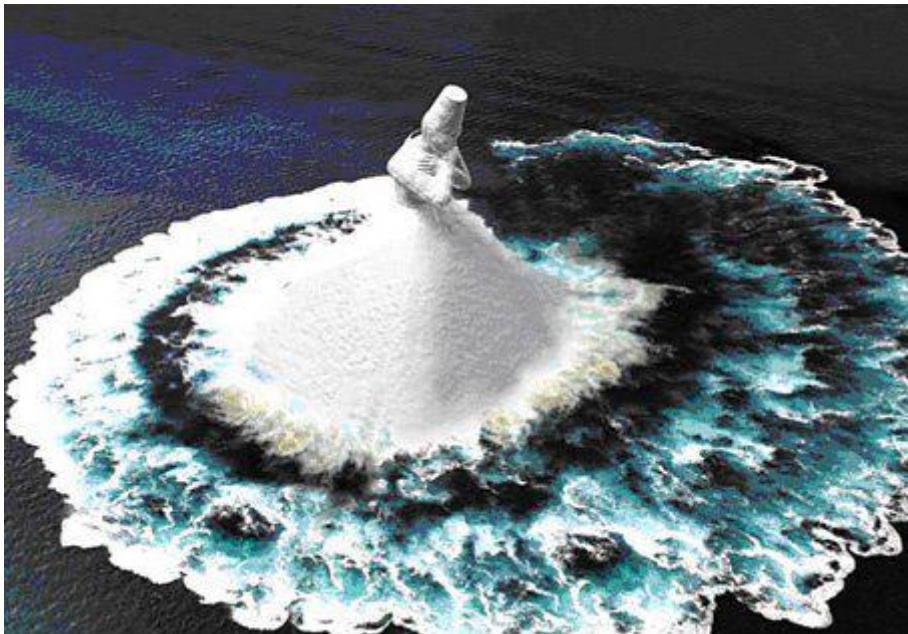


**MASNAVI DRAMA:** Large Group (facilitated by İnci Doğaner)

**İnci Doğaner**

1. Opening with a meta theory of consciousness: “The Ocean and the sea and the waves”
2. Reading of the first 19 couplets of Masnavi
3. Sharing of some wisdom stories from the large group
4. The dramatisation of “The Merchant and The Parrot”
5. A rituel dance by the large group: “The Ocean and the sea and the waves” : Taking and giving and the dance of waves



**A META THEORY OF THE STAGES OF CONSCIOUSNESS: “THE OCEAN AND THE SEA AND THE WAVES”**

CHAKRA KNOWLEDGE FROM YOGA, NAFS TRAINING FROM SUFISM,  
ERIKSON'S, MORENO-S THEORIES AND WILBER'S “WAVES” META THEORY

**Yoga:** (ref: Akif Manaf, Alev Bitgel)

Root support chakra (muladhara)



“I EXIST”

Mantra: LAM; symbolic representation: 4 petaled lotus flower, musical note: do, element: earth, sensation: nose/ smell; organs: gonads life period: 0-7 ages, Stone: cora, smokey quartz, plant: carnation. Psychological function, stage: To feel physically safe, to be grounded, start of Kundalini energy channel

**Erikson:** (ref: Orhan Öztürk, F. Oral) age 0- 1 yaş; basic trust vs. mistrust

**Freud:** Oral period

**Moreno-s** (ref: Abdülkadir Özbek; Grete Leutz; Toni Horvatin ve Edward Schriber: The Quintessential Zerka)

Embrioner period roles (contracter, parasite, somatic roles, dreamer)

1st universe: 0-6 months “All-Identitat” 6 months-1 year: “All Realitat”

Source of the doubling technique

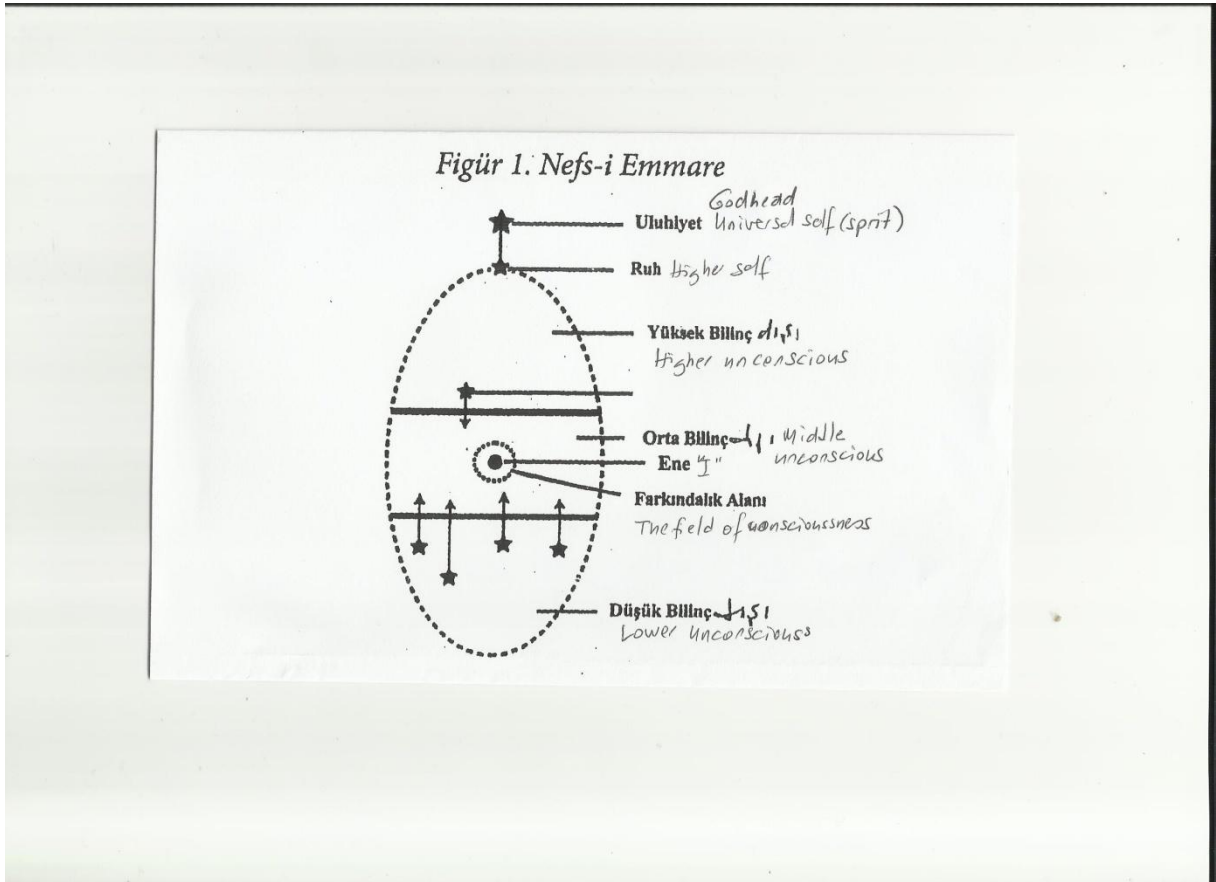
**Sufizm:**(Ref: Mevlana; Masnavi-drama work of Inci and Izmir group; Şeref Algur’s quotations from Lynn Wilcox, Stuart Litvac, Robert Frager, Annemarie Schimmel) and <http://www.lovewisdom.net/SoulPerson/Sufi>

