

**EDUCATIONAL ASPECTS OF EXISTENTIALIST NOTIONS IN THE MYSTICAL
WORLDVIEW OF RUMI**

**ASPECTOS EDUCACIONAIS DAS NOÇÕES EXISTENCIAIS NA VISÃO MÍSTICA DE
RUMI**

**ASPECTOS EDUCATIVOS DE LAS NOCIONES EXISTENCIALISTA EN LA MÍSTICA
VISIÓN MUNDIAL DE RUMI**

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ABSTRACT: This study is devoted to the educational examination of Mowlavi's theosophy and ideology to the modern existentialism philosophy of the 20th century. Using the story of the parrot and the merchant in the first chapter of Masnavi as the basis of the work and comparing the principles, rules, and sayings of the existential philosophers, the similarities and overlaps of this school are assessed by the gist of Mowlavi's words. The descriptive method is used to meet the aim of the study. Based on the evaluations performed herein, there are similarities in nine essential principles and beliefs between Mowlavi's theosophical thought in the heart of the concepts introduced in the story of the parrot and the merchant and the ideas and principles of existentialism with the former being originated from the Islamic theosophy hence older and the latter being a modern west-stemmed philosophy.

KEYWORDS: Educational examination. Mowlavi. Existentialism. Theosophy.

RESUMO: Este estudo é dedicado ao exame educacional da teosofia e ideologia de Mowlavi para a filosofia do existencialismo moderno do século XX. Usando a história do papagaio e do comerciante no primeiro capítulo de Masnavi como base do trabalho e comparando os princípios, as regras e os ditos dos filósofos existenciais, as semelhanças e sobreposições desta escola são avaliadas pela essência das palavras de Mowlavi. O método descritivo é utilizado para atender ao objetivo do estudo. Com base nas avaliações realizadas aqui, há semelhanças em nove princípios e crenças essenciais entre o pensamento teosófico de Mowlavi no seio dos conceitos introduzidos na história do papagaio e do comerciante e as ideias e princípios do existencialismo, sendo o primeiro originado da Teosofia islâmica, portanto, mais antiga, e a última uma filosofia moderna de origem ocidental.

PALAVRAS-CHAVE: Exame educacional. Mowlavi. Existencialismo. Teosofia.

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RESUMEN: *Este estudio está dedicado al examen educativo de la teosofía e ideología de Mowlavi a la filosofía del existencialismo moderno del siglo XX. Usando la historia del loro y el comerciante en el primer capítulo de Masnavi como base del trabajo y comparando los principios, reglas y dichos de los filósofos existenciales, las similitudes y superposiciones de esta escuela son evaluadas por la esencia de las palabras de Mowlavi. . El método descriptivo se utiliza para cumplir con el objetivo del estudio. Con base en las evaluaciones aquí realizadas, existen similitudes en nueve principios y creencias esenciales entre el pensamiento teosófico de Mowlavi en el corazón de los conceptos introducidos en la historia del loro y el comerciante y las ideas y principios del existencialismo con el primero originado en el Por tanto, la teosofía islámica es más antigua y la última es una filosofía moderna de origen occidental.*

PALABRAS CLAVE: *Examen educativo. Mowlavi. Semejanza. Teosofía.*

Introduction

Paying attention to Mowlavi's theosophical ideology and thought within the format of a large number of studies and researches and dealing with interesting topics of existentialism philosophy are not tasks neglected by the thinkers, literary men and researchers in the area of the philosophy and religions ... however, bridging the modern western philosophy to the heart of the oriental Islamic theosophy, which is older, and looking for the less frequently explored similarities and overlaps can be considered as a valuable study considering the today's world huge welcoming of the comparative and interdisciplinary research (STACE, 1982; JOHNSON, 2020).

So far, Mowlavi's story of the parrot and the merchant has not been investigated from the perspective of existentialistic thoughts.

Existentialism is one of the most important philosophical and literary schools from the first half of the 20th century; most of the followers of this school are called "existential philosophers" in the philosophy field and their philosophy is termed "Existential Philosophy".

The French word "*Existential*" and "*Existentiel*" means existence. It is equivalent in English to "Existential" meaning "existence" and it is interpreted as the originality of existence or the "precedence of existence" (SAYED HOSSEINI, 2012).

