



## Developing Treatment Pattern Based on Rumi's Ideas in a Cognitive Therapy Approach

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### ABSTRACT

*This research investigates the status of health and disease from the perspective of Jalal al-Din Muhammad Rumi through a cognitive therapy approach and develops a cognitive therapy treatment package based on Rumi's thoughts. The study identifies cognitive distortions and dysfunctional beliefs, which are regarded as causes of human psychological disorders. . This is a qualitative study using analytical deduction method. The results indicate Rumi believes that psychological disorders such as depression does not belong to individuals with a history of childhood psychological trauma but it is common in all humans and it can result from repeated vain thoughts and cognitive distortions, and personal dysfunctional beliefs that have been continued and repeated. This article discusses the advantages of proposed package based on Rumi's thoughts due to the use of Rumi's effective language in the application of proper cultural metaphors and analogies.*

**Key words:** Health, illness, cognitive therapy, cognitive distortions, Jalal al-Din Muhammad Rumi, cognitive treatment pattern.

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### INTRODUCTION

The teachings of Jalal ad-Din Mohammad Balkhi in Masnavi, which is a manifestation of the most comprehensive and dynamic exploration of the human spirit in form of anecdotes, stories, and wisdoms or in other proses such as Fihi Ma Fihi and Seven Sessions (the most abstracts in form of allegory and interpretation for truth seekers) are signs of generality and depth of Rumi's approach to the universe, the man, and his Creator [1]. Abdolkarim believes that Masnavi is an interwoven portrayal of human levels of existence forcing the audience to move towards an internal exploration. This symbolic movement and

journey is an affective exploration to analyze the secrets of the universe. Man returns to himself in this journey and is connected to his divine essence. The result of this lifesaving connection is the freedom of a suffered and troubled man from the trap of alienation, dejection, and despair and achieving the joyful expansion and ecstatic vitality. This happiness differs from superficial and fleeting joys that result id depression and despair [2]. Coleman Barks, a famous contemporary American researcher on the works of Rumi, states that Rumi's thoughts are fresh water for the thirsty seeker who seeks salvation in spirituality in the contemporary world [3].

Using symbols allegories and various emblems in the stories of Masnavi, which is criticism of human conditions, Rumi tries to show that the reason for human captivity is the governance of a fake and

precarious destructive phenomenon, coercions environmental factors. On the one hand, the society tries to induce its traditional, arbitrary, and value-based frameworks to the mind of individuals; on the other hand, the mind is become a means for carrying traditions and values [4]. Continuation and repetition of false suggestions to mind causes cognitive distortions and false beliefs, which is a symptom of mood and mental diseases such as depression [5]. Cognitive distortions are a result of learning and they can be removed through learning [6]. In cognitive therapy, the most focus is placed on the present thoughts of the patient. This method puts a profound influence upon cognitive structure and the cognitive and emotional processing system of the patient [6]. Cognitive therapy approach emphasizes on one's attitude of self and his knowledge of the surrounding environment [7]. The question is how disorder emerges according to Rumi's idea. What are the most important cognitive distortions and false beliefs resulting to disorder from the perspective of Rumi? Due to the widespread psychological mood disorders such as depression in Iran [8, 9], long-term mental illness and high drug and its therapeutic costs [9], replacing the correct and logical cognitive patterns and beliefs compatible with primordial nature is essential to prevent and treat more stable as well as less costly. The motivation for this issue is important for two reasons. First, universal comprehensiveness of Rumi's thoughts and the depth of his ideas represent complexities of understanding the psyche; second, his effective style of expression in the application of allegories, the accurate selection of symbols and emblems make the story more effective and the readers are identified with characters.

Providing consistent recognition patterns with primordial human nature is more stable through the study of Rumi's thought in comparison with other common cognitive patterns because Rumi considers basic treatment of the human psyche as the correct understanding of the self and reformation of worldview. For him, other treatments will not be successful until these two factors are available [4].

Accordingly, it is very important to study this subject. This article tries to explain psychological factors affecting vulnerability from the perspective of Rumi and present a proper pattern for treatment of each dysfunctional belief, and cognitive distortion. Moreover, it addresses the

opinion of Rumi about effective factors on the achievement of sustainable mental health.