Station: **Nefs-i Emmare:** Forcing/ demanding self (nafs) Egotism: This stage of self-centeredness, engrossed self-concern and self-importance, gives birth to self pride and vanity. It is always me first, and everyone else should be serving me. Thought and desire is always referring back to me, me, me. Then as well, this is a stage of compulsive desires and sometimes a ruthless or devious strategy for getting what one wants. The self-ego is continually demanding that everyone give it some self-satisfaction and of course attention.

Walnut metaphor level: Outer green shell. Light of Nafs at this stage: Blue

Nefs-i emmare

Assagioli's egg model



**Wilber:** "Waves" meta- theory

1. Maslow: Basic needs: Physiological
2. Gebser: World view: Archaic; Egocentric
3. Piaget: Sensorymotor and preoperational
4. Graves: Values: Survival
5. Keagan: Order: 0
6. Loevinger: Self identity: Symbiotic

**Yoga:**

Sacral plexus chakra: Svadhishtana (vital force seat) chakra:

“I WANT, I OWN”



Mantra: VAM; symbol: 6 petaled lotus flower

Sexuality, creativity, desire; Re, water, taste, adrenal glands, Ying Yang, life period: 7- 14; Natural Stones that open that chakra: Citrine, moon Stone, cornelian, red jasper; plant: lime blossom, sandalwood

**Erikson:** age 1-3 yaş: Autonomy vs. shame

**Freud:** Anal period

**Moreno-s:** Age 1-3 yaş (2. universe) Somatopsychic roles; realization of phantasy and reality difference

18 months – age 2.5/ 3

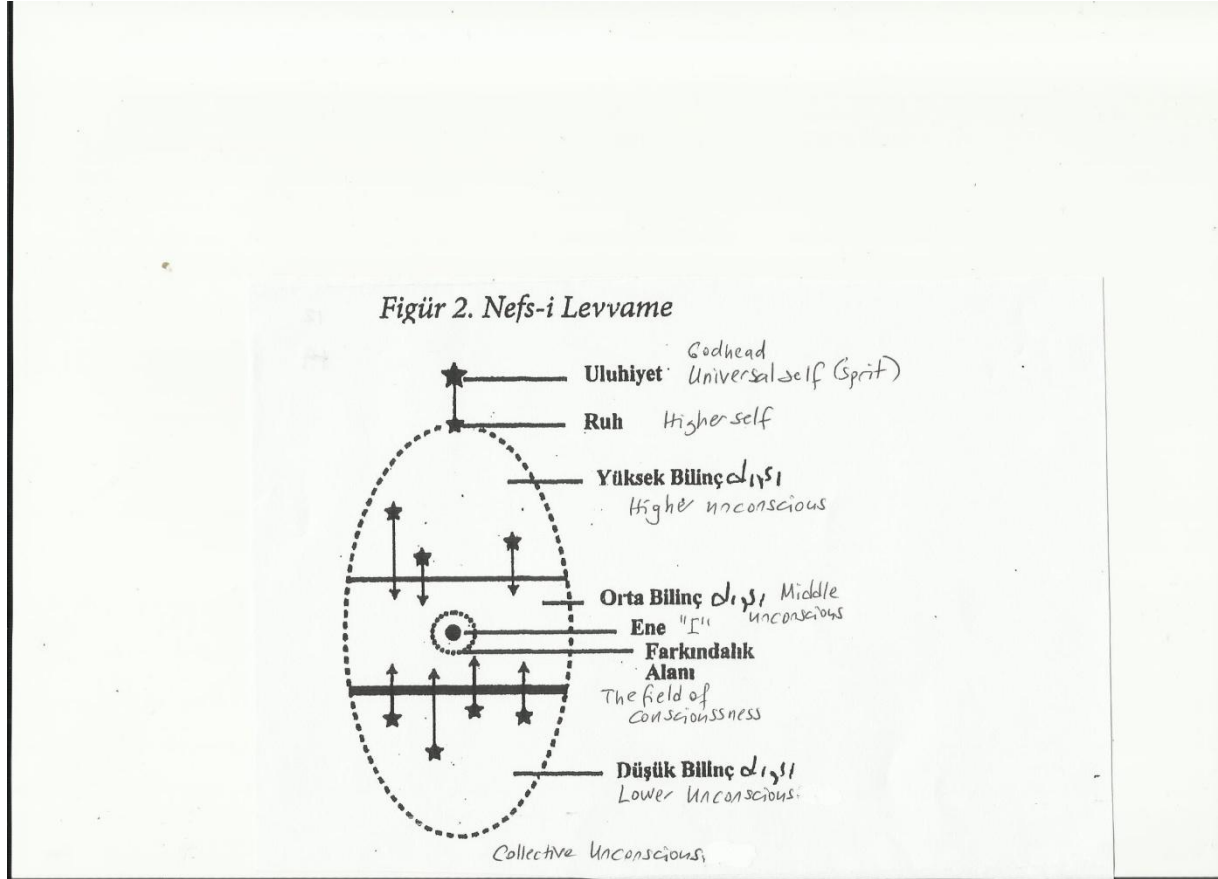
Mirroring an soliloquy techniques

**Sufism: Nefs-i levvame:** This second stage is waking up to the reality of the first stage, then working at *observing* and *restraining* those patterns. So the second stage is developing an ability to self-reflect on and impartially observe the ego's me-me patterns of self engrossment and compulsiveness. At this stage, there is also a will to improve one's spiritual or moral state of being; that is, one is trying to be a better person or a more enlightened person. So this stage becomes a struggle with the lower ego habits of oneself. The will-to-better could be an apt name for this stage of self. At this stage also, self-discipline and ego-restraint become important, and here at times one has to renounce the self-centered patterns of the previous level. In Sufi language this is called the *stage of repent*, but it could be called the *critical self* or the *struggling self*. It is a time for self-observation and critical thinking about oneself, and it is also a time of self-struggle to not simply get caught up in one's personality reactions and social conditionings. It is the beginning of real self-awareness and self-work.

