

THE RELATION OF HEART AND MIND IN THE ASIAN SOCIETIES REASONING HEART: THE CASE OF YUNUS EMRE

Yunus Emre Örneğinde Asya Toplumlarında Kalp ve Akıl İlişkisi

Prof. Dr. Bayram Ali ÇETİNKAYA**

ABSTRACT

This article, considers that the relation of heart and mind in the Asian Societies. The heart as the center of intuition and the mind as the emperor of the castle of body. Yunus Emre describes the heart as "the throne of God" whereas he refers to heart as the center of the Divine Light, mysteries, the wisdom and knowledge. Whereas the mind is the emperor of the castle of body, the heart is like a treasure between the mind and the body. This treasure opens up with the power of love. When the heart is accompanied by the mind, it attains at the station of emperorship. For Yunus Emre, reasoning and love are not remote and independent realities. On the contrary they are intertwined. They control each other.

Keywords: Yunus Emre, Heart, Mind

ÖZET

Bu makale, Yunus Emre örneğinde Asya toplumlarında Kalp ve Akıl ilişkisini ele almaktadır. Kalp, duyguların merkezi iken akıl, beden kalesinin hükümdarıdır.. Yunus Emre, kalbi ilahi ışığın, esrarın, bilgi ve hikmetin merkezi olası dolayısıyla "Tanrı'nın tahtı" olarak tarif eder. Yine Yunus Emre'ye göre akıl beden kalesinin imparatoru iken, kalp, akıl ve beden arasındaki bir hazine gibidir. Bu hazine, aşkın gücü ile açılır. Kalp akıl ile beraber olduğunda, o, hükümdarlık konumuna erişir. Yunus Emre'ye göre muhakeme ve aşk birbirinden ayrı ve bağımsız gerçeklikler değildir. Aksine onlar birbirine geçmiş (sarılmış?) haldedir. Birbirlerini kontrol ederler.

Anahtar Kelimeler: Yunus Emre, Akıl, Kalp

* This work, which is supported by Istanbul University, Coordination Unit for Scientific Researches, (Project no: UDP-39136) is the revised article version of a paper presented in the symposium held in New Delhi/India. (The 7th International Conference of the Asian Philosophical Association to be held jointly at Jawaharlal Nehru University in New Delhi, India between 14th and 16th January 2014).

** Bülent Ecevit University, Theology Faculty, (bacetinkaya@hotmail.com)

The Heart as the Center of Intuition and the Mind as the Emperor of the Castle of Body

The heart, being the manifestation of the Truth is the center of esoteric knowledge. Yunus Emre describes that aspect of the heart as “the throne of God”¹ whereas he refers to heart as the center of the Divine Light, mysteries, the wisdom and knowledge. He treats these aspects separately. It is the heart that witnesses the union with the Divine.²

When Yunus talks about the heart he personifies it and asks it not to corrupt or be greedy and edge towards the pleasures of the world.

According to Yunus, mind is the will power, faculty of self-control and self-knowledge as God created it. Whereas the mind is the emperor of the castle of body, the heart is like a treasure between the mind and the body. This treasure opens up with the power of love. The mind is capable of having full control over the acts of the psyche. The mind that is not guided by the heart does not recognize any kind of limits and yields to the force of wrath as it annihilates itself in the uncontrolled energy of the psyche. Within the mindset of Yunus, anger is the enemy of and the poison for the mind since it is the introduction to the all condemned acts of human.³

The Companionship of the Heart and Mind

When the heart is accompanied by the mind, it attains at the station of emperorship. Love, the power that is capable of training and elevating is the real host of the heart. When scattered by the wind of love, the mind, with all its faculties including psyche and reasoning gets lost in the ocean of unity and transforms into a traveller headed to new horizons.⁴

Yunus has observed that the mind is surprised and helpless in encompassing the Divine manifestation and mysteries. The mind is able to overcome the psyche only when it obeys the principles of the heart. As a matter of fact, wise man that is cognizant of the mysteries of the unity does not overestimate the material world and imprison himself behind the bars of negligence. Thus he is a sage who has penetrated what is beyond the material world.

For Yunus Emre, reasoning and love are not remote and independent realities. On the contrary they are intertwined. They control each other. The mind that is not guided by love is misguided and thus corrupted by the psyche. And love

1 Mustafa Tatçı, *Yunus Emre Divanı I*, İstanbul 1997, 319.

2 The poems that feature in the article quoted from Tatçı, Mustafa, *Yunus Emre Divanı II* (İstanbul 1997), Divan, II, 104.

