

An Evaluation of the Relationship Between Physician (Doctor) and Patient in a Story in the Mevlana's Masnawi in terms of the Principles and Techniques of Psychological Counseling

Mevlana'nın Mesnevisindeki Bir Hikayede Hekim Hasta İlişkisinin Psikolojik Danışma İlke ve Teknikleri Doğrultusunda Değerlendirilmesi

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Abstract.The efforts to understand people who are at the core of psychological assistance services constitute the main base of all psychological counseling approaches. A doctor's effort trying to understand the negative emotions of his patient and his results after his reflection process have been told as a story in Mevlana's book entitled as Mesnevi. It can be noticed that the interaction between the doctor and the patient in the story has many similarities with the current psychological counseling principles such as empowerment, empathy, encouragement it was also observed that the style and techniques used by the doctor were in parallel with the current psychological counseling approaches and especially with the Client Centered Approach from Rogers. In addition, concepts such as questioning and effective listening, which are considered as auxiliary techniques in psychological counseling sessions, were used by the doctor in the story. In this study, it was emphasized that it would be beneficial to use culture-specific understanding at the right time and context in the field in conducting the psychological counseling process.

Keywords.Psychological counseling, Mevlâna, Mesnevi therapy, Mevlâna, East culture

Öz.Psikolojik yardım hizmetlerinin temelinde yer alan insanı anlama çabaları bütün psikolojik danışma yaklaşımlarının alt yapısını oluşturmaktadır. Mevlana'nın "Mesnevi" adlı eserinde bir hekimin hastasının olumsuz duygu durumunu anlama çabası ve almış olduğu sonuç hikâye edilerek anlatılmıştır. Hekim ve hasta arasındaki etkileşim, günümüz psikolojik danışma yaklaşımlarında kullanılan yöntem ve teknikler açısından değerlendirilmiştir. Yapılan değerlendirme sonucunda hekim ve hasta arasındaki etkileşimin; gizlilik, empati, cesaretlendirme, teşvik gibi güncel psikolojik danışma ilkeleriyle benzerlik gösterdiği, bununla birlikte hekimin kullandığı üslubun ve hastaya bakış açısının güncel psikolojik danışma yaklaşımlarıyla özellikle de Rogers'ın Danışandan Hız Alan yaklaşımı ile büyük ölçüde paralellik gösterdiği görülmüştür. Ayrıca psikolojik danışma oturumlarında yardımcı teknikler olarak nitelendirilen soru sorma ve etkin dinleme gibi kavramlar hekimin hastaya yaklaşımında destekleyici rolindedir. Ortaya konulan bu çalışmayla psikolojik danışma sürecinin yürütülmesinde kültüre özgü anlayışlardan uygun zaman ve zeminde yararlanmanın faydalı olabileceği vurgusu yapılmıştır.

Anahtar Kelimeler.Psikolojik danışma, Mevlâna, Mesnevi terapi, Mevlana terapi, Doğu kültürü

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Efforts to provide psychological help to people who are painful, unhappy, incompatible, and problematic are seen randomly or systematically in every period of history (Karahan&Sardoğan, 2004). It can be said that the efforts to understand the spiritual life and behaviors as the subject of psychology are as old as the history of humanity. Many people can take a position consistent with their individual efforts, family, religious beliefs or support from their friends in the face of difficulties they face in life. However, sometimes an individual may need professional help and special interventions in the confront of their experience (Hackney & Cormier, 2008). The help that the individual needs to solve problems and recover is provided by professionals.

The gaining of professional identity in psychological help relationships in the world dates back to the beginning of the 20th century as a very recent date. Focusing on humanitarian issues such as social reform structuring and migration flows to the United States, child and adult welfare, public education and guidance, legal reforms played a meaningful role in gaining a professional identity of psychological help services (Smith, 2012). Taking into consideration these issues at the center, important steps were taken in terms of professionalization of psychological assistance services, and some professions in the field of mental health such as psychiatry, psychological counseling and psychology began to improve.

Generally, psychological counseling is an applied field of psychology (Ivey, 1979) and deals with issues such as mental well-being and pathology, personal development, professional development, and career (Gladding, 2013; Watkins, 1985). In the 1970s, the opening and becoming more accelerated for new areas of activity, especially for disadvantaged individuals in units such as mental health centers and community centers, accelerated this professionalization process (Gladding, 2013). Today, psychological counseling, which is carried out through various qualifications to be obtained as a result of formal education, is an area that requires expertise. In this respect, the definition of professional counseling, adopted in 1997 by the American Counseling Association (American Counseling Association): “Mental health, psychology and development principles; through cognitive, affective, behavioral and interactive intervention strategies, the individual's well-being, personal and professional development, and its application to address pathology issues ” (Hackney & Cormier, 2008).

As can be seen, the professional development of psychological assistance services is based on very recent history. However, it is possible to state that both the psychological counseling process and the philosophical infrastructures of each theory are almost as old as human history (Beck, 1964). As a matter of fact, it is known that many representatives of eastern and western philosophy schools have direct or indirect contributions to the psychological counseling process. For instance, it is known that Aeron Beck, the representative of Cognitive Therapy, was influenced by the famous stoic Epictetus who also lived in the 1st century BC. In addition, the founder of Rational Emotional Behavior Therapy, Albert Ellis, was influenced by the concepts put forward by philosophers such as Spinoza, Kant, and Schopenhauer (Köroğlu, 2015). Thus, it is seen that the philosophical foundations of psychological counseling and psychotherapy theories that are widely used today are taken from the intellectual heritage of humanity.

Just as there is such an interaction in the western geography, the advice of Mevlana about the permanent development and change in the way of achieving perfection about eight centuries ago has had an impact on many people of all cultural backgrounds in the east (Yeniterzi, 2007). Therefore, It is seen that many philosophical and psychological studies have been done on his works from different cultures of the world (Friedlander, 1975; Mirdal, 2010; Nourazar, ShadManaman, Asadollahi, & Norouzi, 2018; Ahmadi, 2014). This effect is regarded as a concrete indication that the value given to people in Turkish-Islamic culture has a long-established past, even if it is not within a theoretical framework. If we go a step further, it can be said that especially positive psychology and its dynamics that make up this trend are a systematized form of subtleties in Mevlana's works (Tarhan, 2012). There are also numerous studies that shape and enrich the currents on the teachings of Mevlana such as cognitive therapy (Hakimi& Hakimi, 2018), and awareness-based therapy (Hall, 2015; Isgandarova, 2019; Mirdal, 2010; Mutter, 2014; Rosli, Shalisah, & Thomas, 2019; Thomas, Furber, & Grey, 2017).

It is known that Mevlana wrote his work, which was named Masnawi, in the 1200s. Masnawi, translated into various languages and had an effect on people, has dealt with various themes such as how to give value one's own self and others, how to respect and love, the 'we' understanding instead of 'I', love and self- esteem instead of fear, research and looking for information instead of

biased behavior, taking precaution instead of hurriedness, appreciation instead of criticism, interaction instead of hatred, friendship and sharing; jealousy, giving present and hep instead of fighting; hope instead of hopelessness; optimism instead of pessimism, innovation instead of sticking to past; curiosity instead of indifferentism; causality instead of fatalism; free way of thinking instead of stabil thinking, imagination and new ways of thinking (Friedlander, 1975; Mirdal, 2010; Yeniterzi, 2007,).

It is seen that Mevlana confronts the reader with a very rich content metaphorically while processing these themes (Nur, 2013). Metaphor is used to express thoughts in a more functional and aesthetic way (Kok et al., 2011). Amundson (1998) defined the metaphor as the use of two ideas that do not seem to be related to each other and give the definition to one another when the meanings are brought together. According to another definition, metaphor is a communication model that can contain each of the words, pictures, symbols, emotions, attitudes and physical movements (Huestis, 1991). Metaphors are widely used in daily life as a representation of the power of this richness. In this way, it is aimed for the individual to explicate his own situation with these metaphors, that is, to make an analogy and to overcome the problem (Tarhan, 2012). It also helps to express complex emotions during sharing (Kok et al., 2011). However, metaphoric narration in stories is not only valuable in terms of literature but also valuable in terms of the methods used by modern psychotherapy (Rowat, Stefano, & Drapeau, 2008). Metaphors (Lakoff, 1993) which were previously seen only as verbal expressions targeting indirect expressions, currently being considered as an integral part of the conceptual structure in psychological counseling by contemporary approaches (Lyddon, Clay and Sparks, 2001).

Metaphor plays an important role in making sense of the process and structuring (Leggo, 2011). Lee (1985) states that the use of metaphor in the psychotherapy process also contributes to the improvement the client's thinking process and changing the dysfunctional perspective. Metaphors, as an indirect expression, can also prevent the client's feelings the counselor as a Professional authoritarian (Huestis, 1991). Therefore, it is expected that the highest efficiency will be obtained in the psychological help relations by using the consultant's correct form and right time from the metaphor (Piştöf & Şanlı, 2013).

Therapists and clients use the language both metaphorically and interpretively during their interactions (Rowat, Stefano, & Drapeau, 2008). From this point of view, metaphors can help psychological counselors at two different levels of knowledge. These are the implicit information contained in the metaphor and the ones that are wanted to be explained deeper (Mays, 1990). In addition, metaphors have a more functional role in conveying emotion and content than an emotional expression or adjective (Lewitt, Kormanve Angus, 2000). There are various metaphors in every culture (Lee, 1985). Poetic expression in metaphors does not refer to raw subjective emotions, but rather to an effective component of human realities (Kok, Lim & Low, 2011). Metaphor has taken its place in the psychological help processes as the therapeutic tools (Güloğlu&Kararımak, 2012), which enable the psychological counselors to enter the inner world of the client more effectively by accelerating and strengthening the therapist-client cooperation.

The places and conditions lived directly affect people's lives, mental health and behaviors. (Plomin, DeFries& Loehlin, 1977). Some societies may be cooler and stagnant, while others may be more excited and deeply emotional. Even if impressive studies have been carried out with the view that the cultural structure that individuals belong to may affect the optimism and pessimism, the cultural effect has not been fully clarified yet (Chang, 2001). The most important deficiency of cross-cultural optimism comparisons is that the researches are carried out on individuals. Studies based on stories, myths, fairy tales and religious rituals that bear the traces of the tendencies of the society in this direction are thought to provide more generalizable data socially (Finucane, Slovic, Mertz, Flynn & Satterfield, 2000).

Revealing the traces of the eastern cultural heritage and society, Mevlana, through his Masnawî, helps people to make analogy through many metaphorically rich stories and thus to internalize moral values and principles. However, these stories also contain solutions that will be an remedy to the depressive moods that individuals have entered for various reasons and the conditions in which mental health is negatively affected. In one of these stories, it has been explained that the process of the diagnosis and treatment by a skilled physician for the wife of a sultan who has a serious illness. To the plot of the story; important dialogues between the doctor and the patient, details such as the style and method used by the doctor are included. The physician's

style towards the patient and the method he used, in general, was evaluated by emphasizing similar aspects in the in terms of approaches and principle techniques accepted in today's psychological counseling processes.

This evaluation was made by examining the couplets mentioned in the story in Masnawi. The information contained in the couplets has been evaluated in terms of current psychological counseling. When looking at the whole of the story, the details of the progress of a general interview process were revealed through the use of metaphors. Thus, the similarities of details in the story and the principles and techniques of current psychological counseling are stated and explained with examples. In the story, firstly, it is seen that the subject of "confidentiality and trust" was dealt with in the relationship between the patient and the physician.

Privacy and Trust

He said: "O king, make the house empty; send away both kinsfolk and strangers.

Let no one listen in the entrance-halls, that I may ask certain things of this handmaiden

The house was left empty, and not one inhabitant (remained): nobody save the physician and that sick girl

Confidentiality" is one of the vital factors in psychological counseling (Knapp & Vandecreek, 2010). Privacy is seen as the basis of a healthy counseling process (Myrick, 2003). A vital part of the psychological counseling assistance process is that the individual who receives help shares his experiences, feelings, and thoughts, which are quite confidential and cannot be shared with anyone, as a result of his trust in the consultant. Generally, the clients do not want the feelings, thoughts, experiences, and interactions they share with the psychological counselor to be learned by someone else (Oramah, 2012). Therefore, the counseling environment should have a reliable atmosphere and should be able to address the client's anxieties (Knapp & Vandecreek, 2010). Reliability is vital not only to make a positive impact on the client but also to help him/her express himself/herself more comfortably and to share easily about the special aspects of his life (Hackney & Cormier, 2008). When the

client realizes that the secrets he has opened to the psychological counselor are shared with others, he/she will find it difficult to apply to another specialist, and such events will lead to undermining the client's trust in these services (Taşdan&Yalçın, 2007). The responsibility of The establishment of the trust environment in psychological counseling and conserving the information shared as a result belongs to the consultant (Turkish Psychological Counseling and Guidance Association, 2006). Therefore, in individual and group psychological counseling, the counselor should define the limits of confidentiality (Turkish Psychological Counseling and Guidance Association, 2006). In the patient-doctor relationship in the masnavi, it is seen that privacy is given importance close to the psychological counseling relationship. As stated in the couplets at the beginning of the story, the physician has wanted to be alone with the patient. He efforts to ensure that the principle of confidentiality is fulfilled by saying “Everybody should go out, even the sultan”. Since the plot of the topics to be discussed contains details about the private life of the patient, ensuring this confidentiality will help the process to proceed more easily by providing the trust between the patient and the physician.

Rapport and Culture Sensitivity

Effective listening, which is at the core of psychological counseling, ensures that the client is included in the help process through care and attention. In this sense, listening, attentiveness and care by focusing attention on the client are important advisory skills, as well as effective elements of the counseling process (Carkhuff, 2011). Similarly, when asking the questions of the physician in the story, it is seen that it is particularly soft and moderate.

*Very gently he said (to her), “Where is thy native town? for the treatment
suitable to the people of each town is separate.*

*And in that town who is related to thee? With what hast thou kinship and
affinity?”*

The therapist's and patient's cultural background, their perception of both mental illnesses and treatment from a cultural perspective, their psychosocial environment, can be quite effective on the diagnosis, treatment, and

termination of psychiatric disease (Schaller & Crandall, 2003). Therefore, in order to understand the client and help his treatment, it is necessary to evaluate the socio-cultural conditions and the impact of the environment, to examine the symptoms accordingly, and to arrange the treatment process according to these conditions (Bektaş, 2006; Köknel, 1999). As a result of the differences of the client population, differences can be observed in nonverbal behavior, values system, needs, communication paths and beliefs (Karairmak, 2008). Cultural psychology attaches importance to understanding individuals' experiences and how they make sense of these experiences (Schaller & Crandall, 2003). It is vital to know the cultural norms very well, to make an accurate diagnosis, as well as understand the coping ways created by individuals and evaluate their functionality and to offer functional options to the client instead of non-functional ones (Erdur-Baker, 2007). In the story, "Where is your country? Because the medicine of the people of each city is different" It is understood from the statement that cultural differences are seen as an important criterion for determining the healing approach. In this couplet, the physician tries to learn the patient's background and the condition of his family by asking questions. By obtaining this information, he will provide a culture-sensitive ground for the support process.

Using Auxiliary Techniques

He laid his hand on her pulse and put questions, one by one, about the injustice of Heaven.

He inquired of the girl concerning her friends, by way of narrative,

It is stated that the physician put his hand on the pulse of anyone who offers help. In psychological help relationships, the counselor should use assistive techniques, if necessary, in order to get to know the client better and to give him the best support needed (Köknel, 1999). In this respect, it is seen that different psychotherapy models use different techniques. For example, EMDR (Eye Movement Desensitization and Reprocessing) approach is based on an assistant technique such as eye movement desensitization and reprocessing (Kavakçı, Doğan&Kuğu, 2010). Free association is one of the basic auxiliary techniques used by psychoanalysis. In this technique, the patient is given a

word and the patient is asked to share everything that the word evokes in him without any limitations (Snowden, 2012). The word connotation test method in C. G. Jung's Analytical Psychology can also be evaluated among such auxiliary techniques. In this method, Jung realized that his clients had difficulties in reacting to some words or other words related to these words, and thought that there could be interrelated groups of thought, emotions, and memories that have strong emotional content in the personal unconscious (Kirsch, 2018). As can be seen, techniques that help to better understand the emotional state of the client are actively used by many approaches today. In this respect, it can be said that the physician's use of the pulse to understand the patient's mood and intensity is an important technical approach. It is also important as an indicator of a professional approach when it is evaluated in terms of the time frame of the story.

Masters and towns, one by one, she told of, and about dwelling-place and bread and salt.

She told stories of many a town and many a house, (and still) no vein of her quivered nor did her cheek grow pale.

Her pulse remained in its normal state, unimpaired, till he asked about Samarcand, the (city) sweet as candy.

(Thereat) her pulse jumped and her face went red and pale (by turns), for she had been parted from a man of Samarcand, a goldsmith.

Another noticeable factor in the couplets of the story is auxiliary techniques such as effective listening and asking questions. Effective listening skill is one of the most basic qualities of psychological counselors (Corey, 2009). Also, in the society, it may not be desirable for everyone to listen to the sad experiences of other people (Erdur-Baker, 2007). Since not every individual can see the crucial points of the lives that touch the emotions, it can be possible that the sharing individual's efforts to being understood are inconclusive. If important elements such as empathy, unconditional acceptance, and sincerity of the psychological counseling process are a part of every individual's life, traumatic processes will be replaced by suitable experiences for healthy emotional states (Corey, 2009). However, instead of ideal emotions, thoughts and reactions,

comments and reactions under the influence of defense mechanisms and negative basic beliefs have devastating consequences for both the individual and his/her environment. Psychological counseling approaches reveal the importance of approaching the client with unconditional acceptance, sincerity, transparency and active listening (Hackney & Cormier, 2008).

The Importance of Getting Support from the Professional

Somebody sticks a thorn under a donkey's tail: the donkey does not know how to get rid of it: he starts jumping.

When a thorn darts into any one's foot, he sets his foot upon his knee,

He jumps, and the thorn strikes more firmly (pierces deeper): it needs an intelligent person to extract a thorn.

In order to get rid of the thorn, the donkey from irritation and pain went on kicking and dealing blows in a hundred places,

And keeps searching for its head with the point of a needle, and if he does not find it, he keeps moistening it (the place) with his lip.

In some periods of life, the individual faces such situations that the current coping resources may not be enough to save him/her from this situation, on the contrary, the non-functional solution methods used to solve the problem can drag the individual into an intense paradox (Crerar Gilbert, 1993). In many counseling theories, the continuation of dysfunctional experiences is accepted as a result of the wrong coping methods internalized by the individual (Corey, 2009) According to Ellis, the leading name of rational emotional therapy, people do not develop their capacity to make rational choices and as a result of this situation, they reinforce negative emotions even more by using irrational thoughts in the face of experiences (Nelson-Jones, 1982). In different counseling theories, it is emphasized that applying individuals to non-functional solutions is a trigger for neurosis. Psychoanalytic theory emphasizes that the neurotic individual continues his/her neurosis with the defense mechanisms used by the weak ego (Nelson-Jones, 1982). In such a situation, a professional and competent expert may need to be guided to adapt to these difficulties (Hackney & Cormier, 2008). Being a guide by guiding the client towards recovery is one of the important functions of the psychological

counseling process. The physician, who is an expert in the relationship between the patient and the physician, tries to show him/her solutions by communicating with the patient.

Lifestyle Analysis

Psychological counselor; it is not an expert who enlightens the client and informs him/her, but he/she is like an equivalent partner who tries to understand and evaluate his story (Larsson, 2012). In the Adlerian approach, the focus of the consultation process is *lifestyle analysis* (Massey, 2015). In this approach, the therapist tries to understand how the client maintains his/her daily life. This evaluation enough to include work, friendship, spouse and children, associations to which it is a member, social activities, hobbies, family structure and evaluation of family relationships (Karahan&Sardoğan, 2004). Getting information about the past experiences of the clients is also important for the development of the process. In the story, it is seen that the physician asks a number of questions to learn about the patient's history, the life story, just like a counselor. With this situation, S/he has thought that the problem experienced by the patient can be solved better. Today, especially consultants who adopt the Adler approach have concerned with the future without underestimating the importance of the effects of the past (Ansbacher&Ansbacher, 1964). In the part given below, especially questions about learning the patient's life story draw attention. The fact that the physician gets information in this way helps to know him/her the patient better. In the psychological counseling process, providing clients to talk about their life stories briefly and asking questions about some critique periods helps the counselor to continue of process.

He listened to her story (while) he continued to observe her pulse and its beating,

So that at whosoever's name her pulse should begin to throb, (he might know that) that person is the object of her soul's desire in the world.

He counted up the friends in her native town; then he mentioned another town by name.

He said: "When you went forth from your own town, in which town did you live mostly?"

*She mentioned the name of a certain town and from that too she passed on
(to speak of another, and meanwhile) there was no change in the colour of
her face or in her pulse.*

*Masters and towns, one by one, she told of, and about dwelling-place and
bread and salt.*

*She told stories of many a town and many a house, (and still) no vein of
her quivered nor did her cheek grow pale.*

Empathy and Encouragement

One of the most important elements of the psychological counseling process is “empathy”. In order for the psychological counselor to be useful to the client, s/he must first understand him/her (Köknel, 1999). Rogers defines empathy as the situation in which one puts himself/ herself in another’s shoes by looking from his/her point of view, and thus understanding that person’s emotions or feelings correctly and transmitting this evaluation process to the that person (Dökmen, 2008).

At the same time, empathy means communicating with someone else's experiences or what he is experiencing and helping him/her understand his subjective reality (Lux and et al., 2013). In the couplet below, the physician states that he has the patient's sadness and approaches him with compassion. In his communication with him, it is seen that he used auxiliary techniques such as empathic reactions, emotion reflection, and unconditional acceptance. The physician actually has reflected emotions by emphasizing the emotions experienced by the patient. The sentence-reflecting phrases, which are considered the first step of empathy, help the client feel understood and provide relief to open himself more. The physician has made the patient's feelings concrete in words and stated that he understood him.

*I will be anxious for you, be not you anxious: I am kinder to you than a
hundred fathers.*

*Beware! tell not this secret to any one, not though the king should make
much inquiry from you.*

In another couplet in the story, the physician states that in addition to encouraging the patient, they have taken the first step to solve the problem he is experiencing and the change has started. According to Dreikurs (1967), the

expectation of success in therapy is particularly important in the therapeutic relationship. The encouragement process is an important element that continues throughout the therapy process and can help implement a solution-oriented approach (Watts, 2000). In this couplet, it is seen that the physician, by saying "Here is my first step", both encouraged the patient and started the process.

Said he: "I know what your illness is and I will at once display the arts of magic in delivering you

The promises and soothing words of the physician made the sick (girl) safe (free) from fear.

There are true promises, grateful to the heart; there are false promises, fraught with disquietude

The promise of the noble is current (sterling) coin; the promise of the unworthy becomes anguish of soul

Encouragement, it encourages you to explore a new idea, try a different behavior. In particular, it helps the individual overcome the fears and worries that arise in attempts to change internal or environmental factors that he does not dare to try. It reduces anxiety and distrust in it. In this way, the individual feels the necessary strength and courage for the initiative he will find and finds the opportunity to move towards development that he cannot see now but will reach in the future. If the promises given are far from realism, it will lead to disappointment and loss of confidence in the client (Tan, 1992). Hackney & Cormier (2008) defined the reliability in psychological counseling as basically "Not promising more than you can do and fulfilling the promise." Therefore, while assuring, it should be noted whether it is realistic and how much it contributes to the therapeutic process. Also, the concept of 'being positive' in Reality therapy matches here. According to Glasser (1976), the emphasis of the psychological counselor is on positive action. From another point of view, there are two different qualities that depend on being positive, which is to see everything as an advantage and convey hope (Wubbolding and Brickel, 1998). The doctor is trying to provide exactly this. In other words, it is to give hope to

the patient that the problem is determined and use this part as a positive behavior for recovery.

Result

As a result, it is seen that many dynamics in this story between the doctor and a patient in Mevlana's Masnawi work are in many ways similar to a professional psychological counseling process today. When the relationship between the patient and the physician is examined, it is seen that privacy, which is one of the basic principles of the psychological counseling session, comes first. It is seen that in the story, the physician who said he wanted to be alone with the patient even took the sultan out. This shows the magnitude of the importance given to privacy. Also, it is seen that metaphors are used throughout the couplets. Metaphors used to explain things that cannot be said in the psychological counseling process with the individual and the group, to elaborate the subject and to embody some situations can help advance the therapeutic relationship between the consultant and the client (Güloğlu&Kararırmak, 2012; Piştöf&Şanlı, 2013). As a matter of fact, the analogy and metaphors used by the physician seem to work on the point of revealing the patient's distress. In addition to these, it is among the remarkable points that the patient constantly supports to client to encourage her during the meeting with the physician. Today, many therapy models, especially theorists such as Adler and Rogers, frequently use techniques of encouragement and assurance to the client that change will occur throughout the process (Kelly, 1999). In terms of the psychological counseling process, an effective questioning technique attracts attention as another auxiliary technique used by the physician in these couplets.

In the story, the physician not only listens but also benefits from an auxiliary technique. By listening to the pulse of the patient, he tries to understand more clearly which traumatic event he had experienced in the past. This situation is important as an indicator of a professional approach when evaluated in terms of the conditions of the time period of the story. Considering the writing date of the Masnawi, which is the subject of the study, the use of such details seems quite significant. One of the most important psychological counseling principles applied by the physician throughout the process is empathy. The physician, by putting himself in the patient's position, understanding and reflecting back the emotions he feels, strengthens their mutual relations and

makes the patient feel good. It is also noteworthy that while carrying out the process, it emphasizes the importance of getting help from someone with a driver's license in the face of emotional problems.

Finally, it is remarkable that the physician constantly encourages him to heal the patient and draws the limits of encouragement and assurance while doing this in direct proportion with contemporary approaches (Tan, 1992). Moreover, this attitude and effort to establish intimacy significantly reflect the effect of the therapeutic relationship on development and change. Based on all this; in literary works that reflect eastern culture and understanding, it is understood that important information, even if not systematized, in terms of mental health and psychological support process dynamics.

It is known that important studies were carried out in the field of mental health in the Seljuk and Ottoman periods, and mental and mental health hospitals known as "Bimarhane" and "Şifahane" were established (Acıduman, 2010). It is reported in historical documents that efforts are made to treat some mental illnesses in these hospitals through music and similar means (Koç, Başer, Kahveci, & Özkara, 2016). Also, Mevlâna, Farabi (Tamtürk, 2006), İbn-i Sina (Canda, 2005), Abu BakrerRazi (Karaman, 2004), Abu Zayd Ahmed el Belhi (Belhi, 2012; Kaya, 2006), İbn-i Rüşd (Many poets and writers such as Arkan, 2006) have examined in detail the situations that are among the most important topics of psychology and lead to human happiness and unhappiness. In their works, they have embroidered universal themes such as human love, tolerance, which form the basis of concepts such as unconditional acceptance, empathy, and transparency (Acıduman, 2010; Canda, 2005; Yeniterzi, 2007). These examples, which are found in many other poems and prose as in the couplets mentioned in the study, are important in terms of showing both the magnitude of the value given to the human and the approaches such as psychological counseling that have been applied in Anatolian culture since then.

This study is a product of an effort to study the literary work in terms of psychological counseling dynamics through systematic conceptual analysis. It is expected to contribute to the increase and understanding of such studies in the field of psychology. It is considered that it will be beneficial for experts to benefit from the rich content in Anatolian cultural heritage with the increase of similar studies. It is expected that this study will be particularly encouraging to

increase the variety of metaphors used in psychological counseling, to diversify empathy and reflection responses, to reveal new questions for the purpose of knowing the client, and to provide self-knowledge in general terms and to carry out similar studies. In general, psychological counseling training is based on an understanding of abstract concepts. Therefore, it is envisaged that the study of various works through such analyzes will also contribute to the teaching of principles and techniques in counseling education.

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Author Contributions/ Yazar Katkıları

While the study was being conducted, both authors contributed equally. Çalışma yürütülürken her iki yazar da eşit oranda katkı sunmuştur.

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Genişletilmiş Türkçe Özet

Giriş:Dünyada psikolojik yardım ilişkilerinin profesyonel bir kimlik kazanması günümüze oldukça yakın bir tarih olarak 20. yüzyılın başlarına dayanmaktadır. Bununla birlikte gerek psikolojik danışma sürecinin gerekse bu süreci şekillendiren her bir kuramın felsefi alt yapılarının hemen hemen insanlık tarihi kadar eski olduğunu söylemek mümkündür. Bu bağlamda, doğu ve batı coğrafyasında, güncel psikolojik danışma yaklaşımlarına kaynaklık eden birçok felsefe akımından bahsetmek mümkündür. Bu bağlamda Mevlana'nın yaklaşık sekiz yüzyıl önce insanın mükemmelliğe ulaşma yolundaki daimî gelişim ve değişimine ilişkin öğütlerinde, her kültür kuşağından konuya ilgi duyan birçok kimse üzerinde etki uyandırdığı bilinmektedir.

Doğu kültür mirasının ve toplumunun izlerini ortaya koyan Mevlâna, Mesnevi adlı eserinde metaforik açıdan zengin birçok hikâye yoluyla insanların analoji yapmasına, dolayısıyla ahlaki değer ve ilkeleri içselleştirmelerine yardımcı olmaktadır. Bununla birlikte bu hikayeler bireylerin çeşitli nedenlerle girmiş oldukları depresif duygu durumlarına ve ruh sağlığının olumsuz etkilendiği şartlara merhem olacak çözümleri de içinde barındırmaktadır. Bu hikayelerden bir tanesinde; bir hükümdarın hanımın yakalandığı vahim hastalığı, hastalığın ilk başta anlaşlamayıp sonra mahir bir hekim tarafından teşhis ve tedavisi anlatılmaktadır.

Hikâye içeriğinde; hekim ve hasta arasında geçen önemli diyaloglara, hekimin kullandığı üslup ve yöntem gibi detaylara yer verilmiştir. Hekimin hastaya karşı üslubu ve genel olarak kullandığı yöntem, günümüz psikolojik danışma süreçlerinde kabul gören yaklaşımlar ve ilke teknikler bağlamında benzer yönere vurgular yaparak değerlendirilmiştir. Hikayede; özellikle *gizlilik, empati, cesaretlendirme, duygusal problemlerin çözümünde ehil (uzman) birisinden yardım alma, yaşam biçimi analizi, yakınlık, kültüre duyarlılık* gibi unsurların açıkça işlendiği görülmektedir. Aşağıda, hikayeden yapılan kısmi alıntılarla bu örnekler sunulmaya çalışılmıştır.

Hekimin henüz görüşmenin başında, *“Ey padişah! Evi boşalt. Hem akrabayı hem de yabancıları uzaklaştır. Kimse dehlizlerde dinlemesin de bu hanıma bir şeyler sorayım”* diyerek hasta ile ilgilenirken padişahın bile ortamdan çıkması gerektiğini, bunun gizlilik için gerekli olduğunu vurgulayarak başlamaktadır. Bilindiği üzere “gizlilik” psikolojik destek süreçlerinin en önemli unsurudur ve sürecin başında sınırları uzman tarafından çizilmektedir.

Hikayede, *“Kuyruğun altında olsun bir diken, Çifte sallar hep eşek durmaz bemen. Kıpraşırken başlamış çok batmaya, Bir akıllı lazım ordan almaya”* ifadeleriyle dönemin şartlarında binek vb. amaçlarla yaygın olarak kullanılan bir hayvanın durumu üzerinden yapılan metaforik anlatımla, yaşanan duygusal problemlerde konunun dışında olan ehil

birisinden yardım almanın gerekliliğine dikkat çekilmektedir. Günümüzde bu ifade, bu konuda ehil bir uzmandan yardım almanın önemine karşılık gelen bir tavsiye olarak değerlendirilebilir. Aynı zamanda, hikayenin devamında, “*Hem diken çıksın deyip sıçrar eşek, Çifteler atarmış, çoğalmış derdi pek.*” ifadeleriyle işlevsel olmayan başa çıkma davranışlarının problemi çözmek yerine daha da pekiştireceği yine metaforik bir anlatımla vurgulanmaktadır. Günümüzde; psikanaliz, bilişsel terapi, akılcı duygusal terapi gibi yaklaşımlar başta olmak üzere birçok danışma kuramında işlevsel olmayan yaşantıların sürekliliği, bireyin içselleştirmiş olduğu yanlış başa çıkma yöntemlerinin bir sonucu olarak değerlendirilmektedir.

“*Yumuşacık sormuş tabip: ‘Memleketin neresidir? Çünkü her şebirin balkının ilacı ayırdır. O şehirde yakınlarından kim vardır? Akıbalık ve bağlılık nelerdir?’*” ifadelerinde psikolojik danışma sürecinin önemli öğeleri arasında yer alan yakınlık kurma (rapport), kültüre duyarlılığın açık izleri görülmektedir. Geçmişine yönelik ayrıntılı bilgi olarak yaşam biçimini öğrenmesi hastanın yaşadığı sorunu anlamasında etkili olmaktadır. Hikayede; hekim, sadece dinlemekle kalmayıp kendine has bir teknikten de yararlanmaktadır. “*Elini nabzına koydu, Bir bir feleğin güçlüklerinden soruyordu. Sordu kızdan, neydi eski halini, Hep sorar eş dostunun abvalini.*” İfadelerinde görüldüğü gibi hekim, hastanın nabzını dinleyerek geçmişte yaşamış olduğu travmatik olayın hangisi olduğunu daha açık biçimde anlama çabasıdadır. “*Söylenen her söz nedir, vermiş kulak, Nabza dikkatten o, kalmasızken uzak. Nabzu söylemiş o sözden alsa biz, Biz de bundan derdi neymiş anlarız. Aniden hızlandı nabzu soldu yüz, Hem Semerkant’tan ederken tam da söz.*” İfadelerinde, hekimin bir taraftan nabza dikkat ediyor olmasının sebebi daha açık biçimde anlaşılmalıdır. Hekim nabız hareketliliğine göre hastanın duygu dünyasındaki hareketliliği anlamakta ve sorunun kaynağına ulaşmak için bu yolu, yardımcı bir teknik olarak kullanmaktadır. Bu yaklaşım, hikayenin geçtiği zaman diliminin şartları açısından değerlendirildiğinde profesyonel bir yaklaşımın göstergesi olarak oldukça dikkat çekicidir.

Problemin kaynağının anlaşılmasıyla birlikte hekim: “*Bitti say derdi, artık gam yeme, Ben babandan müşfikim, gam bekleme!*” diyerek muhatabının kendisini güvende hissetmesini sağlamak ve koşulsuz kabul, empati gibi değerlerle sürece devam etmektedir. Güvence verme ve cesaretlendirme de hekimin yaklaşımında dikkat çeken noktalar arasındadır. “*Hekimin vaatleri ve lütufkâr sözleri, hastayı korkudan emin kaldı. Gerçek vaatler gönül alıcıdır; Mecazi/yalan vaatlerse keder vericidir. Cömert kişilerin vaatleri, büyük zenginliktir; Ehlîyetsiz kişilerin vaatleri ise ruha eziyet.*” ifadeleriyle güvence ve cesaretlendirme yaklaşımının nasıl kullanılması gerektiğinin sınırları çizilmektedir. Güncel literatürde de verilen vaatlerin gerçekçilikten uzak olması durumunda kısa zamanda danışanı hayal kırıklığına uğratacağının, güven yerine güvensizlik ve hayal kırıklığı sonuçlarını beraberinde getireceğinin altı çizilmektedir.

Tartışma ve Sonuç: Mevlana'nın Mesnevi eserinde hekim ile bir hasta arasında geçen bu hikâyedeki birçok dinamiğin günümüzde profesyonel bir psikolojik yardım sürecine birçok yönden benzediği görülmektedir. Hasta ve hekim arasındaki ilişki incelendiğinde, en başta psikolojik danışma oturumunun temel ilkelerinden biri olan gizliliğin geldiği görülmektedir. Anlatılan hikâyede hasta ile yalnız kalmak istediğini söyleyen hekim padişahı dahi dışarı çıkarmıştır. Bu da mahremiyete verilen önemin boyutunu göstermektedir. Ayrıca beyitlerde baştan sona metaforlar kullanılmaktadır. Bireyle ve grupla psikolojik danışma sürecinde söylenilemeyen şeylerin açıklanması, konunun ayrıntılarına inilmesi ve bazı durumların somutlaştırılması amacıyla kullanılan metaforlar danışman ile danışan arasındaki terapötik ilişkinin ilerlemesine yardımcı olabilmektedir. Nitekim, hekimin kullandığı benzetme ve metaforların hastanın yaşadığı sıkıntıyı ortaya çıkarmada işe yaradığı görülmektedir. Bunların yanı sıra hasta ile hekimin görüşmesi boyunca hastanın cesaretlenmesi için sürekli desteklediği de dikkat çeken noktalar arasındadır. Günümüzde birçok terapi modeli, süreç boyunca cesaretlendirme ve danışana değişimin gerçekleşeceğine dair güvence verme tekniklerini sıklıkla kullanılmaktadır. Genel olarak hikâyede; gizlilik, empati, cesaretlendirme, duygusal problemlerin çözümünde ehil (uzman) birisinden yardım alma, yaşam biçimi analizi, yakınlık, kültüre duyarlılık gibi unsurların açıkça işlendiği görülmektedir.

Bu çalışma; edebi bir eseri, sistematik biçimde kavramsal analizler yoluyla psikolojik danışma dinamikleri açısından inceleme çabasının bir ürünüdür. Psikoloji alanında bu tür çalışmaların artmasına ve anlaşılmasına katkı sağlaması beklenmektedir. Benzeri çalışmaların artmasıyla, Anadolu kültür mirasındaki zengin içerikten daha çok yararlanılmasının uzmanlar açısından faydalı olacağı değerlendirilmektedir. Özellikle, psikolojik danışmada kullanılacak metafor çeşitliliğinin artması, empati ve yansıtma tekniklerinin çeşitlenmesi, danışanı tanıma amacıyla sorulan yeni soruların ortaya konması ve genel manada bireyin kendini tanımasının sağlanmasında bu eserde edinilen faydaların başka eserlerin de incelenmesiyle artacağı düşünülmektedir. Genel olarak psikolojik danışmanlık eğitimi soyut kavramların anlaşılmasına dayalıdır. Dolayısıyla, çeşitli eserlerin bu tür analizler yoluyla incelenmesinin, psikolojik danışma eğitiminde ilke ve tekniklerin öğretilmesi sürecine de katkı sağlayacağı öngörülmektedir.