## MATERIAL AND METHODS

### Research Method

This is a qualitative research using analytical deduction method. First, the researcher studies the resources related to the subject matter, the meaning, and implication of cognitive-behavioral concepts, symbols, emblems, and parables in Masnavi and other works of Rumi. This research aims to determine the quality of forming mental disorders and the ways to treat them in the works of Rumi in a cognitive approach. The following texts have been analyzed in this regard:

1. The study of two Rumi's important works (*Masnavi* and *The Works of Shams of Tabrizi*). Several interpretations and comments have been studied including Description of Masnavi in three volumes by Frozanfar, Love Decorator: A Thematic Description of Masnavi by Karim Zamani, Description of Masnavi by Jalal al-Din Homaei, and some writings of Hossein Elahi Qomshei about Rumi and his ideas.
2. The works of some cognitive behavioral psychoanalysts and the treatment methods to the patients suffering from mental and mood disorders to find common characteristics and principles.
3. The works of famous researcher studying Rumi's life and works with a psychological approach to his ideas such as Mohammad Jafar Mosafa's *Vain Thoughts, With the Wise of Balkh, and In Prison of Thought and Knowledge*.
4. The speeches and lectures by famous researchers with a psychological approach to analysis of Rumi's thoughts including 156 lectures by professor Panevis and the comments to these lectures.
5. Masnavi stories or parts of stories and lyrics from *The Works of Shams of Tabrizi* whose contents seem to be a description of the reasons and treatment methods of mental dysfunctional beliefs, cognitive distortions, and automatic thoughts that result in mental disorder. This was performed in collaboration with two specialists in clinical psychology from the Zahedan University of Medical Sciences. For readers' more quickly and efficiently communication with the original story, a summary of the story was provided for readers at first. The accuracy of the content was confirmed by two faculty members of Persian Literature Department.
6. The proposed treatment pattern was sent to 60 psychological experts around Iran to confirm

validity. 86 percent of the respondents have confirmed the performance and competence of proposed pattern for treatment of mental disorders and 14 percent of the respondents have conditioned its effectiveness on some modifications.

### Formation of Mental Disorders from the Perspective of Rumi

In the stories of Masnavi and in other works, Rumi tries to show that the reason for human captivity is the governance of a fake and precarious destructive phenomenon, coercions environmental factors. The subject and the target of the coercions is the human mind. Continuation and repetition of false suggestions to mind causes the formation of a subjective identity that far him from his genuine identity. He describes the inductions and vain thoughts as rubbish jumping to human self and brings pain and unrest [4].

A piece of rubbish jumps into the mouth of a living man, and only when he ejects it is he at ease (Masnavi, Book I: 302). In order to answer the way of forming mental diseases through a cognitive approach, two stories in Masnavi are analyzed.

About the story of "How the countryman deceived the townsman and invited him with humble entreaties and great importunity", Muhammad Jafar Mosafa argues that the countryman or partial reason is the destructive community that attacks the world of the pure child (townsman) by its inductions, suggestions, and temptations so that impose on him its preconstructed limited and closed framework. Townsman, or the helpful and insightful aspect of human, resists for ten years to reject the templates of society induction and disregards induced symptoms that are on the contrary to nature of nam. Finally, the multiplicity of suggestions by society, emphasis, and insists make the man submitted to the templates of self. Thus, cognitive patterns of distortion and false beliefs are imposed on him [4].

The countryman used blandishments in ingratiating himself, until he made the Khwaja's prudence crazy. He (the Khwaja) was distracted by message upon message, until the clear water of his prudence became turbid (Masnavi, Book III: 414-415).

Humans with an innate nobility will not be affected by the seduction of mind easily but the destructive society forces him to give up.

Do you deem it right that I should go into the country, with the result that the King would knit his brows (in wrath)?

How should I heal (assuage) his anger after that? Surely, by this (offence) I should bury myself alive." (Masnavi, Book III: 444-445)

The conflict of mental self seeking to enter the village of soul (countryman) and the useful reason wanting to maintain man in his pure nature (townsman) is evident in this story. It addresses the attracted and merry mental self:

Rejoice in Him, do not rejoice in aught except Him: He is (as) the spring, and (all) other things (as) the month of December.

O blind asses, in this direction there are snares; in this direction there are bloodsheds (concealed) in ambush.

You must set foot on the plain of the heart (spirit), because in the plain of (the body's) clay there is no opening (for spiritual progress).

The heart is the abode of security, O friends; (it has) fountains and rose-gardens within rose-gardens.

Do not go to the country: the country makes a fool of a man, it makes the intellect void of light and splendour.