Outer shell of walnut; Light of self: yellow

Nefs-i levvame

Assogioli "egg" model



**Wilber:** "Waves" meta theory

1. Maslow: Basic needs: Security
2. Gebster: World view: Magical, emotional
3. Piaget: Cognitive: Emotional, preoperational ( symbolic and concrete)
4. Graves: Values: Magic, animistic, Kin Sprit, Power Gods, egocentric
5. Kegan: Order: 1
6. Loevinger: Self identity: Self protective, rep-mind, emotional, egocentric

**Yoga:** Solar plexus chacra: Manipura (brilliant as a germ):

“I DO, I THINK”



RAM; Ten petaled lotus flower, mi, fire, seeing/eye, 14- 21 years, citrine, cornelian; lemon tree, lavande

**Erikson:** initiative vs. guilt

**Freud:** Phallic

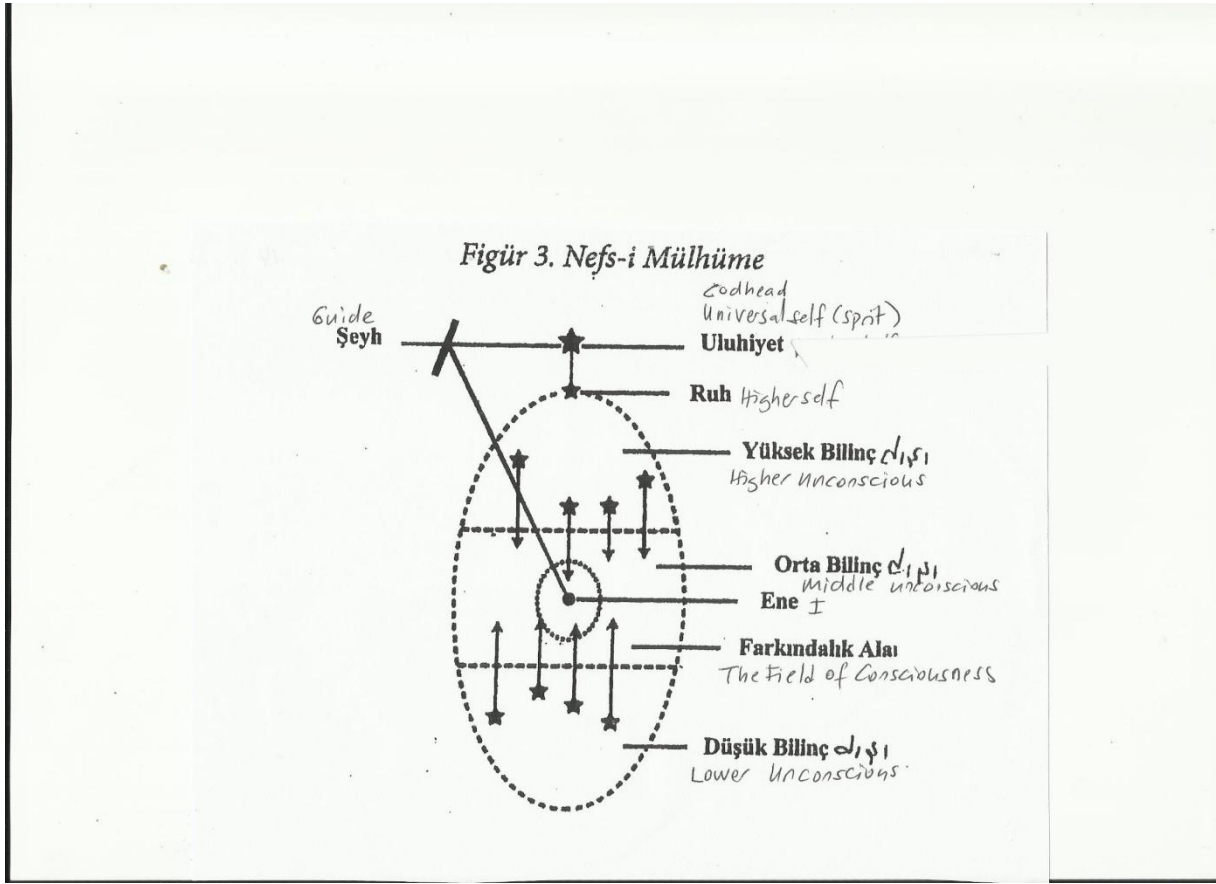
**Moreno's:** 2. Universe continues: Somatopsychic, social and psychodramatic roles. Age 2.5- 5.

**Sufism: Nefs- i Mülhüme:** This third stage is when one truly feels inspiration from within, an inspiration from one's spiritual soul, or this could also be felt as an inspiration from God within, or from one's Angel, or maybe from an inner Teacher. This is a stage that could be called the *inspired self*. So now, there is a discovered help in the work of self transformation and refinement. one consciously receive help from Above (or from Within, depending on how this is seen.) An important channel, or bridge, is being developed and strengthened between oneself and spiritual help, spiritual guidance, spiritual will. One is developing a bridge between the thinking mind and the spiritual intuitional mind, between one's emotions and the spiritual heart, while the ego-will is beginning to be more inspired by a greater spiritual Will.

The inner shelf, the wooden matter in the walnut; Light is Red

**Nefs-i Mülhüme**

## Assogioli: "egg" model



## Wilber: "Waves" meta theory

1. Maslow: Basic needs: Belonging, self esteem starting
2. Gebser: Worldview: Mythical; rule/ role; rational starting, role self
3. Piaget: Cognitive: Concrete operational, formal operational.
4. Graves: Values: Absolutistic, truth force, strive drive, multiplistic, human bond
5. Kegan: Order: 3
6. Loevinger: Self identity: Confirmist, sociocentric

## Yoga: Heart chakra: Anahata (Unbeaten) Chakra



“I LOVE”

Agape, philios, eros

YAM; 12 petaled lotus flower; fa; air, skin/touching, thymus, age 21- 28 /: Deri/dokunma; organ: Timus, 21- 28 yaş arası; jade, pink quartz, rose petal

**Erikson:** Industry vs inferiority; age 5- 12

**Freud:** Latency period

**Moreno's age 5- 15 (18?Inci):** Somato psychic- social – psychodramatic roles. The technique of sharing

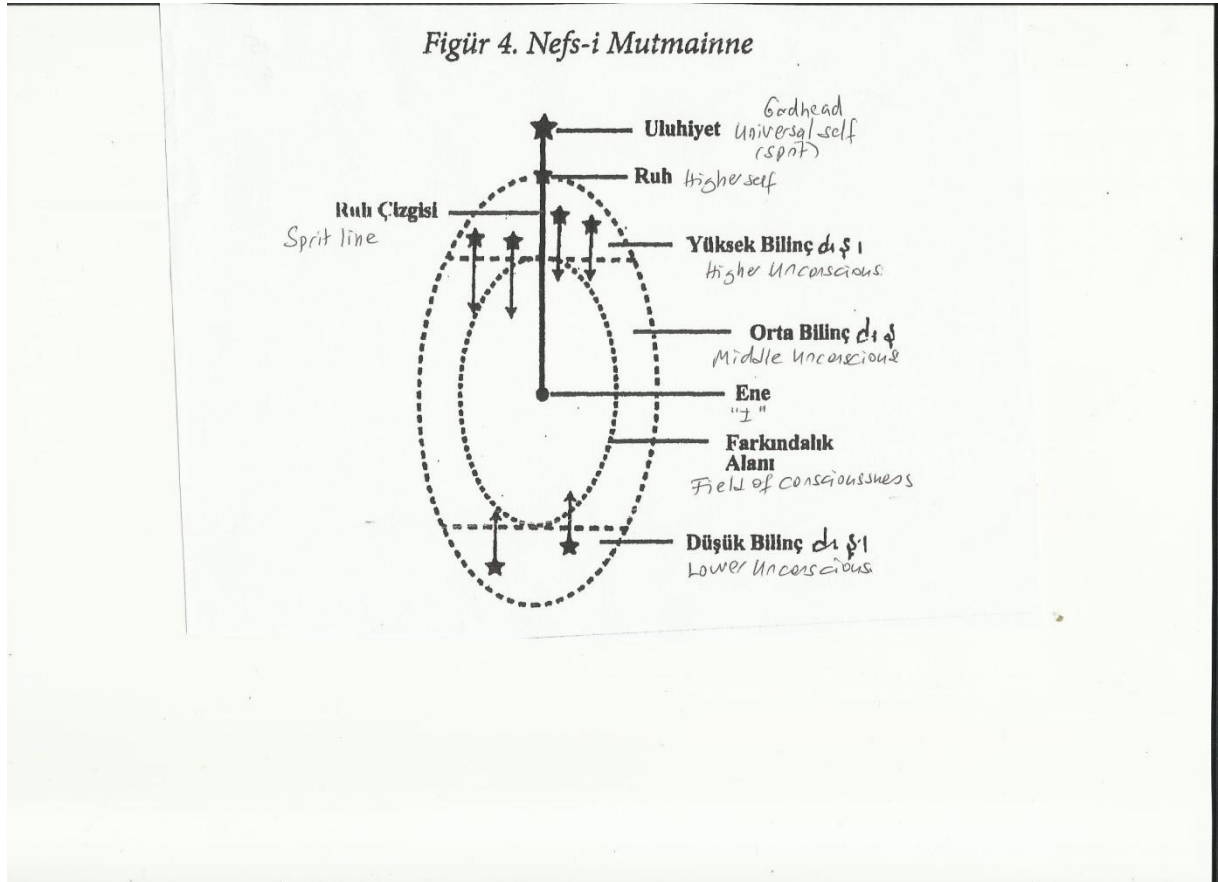
**Tasavvuf:** Nefs-i mutmaine: *Sure self*. The fourth stage is when one is very definitely conscious as being along the Continuum of Spirit -- being a light within the Greater Light, a love within the Greater Love, and a will within the Greater Will. One has now settled peacefully into one's own soul. The personal mind and heart has finally identified with the soul. The person and spiritual soul are now at one. One can now say in truth that one is a spiritual soul, with the thinking mind and body as the soul's expression. This is the level of soul-consciousness. Here also there is more harmony and peace in oneself, because at this stage there is soul-personality integration - whereby our personal desires, ideals and beliefs are relatively integrated with spiritual principles. Also at this level, the heart has truly awakened, to include all humanity and all life. In previous stages the heart has been increasingly opening and becoming more inclusive. Now at this stage the heart is fully open to include everyone and wishing to love everyone. In this stage is the experience of love and empathy, in relation to all beings and all life. One feels a transpersonal unity with everyone. So we could call this stage the *awakened self*.

The inner shell skin; Light: black



Nefs-i mutmainne

Assogioli: "egg" model



Wilber: "Waves" meta theory

1. Maslow: Basic needs: Respect of othersk
2. Gebser: World wiew: Pluralistic
3. Piaget: Cognitive: Vision-logic kentaur, metasystems, adult logic
4. Graves: Values: Relativistic
5. Keagan: Order: 4
6. Loevinger: Self identity: Individualistic, existential, worldcentric

**Yoga:** Throat chakra: Vishuddha (purification) chakra:



EXPRESSION: "I DO, I SAY"

HAM; 16 petal lotus flower; sol; ether (5th element), ear/ hearing; thyroid; 29- 35 years

29- 35; turquoise, amber, chalsedon; ocaliptus, sage

**Erikson:** Identity vs. Confusion

Intimacy vs. isolation

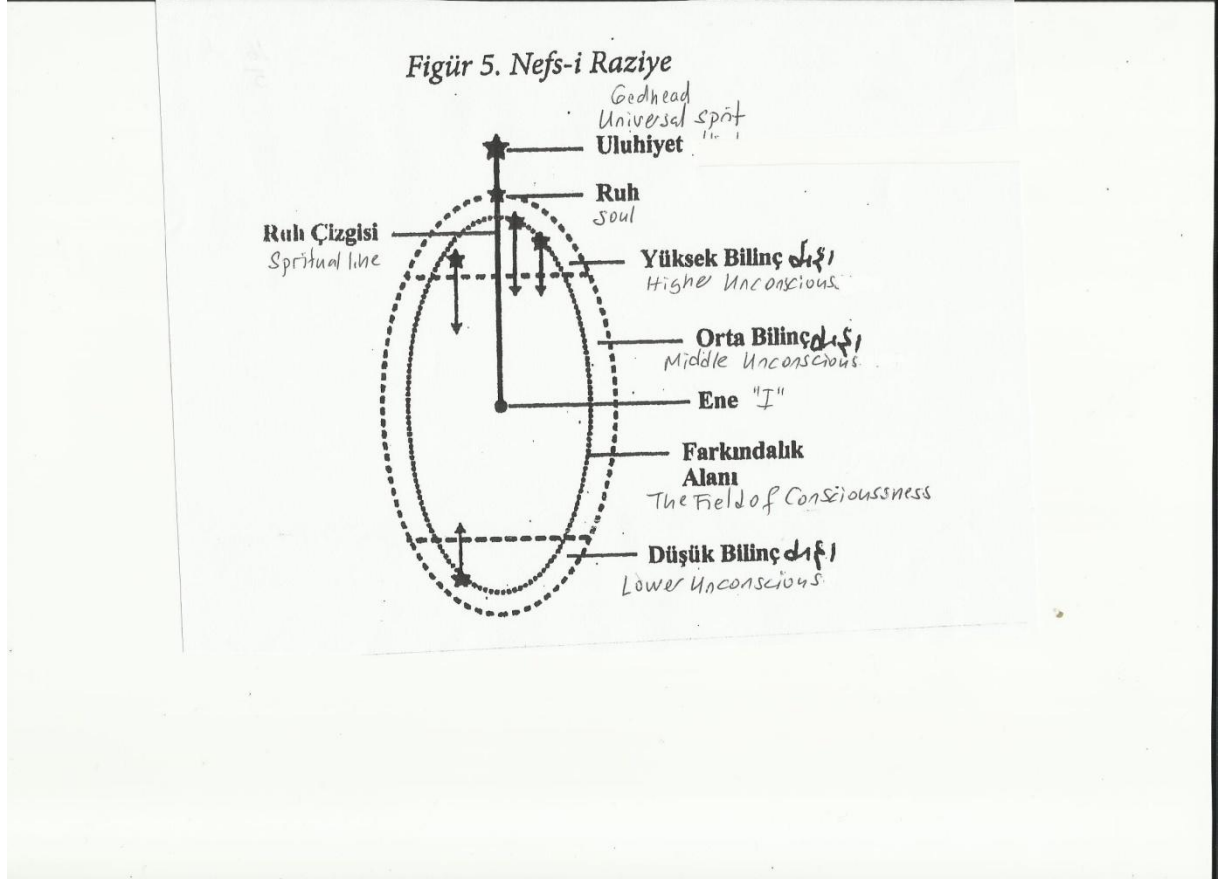
**Moreno'lar:** age 15- 30

**Tasavvuf:** Nefs-i raziye (radiye): In the fifth and sixth stage is a more intense longing for the Ultimate Being, for God, or the One. There is a deep longing for complete realization of God or mystical union with God. Yet at the same time, there is an urge to serve life and all others. There is an inner wish to help others and the whole world understand the greater purposes of life and how to fulfill those spiritual purposes. The one at this level hopes to bring forth a higher Vision. So here at this stage, one might be in a kind of inner struggle between two paths. One path leading straight towards God to be absorbed into the Being of God, by way of conscious Self-realization and mystical union. The other path leading towards the world, to help the world, to heal the world, to save the world, and to manifest the finest Qualities of God right here on Earth and in humanity. This is the choice between the mystic and the servant of life. One path leads straight towards the Light, to be absorbed into the Light. The other path faces the world duality of darkness and light, whereby the spiritualized person seeks to bring Light and Love into the world, to fulfill the Divine Purpose and to defeat the darkness. So these are two possible paths; yet somehow both might be reconciled or blended into one. Regarding these stages in esoteric teachings are the words, Resurrection and Will, but students will only have vague intuitions about what this means.

The walnut; light is green

Nefs-i raziye

Assogioli: "Egg" model



**Wilber:** "Waves" meta theory

1. Maslow: Basic needs: self actualization and self realization<sup>1</sup>
2. Gebser: World view: Integral
3. Piaget: Cognitive: 2. And 3. Stages of vision-logic kentauro; paradigmatic
4. Graves: Values: Systemic, flex flow, global, worldcentric
5. Keegan: Order: 4.5
6. Loevinger: Self identity: Integrated, autonomous

**Yoga:** Ajna (center of command) Chakra, 3rd eye



“I SEE”

AUM; 78 petaled lotus flower

Nota: La, subtle, hypophysis; intelligence/ 6th sense; age 36- 42; tiger eye, lapis, jasmin, mint

**Erikson:** Generativity vs. stagnation

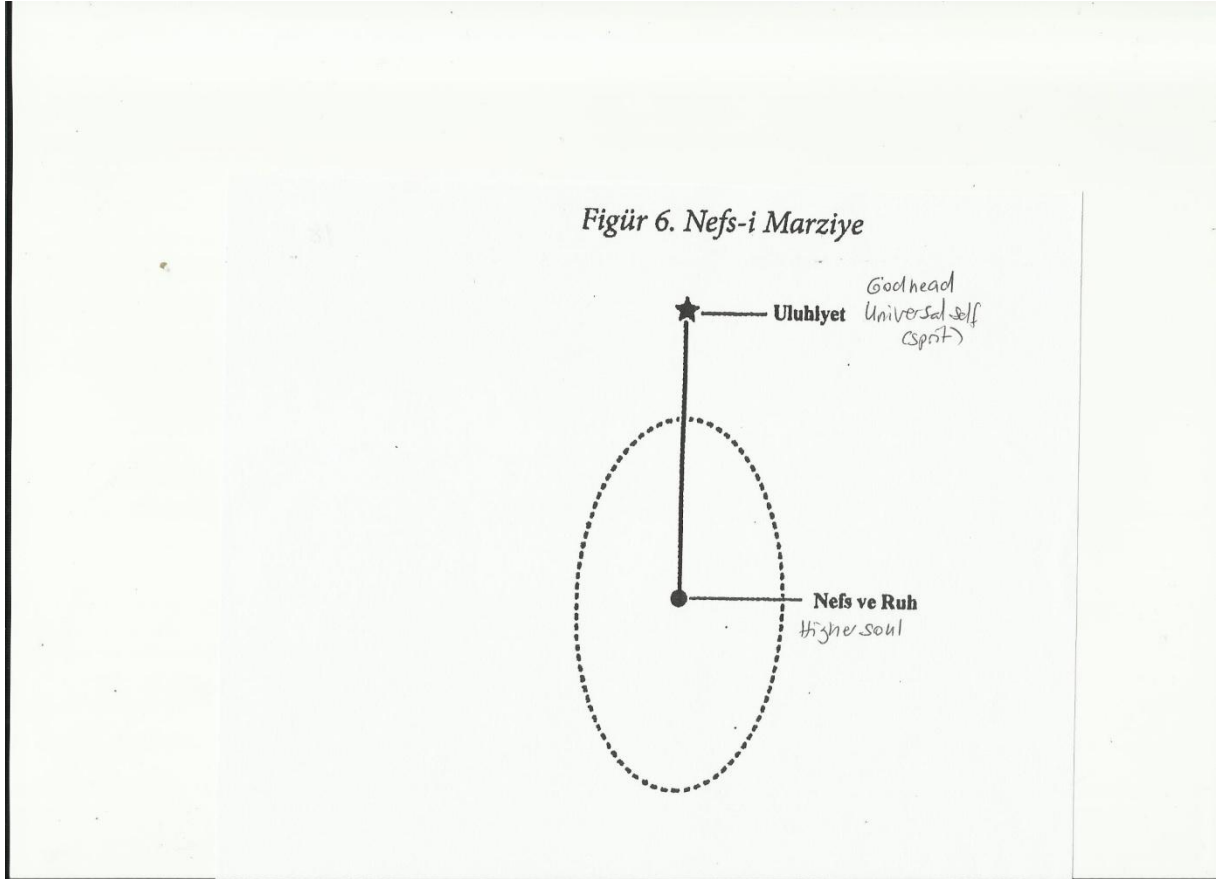
**Moreno's:** 3. Universe Transandal roles and creativity is added

**Sufism:** Sufi ve derviş (marziye/ mardiyе)

The oil of walnut; light is white

Nefs-i marziye (mardiye)

Assagioli: "Egg" model



Wilber: "Waves" meta theory

1. Maslow: Basic needs: self realization 3, self transendence 1
2. Gebser: World wiew: Global
3. Piaget: Enlightened mind; paramind, metamind
4. Graves: Values: Transendent, cosmocentered
5. Keagan: Order: 5
6. Loevinger: Self Identity: ego aware

This is the start of spritual stage; teo leveled apperance: Psychic (global mind); Shaman and yogi; subtle (meta mind): Saint level

Yoga:

Sahasrara chakra: Top chakra



BEING

Mantra: Quiet;

thousand petaled lotus flower, duality ends, to see past, future and the moment

Si, basic element (energy): super mental energies; sense: spirit; organ: epiphysis;  
age: 43- 49 stone: Ametis, white quartz

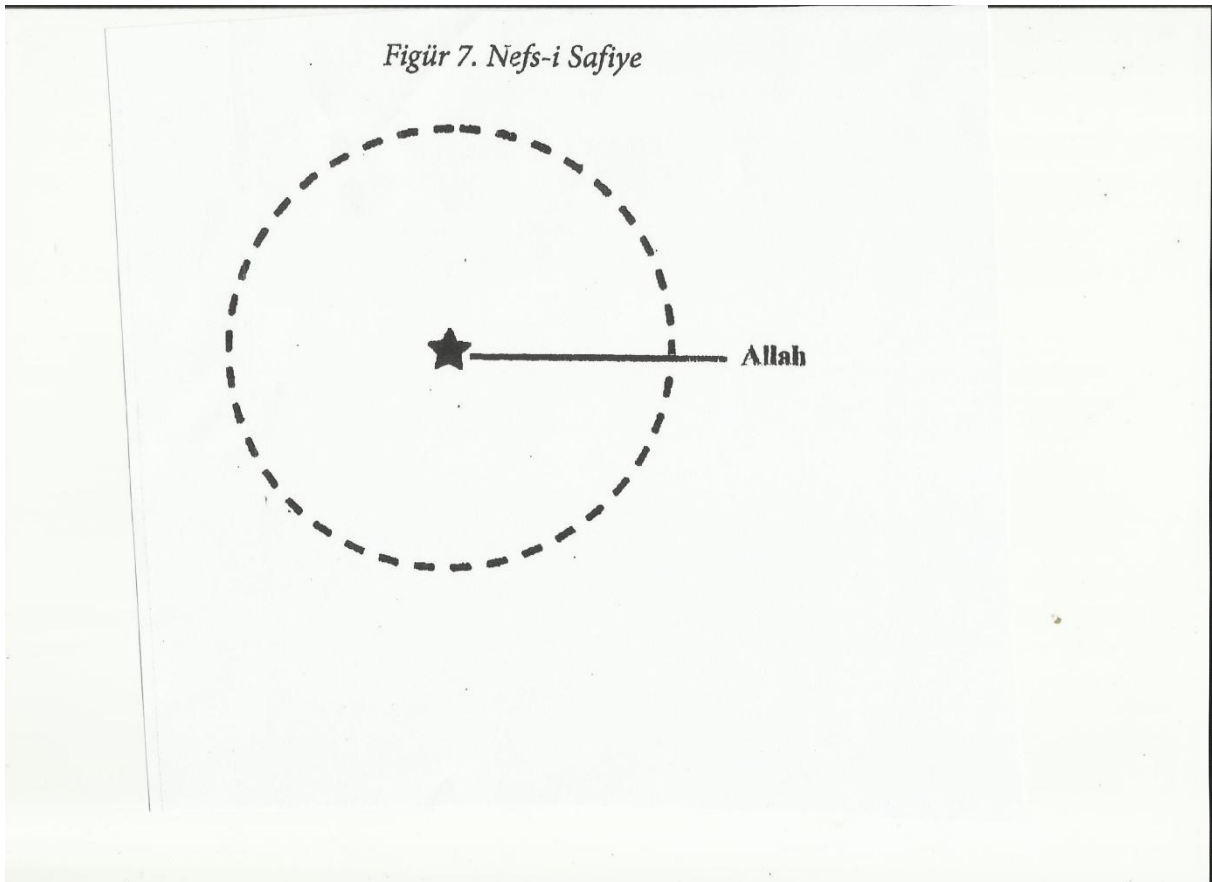
**Erikson:** Does not reach here

**J. L. Moreno:** "I God"

**Sufism:** Nefs-i Safiye (kamile) The seventh stage is a complete disappearance of individual selfness, being completely annihilated in God's Being. This is the culmination of one's longing for mystical union. This is when one realizes absolute unity with God. This is the final stage, when there is a direct experience of God and Divine Will. At this stage there can still be a physical instrument for the Divine, but this vehicle has lost all sense of individual selfness. In practical terms, this self is still a limited being, with limited capacities compared with God. Yet from the view of this self, there is only God, since the individual selfness has disappeared. There is still a self, even a self with some existential limitations, but this self has no experience of individual selfness. So at this stage there is only the absolute Self, God, and whatever emerges through this vehicle is nothing less than the Divine itself. One is an absolute servant of God, or we might even say a *perfected expression* of God. One is none other than God in manifestation, doing the best that God can do with this limited body and in these world circumstances. This is the final Omega of our journey. Lastly important to mention is that a soul/self may vacillate between multiple stages. In other words, the soul progression from one stage to the next is not absolute, as if jumping to the next stage and never going back to previous stages. The stages are like energy levels in which we jump back and forth, until gradually there is a stabilization at one level, more than the others. There are leaps to higher levels, but it takes a while to maintain that level more consistently, so usually there is some vacillation between levels new to us and the previous levels we were at. We begin the journey being very self-engrossed, demanding for ourself, and also compulsive; then we gradually expand our love and concern to include more of Who we really are, and we gradually come closer to God. From a Stone to a Diamond

Nefs-i safiye (kamile)

