, reached the shore of unity and attained cosmic self. As he says:

We were anxious once before,  
Now in your image we are warmly comforted (5).

Yet Rumi still had the urge to find what was behind the creation which produced Shams. To attain this aim he first had to become aware of what created Shams. Then he had to unveil it and discover that the essence of creative love is the inward force of evolution culminating in the rise of man. This step—rebirth in love—is the topic of the next section.

#### REBIRTH IN LOVE

For almost a decade Rumi underwent a transmutation in his personality by removing his previous experiences and becoming united with Shams's image. Loving that image he developed it in every deed and action and made it alive by practicing universal love. In this period he also became aware of the enormous power of love, which gave him strength, helped him solve his separateness from his previous orientations and finally made him believe that "when one gains an infinitesimal amount of love, he forgets about being a Gafir, a Magi, a Christian or an unbeliever." In this attitude he became increasingly interested in the nature of "love," its power and scope; he found that true love is the activity of the innermost part of the soul, a function which man engages in completely.

Thus, Rumi delved deeply into the soul of creation and

discovered that all parts share a positive energy. This positive energy is responsible for the interaction between particles; it is the factor which has caused evolution to proceed from one degree of life to another: from mineral to plant, to animal, then to human beings. In passing from one state to the next man has forgotten the previous ones, except that he has a feeling of relatedness toward them. It is this active force of love which interrelates the whole universe. It would readily manifest itself if we were to remove the veil of the phenomenal world and go to the depth of creation, for it created form culminating in man and it created the interrelationships with forms and the creation of the human world. Consequently, instead of putting evolution on the basis of conflict, Rumi presents the idea that this power of intense love (which he calls *isqb*) produces change and evolution. His first finding was, therefore, that lover (man), and the beloved (God, image of the perfect man, cosmic self) both emerged from love (5). Rumi also declared that man produces love, but in actuality and in a creative sense love produced him:

Though outwardly it appears that love is born from me;  
Yet you know that in reality, love gave birth to me (5).

On this principle Rumi sought to attain rebirth for a second time and to become one with the inner essence of all by relating himself to the universe of love, activating it in his total personality and becoming this creative force, itself the source of the cosmic self.

Having been born in the image of Shams, then having become aware of it, Rumi came to feel what was infinite had become finite; this ceased to motivate him as it had, but it taught him the existence of the world of love, in which he had to gain rebirth:

Ceasing to being born in him,  
I am born in love now.  
I am more than myself, for  
I have been born twice (5).  
[Once in Shams, once in love]

This growth in love, the topic of this chapter, poses several questions: (a) According to Rumi what is the nature of this force and what are its characteristics? (b) What is it as a dynamic force? (c) How did Rumi become one with it? and finally, (d) What contribution does it make to mankind?

We have already introduced the phenomenon "love" and have, in general, described its role in the union of the souls of Shams and Rumi, but what is needed now is a definition and description of its nature and scope. According to Rumi love is the most difficult concept to define: yet for a sincere and sensitive soul it is the easiest one to experience. Rumi's own words best explain this:

Love is as obvious as the sun and moon in the world,  
With such clarity and obviousness why search for proof (5)?

To become familiar with love, Rumi advises us to observe the lovers' acts or keep silent:

If you can't feel love  
Look at the lovers'  
Like Mansur who went happily to the gallows.

\* \* \*

The tale of love must be heard from love itself  
For like a mirror it is both mute and expressive (5).

Despite his modesty, Rumi gives us an excellent definition of love: