

Investigating of Spiritual Therapy Factors Based on Rumi: Study of the Elements of Spiritual Therapy Based on Mawlānā Works

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Abstract

The above study was done using content analysis method and its purpose is to identify spiritual therapy, to offer the results of relevant researches, and to introduce methods of using spiritual therapy in psychotherapy and consultation. The major methods of the mentioned spiritual psychotherapy are adopted from unique works of Mawlānā. For better introduction of solutions offered by Mawlānā, contemporary theories such as existential theories, cognitive theories, Gestalt psychotherapy theory and his theories have been compared. Application of spiritual knowledge offered by Mawlānā represents theosophy knowledge of Iran homeland, with 800 years old as the most ancient achievement of human being in psychotherapy. How can my soul (that is not constant) become motionless and static, while I myself have a dynamic life (my appearance is fixed, but my interior nature is always changing) This implies that when you see a very apparently fixed thing is not really constant and it is always changing, how can a dynamic and progressive thing (human soul) can be fixed, inactive, and static?! (Mawlānā, Divan Shams, section 1759)

Key words: Spiritual therapy, Factor, Mawlānāworks

INTRODUCTION

Spirituality means breath of life by which people perceive the meaning of life and it is considered as the coordination and coherence of different aspects of ones' character. According to Alport, religious value system is the only value system giving unit to the personality of human being (Ghaeni, 1977). As it was said, the world health organization in the definition of existence dimension of human being refers to the physical, mental, social and spiritual dimensions and the fourth dimension, spiritual dimension is also considered in the development of human being (Hematimoghadam, 2004). The role of fourth dimension is coherence of other existence dimension of human being. The spiritual dimension defines similar purpose for the entire existence of a person. Normally, body, mind and our acts are affected by our thoughts and feelings and the more

these thoughts are with spirituality, the higher their effect to achieve mental health. With the review of Mawlānā works, we can perceive that mentioned spiritual psychotherapy is adopted from unique works of Mawlānā.

Methodology

The methodology of study is hermeneutics (content analysis) in philosophy and psychotherapy. hermeneutic-based content analysis is one of the oldest content analysis methods as applied for written texts and other types in which speech or writing is expressed explicitly or clarification of hidden messages in the original text is evaluated. This starts with literal and historical critique and it is applied in the cases in which speech content is manifested. The internal analysis is a method in which the hidden content of messages was discovered and the structure of texts is also penetrated and only its appearance structure is not considered. Hermeneutics is initially applied to the interpretation, or exegesis, of scripture and it is another name of content analysis for the interpretation of written texts.

Review of Literature of Spirituality Therapy

The term spirituality is derived from the Latin term "spiritus" meaning breath of life'. A definition created

Access this article online



www.ijss-sn.com

Month of Submission : 05-2017
Month of Peer Review : 06-2017
Month of Acceptance : 07-2017
Month of Publishing : 08-2017

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a turning point in spirituality in 1996 and was raised by ASERVIC: Spirit many be defined as the animating life force, represented by such images as breath, wind, vigor and courage. Spirituality is the drawing out and infusion of spirit in one's life. It is experienced as an active and passive process. It is also defined as a capacity and tendency that is innate and unique to all persons. This spiritual tendency moves the individual toward knowledge, love, meaning, peace, hope, transcendence, connectedness, compassion, wellness and wholeness. Spirituality includes one's capacity for creativity, growth, and the development of a value system. It consists of a variety of phenomena including experience, belief and practice. It is approached from a variety of perspectives including psychospiritual, religious and transpersonal. While spirituality is usually expressed through culture, it both precedes and transcends culture (Miller, 2003).

Despite the increasing emphasis of scientists on the mental dimension of human growth, no coherent definition including the spiritual integrity is presented. Some of the psychologists have defined spirituality as the continuous effort of human being to respond the why concepts of life. Indeed, optimal use of creativity and curiosity to find the relevant existence of survival and living and growth are important parts of spirituality (Shahidi, 2008).

Spirituality therapy means considering spiritual beliefs of the patient in therapy process. These beliefs create special experiences and can lead to the transcendence of moral aspects of people (Taghizade, Miralayi, 2013).

The Studies on Spirituality Therapy

In a study "Effectiveness of spirituality therapy on reduction of anxiety, depression and distress of the women with breast cancer", the experiment group received spiritual intervention during 8 sessions (90 min) and control group received relaxation exercise without awareness raising. The patients were tested before and after the therapy and two months after it in terms of depression, anxiety and stress. The results showed that spirituality therapy was effective on reduction of anxiety, depression and distress of women with breast cancer (Bolhari, Jafar, 2012).

In another study "The evaluation of effectiveness of group therapy spirituality on resilience of women with MS in Isfahan city", it was shown that group spirituality therapy was effective considerably on the increase of resilience of women with MS (Taghizade, Miralayi, 2013).

Spirituality therapy and the relevant results have basic similarities with some of the contemporary theories as phenomenology theory, new Psychodynamics theory, third wave of cognitive theories, existence theories and

gestalt therapy. The similarities between the theories and spirituality therapy were also present in spirituality therapy in Mawlānāworks. These similarities are mentioned as:

The Similarity of Spirituality Therapy with Some of the Contemporary Theories

Phenomenology deals with our experience of reality not the reality itself. In the framework of phenomenology, no one can consider the feeling or experience of another person as unrealistic (Ahmadi, Hosseinali, 2013). Thus, phenomenological view respects the reality of others. The challenge of the therapist is to use the references in detection of the special reality and his world view affects the references.

The existential psychotherapy is a type of therapy approach focusing on the existence of a person. Existentialism is the philosophy with the aim of clarification of the experience of "being in the world". Thus, it focuses on being method and qualitative state of human being relationship with self, others and the materialistic world (Khodayarifard, Mohammad Abedini, Yasamin, 2015). Psychodynamics theory refers to introcosm. Introcosm is the extensive intellectual psychological space inside of us and it is the source of our personal experience. "Self" is experienced with all its concepts and by the methods as manifested and it is involved and defends itself and it is of great importance in introcosm theories. Also, "self" is important to find about the private experience and it is an aspect of personality to encompass the individual perceptions and values. If the external expectations are contradictory with the self- requests, anxiety and tension are created. Thus, balance tension is disturbed and the self by using defensive mechanisms by the change in consciousness, attempts to create balance, to form the method of using defensive process of consciousness. The defensive mechanisms consist of four levels, the fourth level is complete maturity and the applied mechanism in this level of maturity is called sublimation and according to Freud, love is the strong form of sublimation (SeyedMohammadi, Yahya, 2009).

By following existential philosophy, Gestalt therapy deals with the resources of live creature experiences rather than his wisdom and rational force. Thus, it is said that perception of self and others is based on the integrity of experiences and it is shown by the external display of behaviors. Another basic function of live creature is his continuous effort to keep balance as being disturbed by the needs. For better description of this theory, we should consider the holistic nature of a person. It means that body and soul have dependent essence to each other and the human being is holistic. Thus, human being and his environment form the whole (Saatchi, Mahmoud, 1995).

Another method consistent with spirituality therapy is mindfulness and it is a modern method to escape from the dreams and current time. Mindfulness means awareness of thought, behavior, emotions and motivations as we can manage them better. Correct mindfulness means that a person focuses his awareness on the past and future to the present (Article of mindfulness, Migna site). Before mindfulness is occurred, our awareness is manipulated and is semi-conscious. Our reaction is conditional and planned already. Indeed, mindfulness is a quality of consciousness that human being should attempt to achieve it in the entire life ignoring his position in the life (Kosari, Faramarz, 2014).

In the final comparison of Fromm and Mawlānā, spirituality therapy was referred. According to Sayknews citing the current culture, Fromm and Mawlānā have perceived themselves in the dynamic and evolutionary process of life. They differ from Freud who believed that human being is an isolated being, then studied the human ills of his own culture and generalized on man “per se. The philosophy of Mawlānā and Fromm doesn’t concern itself with man in a particular era but man in terms of his ultimate goal, in relation to his existence, his potential growth and the belief that “man is mankind” (Araste, Reza, 2016).

The Application of Spirituality Therapy Based on Mawlānā Style

Creative individuals especially the Sufis played great role in Iranian culture and its continuance. Rumi’s personality and the process of his final rebirth, integration and the way he transcended the culture of his age is an important issue in psychotherapy. As is generally believed, Mathnawi is not an unrelated set of ideas and stories but a progression of stages for the guidance of seekers in the language of ideation. Mathnawi takes the novice in his present state and directs his entire attention toward an object of desire, the attributes of the guide or God, or the creative force in the universe. Such an object gives the seeker hope and builds up patience in him during his anxious search; it strengthens and encourages his effort, enrich his love for union with his object of desire and unfolds love as the dynamic force of life (Araste, Reza, 2016).

On the other hand, the wisdom of Mawlānā in some works as Mathnavi Manavi is based on metaphysical forces as extensive. The theorists of different sciences, had new approach to Mawlānā works and based on the association between the required knowledge and his theories, and we can refer to quantum thoughts of Mawlānā and this depicts the association of his works with Quantum physics. We can trace psychology in his works. Also, anthropology and sociology are detected in his works and he is one of the

most famous theorists after 800 years and knowledge of human being is increased and this depends upon love in his speech as he says:

Everyone became my sweetheart based on his own fancy (mowiana, mathnawi, first book)

To introduce the method of using Mawlānā works, we present scientific-development papers to present solutions based on spirituality and spirituality therapy. In these papers “How to stabilize our love?” (Syedtaghiataghavi, Leila) and propositions of Mawlānā for intimate relationship with spouse (the same author) and the instruction of Mawlānā for the immediate change (The same author), the applied methods of Mawlānā works are used.

These methods regarding the stabilization of romantic relationship with spouse include using effective method of thanksgiving, speech method with mirror as it is called re-planning of life. Thanksgiving is effective due to positive space of one’s intellect and speech with mirror makes changes in each person and the most important method of Mawlānā is the indifference to what we shouldn’t do. Regarding the paper of propositions of Mawlānā for intimacy with wife, mind observing methods based on mindfulness are used and it is one of the most important psychotherapy methods of Mawlānā. This solution leads to the identification of pain space. The next solution is determining goal and each person determines the favorite changes in the form of goals. In the next important solution, pain space is identified and the last presented method is pain catharsising as performed by talking to water.

The paper of Mawlānā instruction for immediate change indicates personal change and it changes one’s personality. The first instruction is deep and honest attitude to the self to clarify the necessity of personal change. The next solution is stopping the thoughts flow leading to space solving and this is object control. The next solution is release magic method equal to forgiving technique and it leads to the release of past pain and suffering and what is avoided is comparing self with others and it is one of the constructive avoidance of Mawlānā.

The stopping of thought flow is one of the basic concepts in spirituality therapy by Mawlānā style as:

Do not think about that Messianic idol, so that your heart will not become sick and passionate
(Mawlānā, Divan Shams, section 2725)

This thought flow creates subjective self-based on the unrealistic beliefs. This section is explained in details.

The Generalities of Spirituality Therapy Theory of Mawlānā

As a great poet inspired by the religious men, Mawlānā considers diseases based on the lack of relationship of human being with the divinity and his ignorance of this relationship. In Neyname, the first 18 verses of Mathnawi starts the suffering of human being (Zamani, 2008), six books of Mathnawi indicate this issue in details. The emphasis on the aspect of human being and his divine origin is observed in the thought of existential theorists- not with the depth of thought of Mawlānā. His works indicate a complex level of human being existence and by narrating some stories and presenting latent and explicit teaching moves the audience to internal dynamics. This symbolic trip is a soul search to analyze the internal secret world. In this trip, human being returns to self and is in relationship with the self's divine essence. The outcome of this association is the release of human being from the alienation, hopelessness and achieving happiness and joy. This happiness is different from the happiness of ordinary people and it leads to their hopelessness and this is the happiness referred by Shamsoldin Mohammad, friend of Mawlānā in some papers:

There is good tiding inside me, I am surprised of those who are happy without the good tiding. If any person has gold crown and he is not satisfied again, what can we do? We get happy, We hope that everything belongs to use, is dedicated to us.
(Tabrizi, 2006, 236).

We should know that the ultimate goal of psychotherapy of Mawlānā, divine religion and psychological schools is that human being is directed to happiness. The happiness and satisfaction of Mawlānā is not equal with the satisfaction of people attempting to achieve successes as job promotion or high degree. The former happiness is the ordinary happiness and the deep happiness is the happiness called by Mawlānā. Thus, the depression and anxiety of not achieving these goals are different from each other. The spirituality therapy approach of Mawlānā like existential authors and philosophers including Kerkgor, Heidegger and Marcel view different types of emotions including depression from ontology aspects. Thus, in this approach, therapy is not a psychological aspect and it is consisting of ontology aspects (Taghiyare, 2014).

A brief examination of Mawlānā's life shows that it is far removed from current psychological thinking. Based on products of a different place, time and culture, how can it have any relation to modern concerns of human being?

On the surface one seems to be fully objective, the other one subjective. A deeper analysis raises the question: which one is objective, which one is subjective?

Both associate the term "objectivity" to two different phenomena. Further review of human nature many persuade us that the differences between modern psychological findings and those of the great men of the past are due to the explorations of "half born" men who are concerned with man's present state and his social relatedness, in contrast to the great thinkers of the past who were concerned with man's potentialities and his existential situation. A penetrating analysis of great men from Socrates to Schweitzer, regardless of time, place and the degree of culture, clearly demonstrates that they have shared much in common, for all of them rose above the social standards and cultural views of their time. They developed their potentialities and solved the contradictions existing between the many routine rules and the unique single role of living. In their search for self-realization they discovered that man has always had the same illness, and he has faced it as he has found it easier to live partially than to develop his fullest capabilities (Araste, 2016). This intention is referred by Mawlānā:

*The one who claims that he has seen is right, but he has seen with his intention, intention is like a cover on the eye of heart
God wants you to become eremite in order to ignore your intention and just witness
That these intentions are the cover of eyes which covers them like a cloth*
(Mowlavi, Mathnawi, sixth book, section 2816)

In the history, despite the extensive domain of wisdom, the condition is not changed. Complete healing is occurred if all people are "born" or when each person extends his capacities completely, when he considers himself equal with the human being (Ibid). What was said is one of the basic principles in psychotherapy of Mawlānā and it is the unity concept with all people and the entire world and it is the birth, birth of intellect and release of the object.

The psychotherapy principles of Mawlānā thought are based on the following concepts:

- 1- Detection of different types of unconsciousness**
It is important to know that unconsciousness is different from what was said by Freud as:
You are the wisdom and the rest are cover for the wisdom
Do not lose yourself and do not follow babbles
Clearly, Mawlānā refers to the existence of human being as ignored in this world and he has focused on the attractions outside his inner world. The existence of human being is his partial wisdom as the result of total wisdom and Mawlānā calls it intelligence and unconsciousness is the involvement to the subjective self. Later, we discuss about the subjective self.
- 2- Investigation of one's personal world view**

3- **The evaluation of negative emotions** by listening to the generality and nature of problem bring him to consulting process.

4- **Explanation of world view of Mawlānā by transfer process**

The counselor should be aware of definite issues about mutual transfer as some counselors can be aware of spiritual approaches to facilitate their relationship based on spiritual issues easily (Miller, 2003).

The important point is that in transfer process, the type of religion of the client or counselor is not important as the teachings of Mawlānā are based on love language and it is the real need of each person regardless of his beliefs.

5- **Encouraging the spiritual activity**

Richard and Bergin refer to Miller (2003) and consider human being with spiritual essence and each person has a better life based on the global rules encouraging the spiritual growth and spiritual field can help people to deal with the life pressure. Thus, spiritual activity is necessary. In the mentioned approach, spiritual activity consists of don'ts (what we shouldn't do) and do's (what we should do for our own benefits).

6- **Using the exercises to identify the subjective self**

Release methods, self-observing, meditation, space solving, talking with mirror are the true examples (Seyedtaghiataghavi, 2016).

7- **Suffering of life**

One's view of suffering toleration is based on the fact that how the toleration is associated with your life. In this approach, the counselor is close to the client spiritually (Miller, 2003). Mawlānā calls this suffering pain and believes that it is necessary for the awareness of people. Jalaledin says: Only bearing suffering creates new capabilities. The main theme of Molawi thought dying and being is along with not seeing yourself before God and immortality. The creation follows a dialectic movement and this movement is a perfection and ascending trend as continuing not only in the physical world but also in the afterlife. According to Halaj, the reality of right is found in suffering (Taghiyare, Fateme, 2012).

8- **Freedom of choice and individual responsibility**

According to Mawlānā, human being can make his destiny, human being is the creator of his destiny determined by God as when he changes himself, his destiny is also changed (Shahidi, 2007).

The world is mountain and our action is message, the messages are coming toward us like sounds

These sorrows are reflection of your own act, this is right and it has dried the pen (due to its rightness) (Mathnawi, Book 5, 136)

9- The evaluation of therapy issues in life

The important point is that in the present approach, therapy is examined in the life of the clients and this is inspired by the view of Mawlānā. In the present therapy components, based on the views of authors, the psychotherapy issues are analyzed in the life of the clients. This approach is also taken by some of the therapists as Vandorzen but other therapists as Yalumattempt to analyze mental process as pure (Taghiyare, Fateme, 2012).

The theory of Mawlānā personality divides the personality dimensions into physical, emotional, cognitive and spiritual and considers the spiritual dimension protecting the total dimensions as dominant on human being existence. According to Mawlānā, the personality consists of two sections, subjective or materialistic self or objective and spiritual self. The subjective self is the ideation being not being real and his continuance is dependent upon getting the energy of consciousness of the objective self and all ruminations and ideations due to the lack of awareness of human being of the presence of this being is any enemy of his thought (Programs 634, 635 of GanjHozur). The subjective self has a structure and content and it has a set of features by which, its penetration into one's soul is found. It is explained briefly as:

Briefly, in terms of structure, all functions of subjective self are based on the comparison with the external factors and due to the sense of fault attempts to be better than others. In terms of content, he has a set of thoughts with the pain space (Seyedtaghiataghavi, 2016) associated to the past and future. The thoughts of the past create suffering and sadness and future thoughts create anxiety and sense of insecurity.

Avoid from thoughts, thoughts of death and grave and jungles; certainly, avoidance is the best cure, avoid and see the strength of your life

(Mawlānā, book 1, Mathnawi, 138)

The perfect awareness or total wisdom is one of the basic concepts of Mawlānā theory. The perfect awareness is a part of wisdom of people, partial awareness is defined into two groups as physical and spiritual awareness based on the energy being used (Seyedtaghiataghavi, 2016).

You are the little mercy of God, seek for the whole mercy, put it as a guide and take steps

(Mawlānā, Mathnawi, book 3, 79).

If a person attempts to get identity, validity and self-confidence of all physical forms, he achieves his psychological energy of the subjective self and it is unrealistic and unstable. Some items as approval of others, position and comparison with others are some of the examples.

Mawlānā believes that noble essence of human being is immortal and anger and pain are created based on the sense of defect and isolated subjective self as achieved the real self from the wisdom energy and his creativity and talents are destroyed.

Molavi believes that social institutes, family, school and other experiences are based on rebirth of human being and achieving love art. This approach to love and human vision to the surrounding environment motivates creation as externally and experiencing happiness internally. What he creates is not important and the process that is applied is much important (Arasteh, 2016).

As it is said:

Ignore what is created, but think about the creation
(Diwan Shams, 2029).