Assogiolli: "Egg" modeli

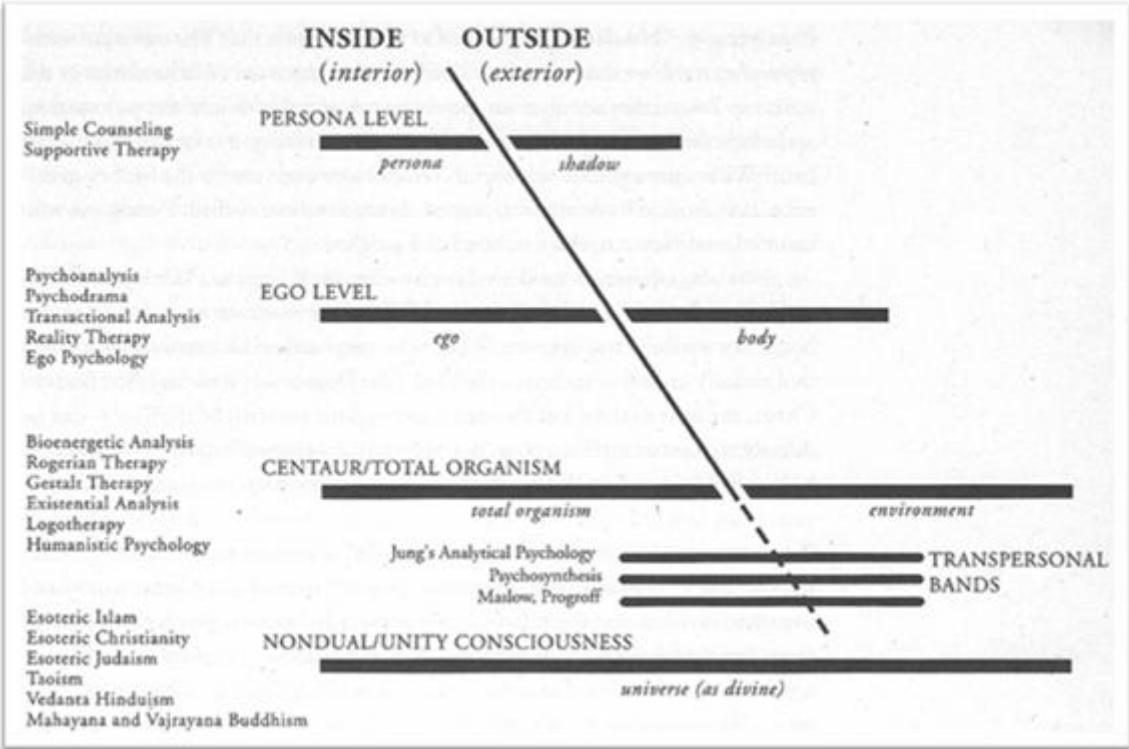


**Wilber:** "Waves" meta theory

1. Maslow: Basic needs: Self realization 3, self transcendence 2
2. Gebser: World wiew: Holistic
3. Piaget: Cognitive: Over-mind
4. Graves: Values: Transcendence, unity, cosmocentered
5. Keagan: Order:
6. Loevinger: Self identity: Transpersonel

There are two appereances: Causal is sage; ultimate (non dual) is Siddha

**AQAL**





**From the MASNAVI: The Story of the reed flute (NEY) hymed Translation by Redhouse, 1881**

From reed-flute hear what tale it tells;  
What plaint it makes of absence' ills.  
"From jungle-bed since me they tore,  
Men's, women's, eyes have wept right sore.  
My breast I tear and rend in twain,  
To give, through sighs, vent to all my pain.  
Who's from his home snatched far away,  
Longs to return some future day.  
I sob and sigh in each retreat,  
Be't joy or grief for which men meet.  
They fancy they can read my heart;  
Grief's secrets I to none impart.  
My throes and moans form but one chain,  
Men's eyes and ears catch not their train.  
Though soul and body be as one,  
Sight of his soul hath no man won.  
A flame's the flute's wail; not a breath,  
that flame who feels not, doom him death.  
The flame of love, 'tis, prompts the flute,  
Wine's ferment, love; its tongue not mute.  
The absent lover's flute's no joy  
Its trills proclaim his grief, his joy.  
Or bane, or cure, the flute is still;  
Content, complaining, as you will.  
It tells its tale of burning grief;  
Recounts how love is mad, in brief.  
The lover lover's pangs best knows;  
As ear receives tongue's plaint of woes.  
Through grief, his day is but a dawn;  
Each day of sorrow, torment's pawn.  
My days are waste; take thou no heed.  
thou still are left; my joy, indeed.  
Whole seas a fish will never drown;  
A poor man's day seems all one frown.  
What boot from counsel to a fool?  
Waste not thy words; thy wrath let cool.  
Cast off lust's bonds; stand free from all,  
Slave not for pelf; be not greed's thrall.

## The Merchant and the Parrot

**Mathnawi I: 1547-58, 1575-1577, 1586-1592, 1649-1657, 1691-1701, 1815, 1825-1832, 1845-185**

1547 There (once) was a merchant. And he had a parrot, imprisoned in a cage<sup>1</sup>-- a beautiful parrot.

(Now) when the merchant prepared for a journey (and) was about to travel to India,

He spoke to each male and female slave (and asked), out of generosity, "What shall I bring (back) for you? Answer quickly!"

