

EVALUATION OF YUNUS POETS IN THE CONTEXT OF A SOCIAL UNI-FICATION PROCESS

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Introduction: Me And Myself Covered In Time And Geographical Encirclement

With ideological approaches based on losing, possessing and directing that have been brought about in the background culture of Anatolian geography of 10-14th centuries, It involves a transition period in which cognitive chaos and mental metamorphosis are intellectual meaning. In historic period when historical and political disorders existed, Seljuk State made Anatolia a cultural center in a scientific way by protecting it from external effects. The period was also the witness of historical events that Anatolia wanted to be besieged by the Mongol raids towards the end of the 13th century. With the weakening of the Mongols and the breakdown of the Byzantine resistance, the Turkish principalities were separated into units and Anatolia passed through an administrative process in a holistic context. As a single entity, human is an entity who brings the experience of the society to which he belongs, the process of spiritual development and the perspective of life through the transfer of experiences. At the same time, man tries to look at the world in its past-now-future level without breaking away from the connections of the changing and transforming world in an intellectual sense. The world which has been experienced for thousands of years is reinterpreted by the gaining of the ancestral memory and presented as an achievement-with new light- to the whole humanity in the artistic context. 13-14th century Anatolian Turkish people's mentality is a cognitive level that is reinterpreted the approaches to the creative and created universe brought from the memory of the ancestor with the advantages of new social structurings. The level of Turkish cognition, which is being tried to be surrounded by the dominant approaches has transmitted the social cognition of the world it has experienced for thousands of years to the social structure based on self values. This structuring and approach being talked about has reached the most mature period – based on a textual context - with Yunus. Hence, in the meantime, the Turkish people living in Anatolia have metamorphosed cognitively in the way of reading, understanding, and assimilating new values together with the gainings of the changing world. When metamorphosis was mature, Yunus maintained the dynamics of the past against the principle of otherness made to the entity (s) of the transporters contrary to his contemporaries.

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1. Ontic Touch to the Cognition of the Past and the Integration of Contradictions on the Way of Integration

“Sana ko didigüm gaybetdürür kin...”

Human is an entity who lives physically, wants to continue his life, wants to meet financial difficulties, as well. On the way of Yunus, it is pointed out to him the door of the Tapduk in order to transfer the energy of spiritual life beyond its physical needs to another dimension. Yunus’s first touch to the level of consciousness / consciousness and the tendency of the center of spiritual mind to think in itself is the background culture of thought in the image of Tapduk;

“Yunus bir toğanıdı kondı Tapduk kolına” (Gölpınarlı 2010: 190)

In this regard Yunus identifies himself with a ‘falcon’ settled on Tapduk’s arm. When human consciousness awares of self-worth, personal content opens up to subconscious contents. This phase is the transition phase for Yunus to the “rebirth area (Campbell 2010: 107)”. In this respect, the spirit that touches Yunus is that the image of Tapduk is drawn by Tapduk to the level of cognition for thousands of years. Yunus becomes aware of the ontic touch based on personal unification of the ancestral memory. When a person enters into the process of mutual assimilation in a way of internalizing him / herself in a spiritual sense, he / she transcends the level of cognitive being to another dimension by internalizing the world that exists / appears outside of itself. All abstract and concrete levels of imagery of the world at this point are intensified on the cognitive level and the forms are escaped from the eye. This stage is the initial stage of in the meaning of maturation. Subconscious content is intensified and the person is moved to another dimension in the cognitive level. Yunus who faces his origin after this phase, lives dialectical process with himself on the way of individualization.

*“Sual itdüm bulara ne kişisiz
Ulunuz kimdürür kimin işisiz
Didiler kamusı **nefs** kullarıdur
Kamusunun tama ulularıdur
Akıl anun sözün çünkim işitdi
Tefekkür eyleyüb **kendüye gitti** (Gölpınarlı 2010: 7)”
“Sözüm **kendözümedür nükte degül**
Bilün can birlig ikilikte degül (Gölpınarlı 2010: 20)”*

Jung mentions that the shadow is an archetypal phenomenon because it is the other one-including the whole matters-out of the individual consciousness and also it is the common darkness that exists in all human beings as far as the individual is concerned (Fordham 2011: 65). From this point of view, the shadow is both our other face that we have to face the first step towards integration with ourselves and the common dark side of the human beings from past to present. Knowing what we know may be shadow, indeed, the holistic contrast values that we

have created in our minds are our depressed sides in order to heal ourselves (spiritual unification). In fact human beings must be aware of the inner touch as much as the cognition of opposites within it - the contact of the outside, beyond the inner; confront all opposing values in the path of unification;