3 Tatçı, *Yunus Emre Divanı I*, 390.

4 Tatçı, *Yunus Emre Divanı I*, 390; Divan, II, 412.

deprived of the mind is always on the brink of madness without the ability of discernment. What avoids love from all these dangers is reason's moderation. In conclusion, Yunus Emre suggests a middle course in between two extremes.⁵

The ancient struggle between the good and the bad as the Divine and the Satanic forces could only be brought to an end by love. It is the only power capable of realizing the Ultimate goodness. For Yunus Emre, all unions to be realized with the beloved are variations of Union with the Divine. The extremeness of love is balanced with the wisdom of the mind. The spirit that is the emperor of the city of the heart prepares for the war between the good and the evil under the guidance of the mind and achieves through its instructions.

Yunus Emre believes that the mind that functions properly protects man from the delusions and the traps of the world. This is where the inner fight begins. The pride that is the driving force of the psyche is the main enemy in this fight. Subsequently, anger that is the enemy of the good is defeated. Parsimony and envy are sent away afterwards. Peace, silence and patience are the greatest assistance in this fight.⁶

The Holy Site to be Directed Towards

For Yunus who considers the heart as Kaba⁷, the one who hurts the heart would hurt Kaba.⁸ The worships and servitude of that person would not ascend to the heavens.

"If you break a true believer's heart once,
it is no prayer to God- this obeisance
All of the world's seventy-two nations
cannot wash the dirt of your hands and face."⁹

On the other hand, when one pleases a broken hearth, he goes among the people who discovers how to avoid evil and sin.¹⁰

Yunus believes that the one who follows his heart would attain Divine Mercy. In that state, all the meanings open up. The third eye that is able to penetrate the mysteries of being is inherited in the heart. This third eye leads man to the One that sees the whole being, Al-Bathir. Thus the spirit that manifests the Divinity, revives and renews. Revival, as a matter of fact is to get a share from the spiritual blessings and drink from the elixir of immortality.¹¹

5 Bayrakdar, *Yunus Emre ve Aşk Felsefesi*, 67.

6 Bilal Kemikli, *Sûfi Şairin İzzinde Şiir ve İrfan*, İstanbul 2009, 94.

7 Divan, II, 366.

8 Divan, II, 366.

9 Divan, II, 166.

10 Divan, II, 335; Divan, II, 380; Divan, II, 91.

11 Divan, II, 261.

Whatever the hearts leans towards, it infuses the heart. The drinkers of the wine of love experience the immortality in their hearts and do not be struck by traumas and turbulences.

The Heart that Runs High with the Fire of Love

The love for the beloved wipes out all the anxiety and fear of the heart. According to Yunus who is the lover and a friend of God, the mystery of the heart is in the ecstasy of it. The existence of love sends away all the bad acts of the heart. The lover begins to contemplate the sky and the beyond. Love is such a fire that burns in and with the heart. It is the fire that did not burn prophet Abraham and became a rose garden for him. The heart enjoys a state of ecstasy with the fire of love as it is overwhelmed and twisted with the heaviness of existence. If it surrenders to the oppression of the created ones that are transitory and illusionary instead of the Creator Himself (al-Hayy), cannot save itself from the turbulences.

The hearts that did not take its share from love are as hard as stone as Yunus utters. The genuine Sufi is so fulfilled with the presence of his murshid, (spiritual guide) the prophet and God with any room left for the others. Thus the breath and light of the sage cleans all the dust on the hearts and replace it with Divine Light.¹²

According to Yunus Emre the utmost important mission of man in the earth is to discover the mysteries of the existence and overcome all the difficulties through an unquestioned devotion to the spiritual guide. The spiritual guide is in fact the companion and friend of sincere Sufis beyond being a guide. The ones that have their share from the light of the sages enjoy an eternal spiritual life. And finally Sufi, is the one who sacrifices the temporary pleasures of the world and purifies its heart from all the worldly desires and attain eternal state of peace.¹³

To Have a Place in the Hearts

The conquer of the hearts is a candidate to ascend to the Divine realms.¹⁴ Yunus Emre, in his sayings that travel beyond time and space, underlines the vitality of the heart and prefers to describe its aspect as if it is an independent being. Thus he gets into a conversation with it. He condemns the heart that is enslaved by the psyche. He feels the need to warn the heart that is attracted to the psyche. He wants the heart to be free of mischief and weakness, the deceitful attractions of the world and become the representative of faith.¹⁵

12 Divan, II, 329.

13 Divan, II, 399.

14 Divan, II, 338.

15 Divan, II, 161.

The heart is such a valuable treasure so that it serves the elixir of eternity to the ones that connect to it. As the heart enjoys the joys of the spiritual realms, the acts of man get more and more sublime as the virtue penetrates into it. Whenever it is nourished by the infernal joys, the acts get lower and lower and lose its honor and respect. The heart that enters the orbit of the satanic pride deviates from the direction of the Truth and perishes. Therefore Yunus relates the acts of the wise man to the state of the heart. Thus heart, just like a jar that leaks the elixir, enlightens its surroundings.¹⁶

The Face of the Heart is Directed Towards the Truth

For Yunus Emre, the heart is the throne of the Divine. Its face directed at God. Thus, to break a heart is identical with calling for infelicity and discomfort.