In new communication process, human being is encountered with various social situations focusing the capabilities on various processes as Masochism, Sadism, consistency or destruction or productive affairs. Fromm considers productivity, creativity, health, happiness and complete birth as equal. Social human being in complete growth should focus on the concept of global human being. The principles applied by Molavi are necessary items for the growth of health and maturity. These principles require practice, concentration, patience, sensitivity and order. We should be sensitive to the human inner world to know about the reason of anxiety and depression. We should focus on the moments and protect the soul to develop creation and love (ibid). The personality growth stages are close to Psychodynamics theory in accordance to Mawlānā. The important point distinguishing the key point of Mawlānā theory from other views is that he believes that the subjective self of child is required for the development of objective self but at the age of 10, the parents are required to make the child aware of it. Mawlānā believes that unrealistic psychological needs with the aim of psychological time lead to our anxiety but the present is important and the important point is the subjective self not being valid. Mawlānā speaks about the significance of being at the present time:

Listen to my words, I am the retreated wise, put your mysteries wherever you drank your wine (do not reveal the secrets) (Diwan Shams, 510)

As referred by the new concept of mindfulness, mindfulness is a modern method to escape from the dream and living in the present time. It is a different form of present time and permanent presence in the present time. Before mindfulness is occurred, our awareness is manipulated and it is semi-conscious. Our reactions are conditional and planned already as we only refer to

Archive programs of the past instead of observing the live programs. In mindfulness, we use mind but don't let mind use us. As mind is "thinking quality" of "the objective self" but the "real self" is based on awareness and we can say awareness is except the thought and it is called precounciousness. Mindfulness is the conscious function can see the thought and its relevant thought with the emotions of the thoughts that are created and not be affected by them. It is like a person who is filming form a higher dimension and observes it at any moment. This solution is in the article of (Mawlānā for immediate change) and is called "self-observing".

Finally, Mawlānā considers human being Makrkish, selling techniques and ambitious but awareness takes the long path (things, plants, animal, human being) to achieve this level of noble consciousness but after birth goes to the mind and lives there and he suffers from pain. This plain leads to using drugs and any person should make changes in his awareness and separates from physical awareness and achieves the divine awareness as the presence at the present time and it is based on some reasons as internal happiness without any reason. Happy people have creative life and act creative under these norms. Moving to creativity doesn't need much energy. A person by loving family, care in society and vision in interpersonal relationship achieve it unconsciously. Under this condition, no one makes another person sad and any person creating peace and comfort can take the path of conscious-based living and he will be successful in this path.

Is the fish able to wait for the sea?
Or is the parrot able to wait for munching sugar?
(of course not)
(Mawlānā, Diwan Shams, 2725)

CONCLUSION

Based on the review of literature about Mawlānā psychotherapy, based on the effect of spirituality therapy in Mawlānā works, the dimensions of this new theory are presented. We are proud in this regard as before Freud was the forefather of psychology, Mawlānā focused on these issues deeply in psychology. Indeed, the counselor and the therapist who attempts to use the spirituality therapy of Mawlānā, should use the thoughts and works of Mawlānā and recognize them and have a deep self-knowledge and it is re-birth in life.

*Wow, I am nothing (with no color and sign) but I exist; I wish I saw myself as I am (as my real nature is)
You said to me to speak about the mysteries (of my existence) of my soul; it is unrecognizable and I wonder since I am lost in it (as if I*

*drowned up to my waste in the water of confusion)
How can my soul (that is not constant) become motionless and static,
while I myself have a dynamic life (my appearance is fixed, but my
interior nature is always changing)
This implies that when you see a very apparently fixed thing is not
really constant and it is always changing, how can a dynamic and
progressive thing (human soul) can be fixed, inactive, and static?!*
(Mawlānā, Divan Shams, section 1759)

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How to cite this article: Syedtaghiataghavi LH. Investigating of Spiritual Therapy Factors Based on Rumi: Study of the Elements of Spiritual Therapy Based on Mawlānā Works. Int J Sci Stud 2017;5(3):115-121.

Source of Support: Nil, **Conflict of Interest:** None declared.