Thinking lead of the mind based on conceptual values like ‘gesture, hatred, anger, greed, impatience’ is the proposal of an internal conflict centered on “me” on the way to unification is an ontic warning to every human being. Human has come to the earth with a holistic connotation of the self of existence and first of all on his way to unification –by looking at oneself-he should first provide an intrinsically sharp conflict-centered integration with the domain of other beings (shadows). According to Yunus human being came to earth with the inner qualities of the four elements of material and the Divine light entering the spirituality, Yunus refers to the fact that fire and wind have internal elements such as hypocrisy, arrogance, desire, and these concepts at the level of existence (Toprağıla su, **uçmak**da yirlüdür. –Odıla yel, **tamuda** yirlüdür (Gölpınarlı 2010: 4)) and places the mythic sentiments carried by human being into his soul by positioning it in the pre-creation period. He emphasized that the good and the bad side that human being has in himself must be apprehended holistic and must struggle with the bad side;

*“Miskin Yunus’un nefsi dört tabiat içinde
Işkıla can sırrına penhan varasım gelir”* (Gölpınarlı 2010: 67)

God is corporately paraconscious being. Herein it is necessary for God to be absorbed and taken to heart by the approach of thinking with the metaphysical. (*Beni sorma bana bende degülven* (Gölpınarlı 2010: 218)) Yunus emphasized that the level of whole being came into being with the four divine attributes, and at first the level of inner being must be absorbed in order to reach the eternal God. All the evil values that the self holds; “akıl anun sözün çünkim işitdi” signifier mind-centered thinking. So he maintains that God, at the highest point of his glory values, only can be reached by mind-centered thought.

2. The Appealing with Symbol of Surrounded ‘I’

*“Yunus bu sözleri eğri büğrü söyleme
Seni sigaya çeker bir Molla Kasım gelir...”
“Kogıl ölüm endişesin”*

Human beings want to exist in life without breaking away from the intellectual bonds of other people with present dimension;

“Söz kılır kayguyu şad söz kılır bilişi yad” (Gölpınarlı 2010: 57)

This parole is an indicator that the boundaries of the relationship with the other can be exceeded with communication. “*Describing any linguistic phenomenon is as much of an important aspect of the scientific approach as*” describing “*the same phenomenon by associating it with a person's mental processes*” (Dogan 2015: 270)”. Because knowing is based on mutual correspondence centered on reading / learning / narration based on expression, as well. At this point, the poet’s “strong and weak perceptions (Doğan 2015: 284)” is important. In this

stage, Yunus prefer to explane Korkmaz with the symbol language expressing the hidden aspects of the object and the objectivity beyond the visible. (Korkmaz 2002: 263);

*“Çık dum erik dalına anda yidüm üzümü
Bostan ıssı kakıyup dir ne yirsin kozumu
(...)
“Gözsüze fısıldadım sagır sözüüm işitmiş
Dilsüz çağırup söyler dilümdeki sözüümü
(...)
Yunus bir söz söyledün hiçbir söze benzemez
Münafıklar elinden örter mani yüzünü”* (Gölpınarlı 2010: 222).

Person who wants to get rid of ‘the other’s surrounding constitute ‘ciphering’ to the word over things that have been abstracted by introducing other meaning beyond what appears to be the word. By using Doğan’s expression, the speaker can code / code an idea through the language, and the listener can solve this encoding / encoding to reach the aim of the speaker (Doğan 2015: 281). Events with no similarity at the level of the image but have common points (plums, grapes, walnuts) were brought together at the level of cognitive perception, and the language of thought came into play. In this regard, Yunus takes an approach to the fact that nothing is just like appearing. The exit from the door of the Tapduk is a reference to impossibility to access God in different ways. God is universal and people are equal. At this point, Yunus establishes a symbolic world based on what is known and unknown on the way to reaching truth. The climbed plum tree is reference to the visible/invisible path of reaching God. Grape food, on the other hand, means that the ways known on maturing of Yunus aren’t enough. Walnut is a sign that people who are in the position of an owner / owner of the roads leading to God think that only they can pass these ways holding over the world, but approaching their souls. In this respect, it indicates that it can not be possible to reach God by not seeing the appearing. Indeed, those who are not capable of hearing are people who try to make sense of their world without “hearing” the world. Yunus emphasized that these people understood the world with their eyes and understood what he / she wanted to tell. People who shut themselves in to the voices of the outside world, are the people who read and see the world with their eyes. At this point, comprehensibility can not be expressed in language. The experience of emotions with inner experience is the last level of maturity. A person who wants to exist in a vital plane wants to ignore the consequences of the inexplicable anxiety in earthly time. Saying ‘not like any word’ the word behind the deep meaning semantics beyond being severe, it takes the poet the symbolic meaning of ignoring the threat to the area of existence of the living environment. “Kogıl ölüm endişesin (Gölpınarlı 2010: 61)” and “Aşık Yunus bu sözi muhal diyü söylemez/Mani yüzün gösterür ol aşıklar kocası (Gölpınarlı 2010: 145)”, these lines are the face of Yunus’s self-conscious awareness, not the imagination, but the depth of his inner experience with him. The fate of death is the cognitive dimension of spiritual integration. Yunus, who intensifies his experience with his native language through Turkish, makes an artistic sense of superlative meaning to language. Doğan emphasizes that “aim” is the first one of concepts that should be mentioned in the process of making sense of linguistic inputs (Doğan 2015: 126). Yunus regards that people who can’t look at the createds with a single eye in the intellectual sense, have not