What is "the country"? The Shaykh that has not been united (with god), but has become addicted to conventionality and argument.

(Masnavi, Book III, verses: 507, 512, 515, 517, 522)

For Rumi, the main cause of mental disorder in human beings is moving away from the ego principle, which is divine pure primordial nature [10].

### Causes of Mental Illness: Cognitive Distortions and Dysfunctional Beliefs

For Rumi, subjective identity or mental self that is established due to social arbitrary inductions and values imposes some attributes to mind while each attribute causes a mental illness such as depression.

**1. Obsolescence, mechanical qualities, and stereotypes of the self:** there is some sort of diversity in the inherent human condition; life is a dynamic movement and it is being new in every moment such as running water or for children states. After establishment of a series of fictitious and arbitrary values in the mind instead of spiritual and indigenous states, existence is changed to a mechanical, fabricated, and stereotype device. By pressing specific buttons,

the person shows same reactions. He sees the world from an obsolete device and an enclosed room window of the world (worldview). Continuation of such perspective results in absurdity and depression [4]. In the perspective of Rumi, the universe is always changing and becoming new.

At every moment (appears) a new form and a new beauty, so that from seeing the new (visions) ennui dies away.  
(Masnavi, Book IV, verse 3264)

It is ever changing, like a (fleeting) picture: the spirit beholds in clairvoyance a world (appearing) anew and anew.  
(Everything), though it be Paradise and the rivers of Eden, becomes ugly when it is congealed (fixed permanently) in one aspect.  
(Masnavi, Book IV, verse 2382-2383)

In lyrics 424, 462, 858, and 958 of The Works of Shams Tabrizi, Rumi tries to portray a beautiful picture of world while it is becoming new permanently; in this way, he can pave the way for treatment of mental disorder patients through transforming the recognition of individuals affected by subjective identity.

**2. Narrow perspective:** having a narrow perspective is one of the results of subjective identity that has departed man from unity. Earlier, mind had been a holistic thinking quality and acted as a unit like a holistic mirror. After the formation of identity, it is broken and acts as a representative of one of the selfs. Apart from unity, it gives individuals a kind of small deep disappointment. Before the formation of subjective identity, man had been a part of being and as big as the being regardless of thinking about its bigness [4]. In the story of "Elephant in the dark room," elephant (collection of life) is a part of a whole being and dark room represents subjective identity constructed of illusions. The subjective identity observes the exact thing that it likes and every person sees the elephant according to his narrow mental framework (differences in the appearance and shape of elephant). Book III, verses 1259 to 1268 talks about this issue. In this story, Rumi believes that the treatment of such cognitive error is holistic perspective and moving outside the darkroom of mind, which is obtained by a return to the real self.

**3. Squinted view:** Subjective identity imposes some qualities to the mind including squinted view, illusion, closeness, and layered formal and rigid relation to life. Continuation and stability of this situation imprisons man in the jail of subjective identity (self); thus, life is consumed in wretchedness, boredom, and unhappiness. In this regard, Rumi states, "How should one make merry who is bound in chains? When does the captive in prison behave like the man who is free? [11]. Rumi continues:

Bodies are like pots with the lids on: look and see what is in each pot.

If you keep your eye fixed on its contents, you are a (spiritual) king; but if you regard its vessel, you are misguided.

(Masnavi, Book VI, verses 653 & 655)

If thou keep looking at the glass (lantern), thou wilt be lost, because from the glass arise the numbers of (the plurality inherent in) dualism; But if thou keep thy gaze (fixed) upon the Light, thou wilt be delivered from dualism and the numbers (plurality) of the finite body.

(Masnavi, Book III, verses 1256 & 1257)

Anger and lust make a man squint-eyed, they change the spirit (so that it departs) from rectitude.

(Masnavi, Book I, verse 333)

Somewhere else, he states:

We have all become satisfied with (reading) the table of contents, because we are steeped in cupidity and vain desire.

(Masnavi, Book IV, verse 1569)

According to Rumi, greed causes squinted view. When a person sees himself humiliated or absurd, he seeks the world from this humiliated identification perspective. The identification is also the reflection of humiliation and both are based on illusion. In verses 327 to 334 of the first book, Rumi regards squinted view as one of the cognitive errors.

**4. Self's emptiness:** From the perspective of Rumi, man is empty as long as he is in the captivity of self; he is deceived by some social expressions, words, and titles. Since the empty man sees his existence full of hatred and boredom, he seeks natural love and happiness in the outside. Continuation of this situation leads man to absurdity and disappointment (Mosafa, 2014: 4).