The heart is the throne of God,
God took care of the heart.
The loser of the two worlds,
the one who breaks the heart.¹⁷

The heart that becomes sometimes the traveller, the road and sometimes the guide is the genuine friend according to Yunus. The heart is on the road to the friend of the friends. Whoever demands this highest companionship, demands a journey to the Divine Being thus becomes eternal within His eternal being.¹⁸

Reason, the Governing Power of Man

The reason, is the faculty of will power and self-knowledge according to Yunus Emre. The reason of that fact is based on three dimensions for him:

1. The Reason of the World (Aql al Maas):

This type is in charge of governing the worldly affairs. Yunus also refers to it as the sensational reason.

2. The Reason of the Hereafter (Aql al-Maad):

The reason that is capable of knowing the hereafter and the realities of it...

3. The Reason of the Metaphysical Truths (Aql al-Kulli):

The reason that is meant for the highest truths as well as small facts...¹⁹

16 Divan, II, 299.

17 Divan, II, 299.

18 Tatçı, *Yunus Emre Divanı I*, 320-322; Divan, II, 160.

19 Mehmet Bayraktar, *Yunus Emre ve Aşk Felsefesi*, Ankara 1991, 63-64.

The person who is capable of reasoning has the ability and freedom of discernment between the good and evil.²⁰ According to Yunus, if the reason moves towards to the heart and is governed by its principles, it frees from the chains and the traps of the psyche.²¹ On the other hand, the ones that surrender to the reason are ignorant, hypocrite and infidel. The reason is the instrument that delivers the sage to the states to be achieved and finally the highest state of perfection. It is the requirement of that state of perfection to confess the weakness as a result of Divine manifestation and mysteries just like Gabriel, the carrier of the revelation did.²²

Yunus Emre describes the third type of Reason as “the core, the origin and the archetype of the existence”. The psyche that reaches that station is no more subject to dualism and all connotations of it and submits itself to the fact that the psyche, the spirit, and the body all belong to Him.²³ And for him, cyclical, plants and animals originated respectively from this third type of Reason, Aql al-Kulli. The material world, he claims brings the news and whispers the mysteries of Nafs al-Kulli.²⁴

The Reason that is Privy to the Secret of Tawhid (Unity)

Yunus describes the wise man as the knower of the secrets of the Unity.²⁵ For him, “the wise man does not overestimate the world and its wealth,”²⁶ and not waste his life in negligence and ignorance. He is a sage to whom the highest knowledge is bestowed.²⁷ He is after the highest meanings. We can consider him as the guide of the world of meaning and master of deep understanding. He attains at the deepest knowledge with contemplation.²⁸

Thus reason that is an abstract concept is personified in the words of Yunus Emre. For him reason is a man who contemplates on God. He is a sage that masters esoteric knowledge. He has direct access to the source of all knowledge and he uses this for the goodness of people. Thus reason is an open invitation for the highest goodness and greatest virtues, as it demands to one to get rid of

20 Divan, II, 208.

21 Divan, II, 112.

22 Tatçı, *Yunus Emre Divanı I*, 390; Divan, II, 139.

23 Divan, II, 119.

24 Tatçı, *Yunus Emre Divanı I*, 319-392.

25 Divan, II, 53.

26 Divan, II, 74.

27 Divan, II, 115.

28 Tatçı, *Yunus Emre Divanı I*, 586; Divan, II, 406.

infernal desires and surrender to virtues.²⁹ But in order the reason to be a source of evil per se, it needs to be enlightened by the light of revelation and gets its share from the Divine Light.

Bibliography

Mustafa Tatçı, *Yunus Emre Divanı I*, İstanbul 1997.

_____, *Yunus Emre Divanı II*, İstanbul 1997.

Mehmet Bayrakdar, *Yunus Emre ve Aşk Felsefesi*, Ankara, 1991.

Bilal Kemikli, *Sûfi Şairin İzinde Şiir ve İrfan*, İstanbul, 2009.

²⁹ Bayrakdar, *Yunus Emre ve Aşk Felsefesi*, 96.