1550 Each one asked him for something wished, (and) that good man gave (his) promise to all.

(Then) he said to the parrot, "What present from the journey do you want, so that I may bring it to you from the region of India."

The parrot answered him,<sup>2</sup> "When you see the parrots there,<sup>3</sup> explain my situation (and) say,

"The parrot so-and-so, who is yearning to see you, is in my prison by the decree of the heavens."<sup>4</sup>

"She sends you greetings of peace and wants justice, and desires a remedy and the path of right guidance.

1555 "She said, 'Is it proper that I, in (such a state of) yearning, should give (up my) life here (and) die in separation?

"Is it right that I (should be) in (such) strict bondage, while you (are) sometimes on the green grass (and) sometimes on the trees?

"Is the faithfulness of (true) friends like this, (that) I (am) in prison and you (are) in the rose garden?'

1558 "O great ones, bring (to mind) the memory of this weeping bird, (by drinking) a dawn cup (of wine)<sup>5</sup> among the grassy meadows!"

.....

1575 (Since) the story of the [ordinary] parrot of the soul is like this, where is one who is the [chosen] confidant of the birds?<sup>6</sup>

Where is a bird (who is) helpless and without sin,<sup>7</sup> and (yet) within him (is a) Solomon<sup>8</sup> with (his entire) army?

1577 When he cries out bitterly, (but) without gratitude or complaint, a clamor [to aid him] occurs in the seven heavens!

.....

1586 The man of trade accepted this message (and agreed) that he

would deliver the greeting from her to (her on) kind.

When he reached the farthest regions of India, he saw some parrots in a wilderness.

He held back (his) mount (from going), then gave a shout: he delivered the greeting and returned that (which he had been given in) trust.

Among those parrots, one parrot trembled greatly, fell, died, and stopped breathing.

1590 The merchant became sorry about telling (such) news, (and) he said, "I went in destruction of (that) animal.

"Is this one, perhaps, a relative of that little parrot? (Or) was this, perhaps, (a case of) two bodies and one spirit?

1592 "Why did I do this? Why did I deliver the message (and) burn up the helpless (creature) by means of this crude speech?"

.....

1649 The merchant finished his trading (and) returned to (his) home, satisfying (the best hopes of his) friends.<sup>9</sup>

1650 He brought a present to each male slave (and) gave a share to each female slave.

The parrot said, "Where is (this) slave's present? Tell what you saw and said!"

(The merchant) replied, "No. I am myself (very) sorry about that, (and am) chewing my hands and biting (my) fingers (over it).

"Why did I foolishly bring (such) a crude message out of ignorance and thoughtlessness?"

(The parrot) said, "O master, why are you (so) regretful? What is it that calls for (all) this anger and sorrow?"

1655 He replied, "I told your complaints to a group of your fellow parrots.

"That one parrot-- her heart broke from getting wind of your pain, and she trembled and died.

1657 "I became regretful (and thought), 'Why was (the use of) saying this?' But since I had (already) spoken, what was the benefit of remorse?"

.....

1691 When she heard about what that parrot did, she then trembled,<sup>10</sup> fell, and became cold.

When the master saw her fallen like this, he jumped up and hurled (his) cap on the ground.

(And) when the master saw her with this appearance and condition, he leaped up and tore the upper front (of his robe).

He said, "O beautiful and sweet-crying parrot, what happened to

you? Why did you become like this?

1695 "Oh what sorrow! My sweet-sounding bird! Oh what misery!  
My close companion and confidant!

"Oh what regret! My sweet-singing bird! The wine of (my) spirit,  
(my) garden, and my sweet basil!<sup>11</sup>

"If Solomon<sup>12</sup> (could have) had a bird like you, he never would  
have become occupied with (all) those (other) birds.

"Oh what a pity! The bird which I got (so) cheaply! (Yet how)  
quickly I turned my face away from her face!<sup>13</sup>

"O tongue! You are a great injury to mankind!<sup>14</sup> (But) since you  
are talking,<sup>15</sup> what can I say to you?

1700 "O tongue! You are both the fire and the harvest stack. How  
long will you set fire<sup>16</sup> to this harvest stack?

1701 "(My) soul is lamenting in secret because of you, even  
though it keeps doing everything you tell it (to do)."

.....

1815 The merchant, in (a state of) burning, and agony, and  
yearning, kept saying a hundred scattered and disturbed (things)  
such as this.

.....

1825 After that, he threw her out of the cage. The little parrot flew  
to a high branch--

The dead parrot made such a (swift) flight, (it resembled) the sun  
when it charges forth, like a Turk,<sup>17</sup> from the sky [and rises up at  
dawn].

The merchant became bewildered by the bird's action. All of a  
sudden, (still) without understanding, he saw (that there were)  
secrets involving the bird.

He raised his head and said, "O nightingale, share a portion (of  
wisdom) with us in explanation of the situation.

"What did (that parrot) do so that you learned (something),  
prepared a trick, and burned us (with sorrow)?"

1830 The parrot answered, "She gave me advice by her (very)  
action, meaning, 'Escape<sup>18</sup> from (attachment to) elegance of voice  
and joyful expansion [of your breast in song].

"'Because your voice is keeping you in shackles.' She herself  
acted dead for the sake of (sending me) this advice,

1832 "Meaning, 'O (you who) have become a singer to (both)  
commoners and the elite: become "dead" like me<sup>19</sup> so that you may  
find deliverance!'"

.....

1845 The parrot gave him one or two (pieces of) advice, full of

(spiritual) discrimination.<sup>20</sup> After that, he said to him the "salaam of parting."<sup>21</sup>

The merchant said to her, "Go in the protection of Allah. You have now shown me a new path."

The merchant (then) said to himself, "This is the advice for me: I will take her path, for this path is luminous.

"How should my soul be inferior to a parrot? The soul ought to (follow) such as this, for it is a (very) good track (indeed)!"

The body resembles a cage.<sup>22</sup> The body has become a thorn to the soul because of the deceptions of those (who are) inside and outside.

1850 This one tells her,<sup>23</sup> "I am your confidant," and that one tells her, "No, I am your companion."

This one tells her, "There is none like you in existence with (such) beauty, and grace, goodness, and generosity."

(And) that one tells her, "Both this world and the next are yours, (and) all our souls are the (eager) uninvited guests of your soul."

When he sees the people drunk from (being with) him, he loses control of himself and goes (about full) of pride and arrogance.

1854 He doesn't know that the Devil has thrown thousands (just) like him into the river's water.<sup>24</sup>