Hast thou ever seen a name without the reality (denoted by the name)? Or hast thou plucked a rose (gul) from the (letters) gáf and lám of (the word) gul?

Thou hast pronounced the name: go, seek the thing named. Know that the moon is on high, not in the water of the stream.

If thou wouldst pass beyond name and letter, oh, make thyself wholly purged of self.

Make thyself pure from the attributes of self, that thou mayst behold thine own pure untarnished essence,

(Masnavi, Book I, verses 3455-3458)

For Rumi, a full man will not change in terms of mental and spiritual attributes because he is full of love and happiness from inside; for him social titles are arbitrary not inherent.

He in whose face the Beloved smiles sweetly, what harm can befall him from the sour looks of (other) people?

He on whose eye the Beloved bestows a kiss, how should he grieve at Heaven and its anger?

(Masnavi, Book II, verses 415 & 416)

**5. Existence of self between two illusionary times of past and future:** according to psychoanalysis, living at the present is one of the characteristics of healthy people who enjoy vitality and prosperity [6]. Rumi alarms nay times in different forms that the reason for man's sufferings and a man's jail is his vain thoughts that carries man to his past frustrations and fears him from illusionary future; meantime, the present, which is the real time, is destructed.

Thought is of the past and future; when it is emancipated from these two, the difficulty is solved.

(Masnavi, Book II, verse 177)

All creatures are subjugated to thought; for that reason they are sore in heart and practised in sorrow.

I am the ruler of thought, not ruled (by it), because the builder is ruler over the building.

(Masnavi, Book II, verses 358-359)

In the story of "Linguists and ship owner" (book I, verses 2835 to 2865 and , and "The story of the contention between the Greeks and the Chinese in the art of painting and picturing" (Book I, verses 3467 to 3494), Rumi introduces the way to cure vain thoughts maintaining man in the suffering past as abstain from thoughts and choosing a

mental silence by letting the vain thoughts to move for themselves [11]. He says,

Abstain from (distracting) thoughts, abstain: thought is (like) the lion and the wild ass, and (men's) hearts are the thickets (which they haunt).

Acts of abstinence are superior to medicines, because scratching is an increase (aggravation) of the itch.

Assuredly abstinence is the first principle of medicine: abstain, and behold the strength of thy spirit.

(Masnavi, Book I, verses 2909-2912; Lyric No. 1122 & 455 from The Works of Shams Tabrizi)

#### **6. Cultural inferiority against mass suggestions:**

Inferiority against mass suggestions blinds individuals in relation to life events; it disappoints and distrusts one from his abilities. Continuation and stability of mass suggestions lead to false beliefs. In the story of "Students and teachers of the school", Rumi refers deliberately to this subject. Students state the teacher to hei face is pale and yellow; he believes in their suggestion that he is sick and closes the class due to his illness. When the parents notice of his illness, they go to see him and see him in bed. In order to be free from mass suggestions, Rumi states:

(If) you have an eye, look with your own eye: do not look through the eye of an ignorant fool.

(If) you have an ear, hearken with your own ear: why be dependent on the ears of blockheads?

Make a practice of seeing (for yourself) without blindly following any authority: think in accordance with the view of your own reason.

(Masnavi, Book VI, verses 3442-3445)

Be a man and be not subject to men. Go, take your own head (choose your own way), and be not one whose head is turning (bewildered in search of a guide)."

(Masnavi, Book I, verse 498)

**7. Projection:** projection is another cognitive distortion in the teachings of Rumi. This is a mental reaction to regard others as the agent of our mistakes and misfortunes in order to exculpate ourselves. This idea has been expressed in the sixth book of Masnavi verses 419-425 and 428-430.

**8. Mind reading and hasty prejudices:** mind reading and hasty prejudices are another characteristics of mental disorder patients. In the story of "How the deaf man went to visit his sick

neighbour” in the first book in verses 3360 to 3395.