completed the path on the truth plane. He focuses on the necessity of saying on the other side of the page with the promise of the words (“*Bir kişiye söyle sözi kim maniden haberi var* (Gölpınarlı 2010: 53)”) and has been emphasized over the seven roads with the words “*Yunus yedi nişan didi evet üçünü gizledi/Anı dahi diyüvirem geliüp halvet soranlara* (Gölpınarlı 2010: 131)”, “*Geçeriken Yunus şeş oldı dosta/Ki kaldı kapuda andan içeri* (Gölpınarlı 2010: 219)” on the road to becoming pubescence. Seven symbolically signifies the competence. Doğan emphasized that ‘aim’ is the first one of the concepts that should be discussed in the process of making sense of linguistic inputs (Doğan 2015: 126). In this respect, the interpretation of the word opens upon the ways of the social union that Yunus wants to convey / the message he wants to give;

*“Yunus eger aşıkısan varlığını deşür yoklığa
İman kuşagın berk kuşan di hep eksüklük bendedür* (Gölpınarlı 2010: 60)”

Entity begins a process based on deep semantic sentiments based on the dialectic of “beyond-near side,” in order to be “exist in nothingness”, a view that must be overcome in the cognitive plane when it wants to turn it into eternity. Absence is based on the previous form and imagine rebirth with movement from the symbolism of “earth-water”. In this respect, the change of existence to nonexistence is the expression of the desire to re-exist at the spiritual dimension. At this stage, consciousness wants to be out of entity dimension and exist in the absence.

When the apparent level of the visual world of the visible world is abandoned, the philosophic structure of the others is surpassed and the “earth” and eternity longing in the cognitive plane unfold itself. And with the words “*Yunus canını terkit bildüklerini terkit* (Gölpınarlı 2010: 182)”, “*Canım bu tene gireli nazarım yokdur altuna* (Gölpınarlı 2010: 198)”, “*Girdim ışkun denizine bahırlayın yüzer oldum* (Gölpınarlı 2010: 197)” are such a level of cognition has been transformed into words. Yunus said that must be conscious of the lack of “I”; it guides the attempt to overcome learning by integrating without breaking the power and the mental connection;

“Eger devlet gerekse akla danış (Gölpınarlı 2010: 15)”
*“Niçe ilm ü amel sen bu tapuda
Niçe yıldan berüsin bu kapuda* (Gölpınarlı 2010: 20)”

Conclusion: Yunus in the context of a Supreme Individual or a High Person

The supreme individual or the high people are the humanized, personalized form of knowledge thousands years of experience and guide people with fund the knowledge they have (Korkmaz 2016: 15). Yunus who verbalise that it is possible to comprehend the created and the created universe in a holistic plane as much as it is in the social plane, performs the ways of seeing man as a part of the whole and a conveyor of the universal soul in the homo-semiotic context. Yunus, who integrates with the self-worth, has become known for the ways of incorporating intellectual unity over the personality through the writings of the whole mankind to inform the process. In this respect, those words of Yunus having retrospective values as social. Yunus who says “*Tag ne kadar yüksek ise yol onun üstünden aşar
Yunus Emre ’m yolsuzlara yol gösterdi vü hoş ider* (Gölpınarlı 2010: 173)”

on the way of social unification; is on the way of social unification; as well as the guidance of the blessed form of existence in recognition of knowledge and experience in terms of “borrowing knowledge and role (Korkmaz 2016: 16)”; It is the personal opening of the “collective soul” in these words, “*Et ü deri süngük çatan hükmeyleyüp diri tutan* (Gölpınarlı 2010: 112). In this respect, “*Her dem yeniden doğarız/Bizden kim usanası?*” words indicate that the self of the entity can born in collective cognitive level without boundaries of extent and time as long as there is life.

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