### **Dysfunctional and Illogical Beliefs**

Having dysfunctional and illogical beliefs is one of the characteristics of subjective identity in Rumi’s opinion; it is the result of cognitive distortions. Continuation of such beliefs causes anxiety and ends in his misfortune. Psychologists say that one of the error in the mind of patients with mental disorder is the belief that he should be prepared for any possible unfortunate event in the life in advance to postpone it or prevent it [12]. In the story of “Green Island and sad cow”, Rumi points exactly to such wrong belief that causing false concerns and worry. The cow lives in a green and grassful land, it grazes days, and rest at nights; but it is worry about the finishing grass and remaining hungry tomorrow. This concerns the cow for many years but it has never thought that I have eaten grasses and it has never finished; thus, my concern is illogical (Retrieved, Masnavi, Book V, verses 2855-2869).

Comprehension based on incomplete observation is another wrong belief resulted from cognitive distortion of subjective identity; it also ends in misfortune [12]. In a deliberate allegory, Rumi refers to the story of a donkey carrying water and owned by a poor man; it was very thin from hunger and overwork. Once upon a time, sheriff asks the owner and borrow the donkey for some few days. The donkey lives in the king’s stall and becomes fat and strong. As seeing the horses’ feeding and grooming, it compares its situation to that of horses and complains to God. In the next day, a war begins and horses go to war; then, horses come back while they are shot and wounded. Seeing this situation, the donkey says to God that it is content of his situation, hunger, and poverty because it has seen apparent blessings and cute but it could not see hidden suffering and disasters (Masnavi, Book V, verses 2360-2381).

Correction personal worldview is an objective of Rumi in expression of Correction personal worldview. He tries to present a correct understanding of the universe, beautiful, kind, and loving picture of its creator, and the exalted status of man in the world in order to finish deviant and imperfect human cognitions that are the result of subjective identity. In this regard, he can help man in achieving sustainable mental health. Rumi suspends satisfaction of life to the transformation of self. This issue has been expressed in the first

book of Masnavi in the story of “Parrot and Merchant”, Lyric 3055 and 3088 from The Works of Shams Tabrizi, verses 1547-1560, 1586-1602, 1650-1659, 1700, 1710, and 1834-1857 of the first book of Masnavi. From the perspective of Rumi, a kind of wisdom has lain hidden in all bitter and unpleasant events that happen to humans. Patience and thanks cause human prosperity and development. Book V, verse 1056, Book I, verses 243-245 and 246, Book II, verses 3153-3157, and Book VI, verse 4830 emphasize on this issue.

### ***Return to Original Self is only way of Lasting Health of Spirit and Mind***

The main message of all stories of Masnavi as well as other writing by Rumi is that one should remove his mind and dominate over it if he would like to achieve prosperity, natural joy, hope, and vitality. Man’s attitude to self and the world reforms in light of these efforts [13]. In order to achieve sustainable health, Rumi says:

Inasmuch as you have not died, your agony has been prolonged: be extinguished in the dawn, O candle of Tiráz!

Wield the mace against yourself: shatter egoism to pieces, for the bodily eye is (as) cottonwool in the ear.

(Masnavi, Book VI, verse 733 & 735)

In the story of “Parrot and Merchant”, he writes:

The meaning of dying (as conveyed) by the parrot was supplication (self-abasement): make thyself dead in supplication and poverty (of spirit),

That the breath of Jesus may revive thee and make thee fair and blessed as itself.

(Masnavi, Book I, verses 1918-1919)

## **DISCUSSION**

In Rumi’s style of thinking, child is optimist, simple, trusting, and full of natural hope, happiness, and vitality according to his nature; in this situation, he enjoys the perfect mental health.

Since humans are social creatures, environmental inductions, titles, and social values form a false identity for him. For Rumi, when man is submitted to this false subjective identity, he moves away from his primordial human nature. The subjective identity imposes a series of false beliefs and cognitive errors on the mind to preserve his survival. Their continuation and stability leads to failures and feelings of worthlessness in person; it is a symptom of depression. The findings of this study on the quality of subjective identity

formation are to some extent in line with the ideas of John Lock [14].

For the emancipation of humanity from the grip of subjective identity and its tricks, Rumi presents correct cognitive patterns of man and his high status in the universe. Expressions like king, the successor of God on earth, and dominant on ideas confirm human abilities to dominate over his self. In this regard, psychologists also believe that emphasis on potential capabilities of the human leads to feelings of self-worth and it prevents depression [12]. Rumi tries to represent a kind, compassionate and eager pattern of the Creator by improving individuals' worldview. This perspective causes the emergence of beneficial effects of positive factors such as optimism and hope. The influence of this perspective on physical and mental health of man has been approved by many studies [15]. This study also discovers some cognitive distortions and false beliefs imposed in a person's mind by subjective self to preserve its survival including emptiness of subjective identity, narrow perspective of mind, living between past and future as well as wasting present, and subjective squinted view. Repetition and continuation of these human cases cause mental illness.

In this study, emptiness of subjective identity was found as one of the main reasons for mental illness. According to Rumi, attachment and affiliation to social arbitrary titles and values is a cognitive distortion formed by subjective identity. Since it is empty, their loss causes sadness. In addition, titles and other social values are arbitrary not inherent according to Rumi's idea. A meaningful man not only dominates them but also employs these affairs to reach perfection. This study is in line with many psychological researches about feeling of emptiness and vacuous that is a cause for depression.

Subjective identity's life between past and future is another pathogen factor in this study because it leads to waste of present time. Emphasis on the dark and illusionary past frustrations is a symptom of depression. Such a patient suffers from both past pains and astonishment of future darkness. Rumi believes that while the loss of past opportunities is painful and harmful, the second and double loss is waste of [the real time (present) (Mosafa, 2013)]. Religious teachings invite people to living in the present time. Ali (as) states: Live in present time and seize opportunities between two

nothingnesses, the lost past that cannot be returned and it is nothing for present as well as the non-come future that is also nothing. The famous Iranian poet Sa'di Shirazi deliberately composes: "Oh Sa'di, yesterday has gone and tomorrow is not available / seize the opportunities between the two today," [16]. Imam Sadeq believes that being sad for the past prevents the person from thinking for the future [17].

Before the formation of subjective identity, man had a holistic quality acted as a unit like a holistic mirror. After the formation of identity, it is broken and acts as a representative of one of the selfs. Apart from unity, it gives individuals a kind of small deep disappointment [4]. Before the formation of subjective identity, man had been a part of being and as big as the being regardless of thinking about its bigness [4]. In the story of "Elephant in the dark room," elephant (collection of life) is a part of a whole being and dark room represents subjective identity constructed of illusions. The subjective identity observes the exact thing that it likes and every person sees the elephant according to his narrow mental framework. This understanding is away from reality. Unreal understandings may cause cynicism of the universe and its events. Researches indicate that disappointment and pessimism ends in depression [1]. This finding is in line with the cognitive model of Beck [5] arguing that thoughts such as cynicism and disappointment have important roles in the etiology and phenomenology of depression.

Squinted view is another cause of subjective cognitive distortion that imposes a subjective identity on self; Continuation and stability of this situation imprisons man in the jail of subjective identity (self); thus, life is consumed in wretchedness, boredom, and unhappiness. For Rumi, greed causes squinted view. When a person sees himself humiliated or absurd, he seeks the world from this humiliated identification perspective. The identification is also the reflection if humiliation and both are based on illusion [11]. Rumi argues that illusion and squinted view are different forms of distortion of mind. Repetition and persistence of cognitive distortions influences on a person's main beliefs and cause the emergence of inappropriate responses such as depression [18]. A person will be a prisoner of greed and demand as long as he desire to have certain attribute. He elimination of

subjective identity is the remedy suggested for this cognitive distortion by Rumi. He says:

I found (true) individuality in non-individuality: therefore I wove (my) individuality into non-individuality.

Masnavi, Book Im verse 1735)

Cognitive distortions and dysfunctional beliefs may cause cynicism of the universe and its events. Researches indicate that cynicism and disappointment can lead to depression [18]. This finding is in line with the cognitive model of Beck [5] arguing that thoughts such as cynicism and disappointment have important roles in the etiology and phenomenology of depression.

From the perspective of Rumi, life is a dynamic movement and it is being new in every moment such as running water or for children states. After establishment of a series of fictitious and arbitrary values in the mind, he sees the world from an obsolete device and an enclosed room window of the world (worldview). Continuation of such perspective results in absurdity and depression [11]. The findings of this study in this regard are in line with researches of Abela and Skitch [19] and Beck [5] arguing that impairment of cognitive processes and misinterpretation of self and environment causes depression.

Another feature of the present health pattern is application of metaphors and allegories corresponded to cultural structures. Logical-deductive signifieds in understanding metaphors can be analogized to subjective model in cognitive psychology, which focus on cultural and social context [13]. Metaphor acquires specific cognitive characteristics in every culture and language; thus, they imply specific subjective-emotional schemas or patterns of the culture and language and they have significant effects in cognitive process [20, 21].

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