Existentialism is laid on the foundation of the thought that the existence precedes the nature and the human beings construct their nature as free creatures through the choices they make. In this philosophy, the human beings are considered as committed creatures hence constantly coping with anxiety and fear. Existentialism has two important branches, namely "divine existentialism" and "atheistic existentialism". This school of thought is most importantly represented in its divine branch by the Danish Kierkegaard and the German Karl

Jaspers and the French Gabriel Marcel. Jean Paul Sartre and Martin Heidegger are but two of the experts of this school in the atheistic branch. Existentialism philosophy found the chance of emergence and showoff in the literature with the works by Jean Paul Sartre, Albert Camus and Simone De Beauvoir (BART, 1975).

Methods

The main aim of the study is to inspect the educational aspects of existentialist notions in the mystical worldview of Rumi. In order to meet the aim of the study, the descriptive method is employed. Several related studies and articles are taken into consideration to be able to draw a good conclusion.

Results and Discussion

Mowlavi's story of the parrot and the merchant in the first chapter of his book of couplet poems is comprised of 367 verses. As understood from the evidence and documents, Mowlavi has borrowed the story originally from Attar's *Asrar Nameh* but he has spent a magnificent art in explicating and detailing the story; in the course of the story, he provides the reader with a portion of various issues like ethics and theosophy and (as it will be shown) even the philosophical issues. Using enchanting words wherever he has thought it appropriate, he applies the story topics as excuses for describing his own theosophical and amorous moods and mourning and sorrow and throwing fire onto the haystack of the world's lovers (JA'AFARI, 2011).

One of the most original characters of this story is a "parrot" which is a code of pure soul and psyche. The "cage" in the story is a code of the human body wherein the clean soul is captivated in this world. The primary goal, as well, is freeing the captivity of this body by tearing apart the chains of material and earthly belongings and attachments.

The late Blackham has presented general discussions in explaining the honorable Mowlavi's *Book of Masnavi* as well as in explaining this story (BLACKHAM, 1989).

Value and Credibility of the Intuitive Cognizance:

Existentialists believe that the knowledge and recognition acquired in the world of matter by senses cannot solve the problems and uncertainties with which the human beings are faced as one existence in this world with their existence being not bound to this world.

As an existential thinker, Gabriel Marcel confesses to the importance and originality of the internal discovery and intuition in contrast to the acquirable sciences. He realizes the recognition of the secret of the universe as being possible through a sort of radiation stemming from revelation and divine discovery and believes that this type of radiation only influences the human soul which is alienated with any sort of acquirable religion (MARCEL, 2002).

It is held in Islamic theosophy that the intellectual sciences cannot guide human beings or help them discern and perceive the most excellent topics of existence recognition and theology due to their limitations. In a verse of this story, Mowlavi allegorically expresses the issue:

“The bad smell blurs my sight; the odor of Joseph assists the sight” (MOWLAVI, 2009).

Human Existence and Incessant Journey:

As divine existentialists, Kierkegaard and Karl Jaspers believe that “renovation” is the epistemological content of faith and that the human being’s existence is in a constant journey and metamorphosis and also that it experiences the transition from a state to another on this path. Such metamorphosis and journey have been interpreted in the Islamic theosophy by means of such a term as “moods”. Moods have been defined as “significations entering the heart of the wayfarer involuntarily, unintentionally and without any acquisition and attraction; they include happiness, sadness, expansion, contraction, zeal, restlessness and others of the like” (GHANI, 2014).

Mowlavi has also pointed to the issue in this way:

“O’ brother, think about the matters intellectually at least for once for you are constantly experiencing fall and spring” (MOWLAVI, 2009).

Human Value and the Issue of the Existence’s Originality:

One of the most important and most essential discussions in existentialism philosophy is the emphasis on the originality of existence (it is the existence that constructs the nature). Moreover, the existential thinkers also underline that the human beings differ from the other creatures and that they have a special value and stance in the universe.

The existence that is self-aware and enjoys free will is constructed by whatever the actions and behaviors it does and exhibits and it is by means of these actions and behaviors that it introduces itself to the world. “Existentialistic mindset” emphasizes on the difference between the human beings’ individual existence (*vorhandenheit*) and the existence of the objects in the nature (*existenz*) which possesses the capability of generalization and categorization; it insists

on the importance of the human beings' individual existence as compared to the existence of the objects (MACQUARIE, 2003).

Therefore, the human beings have been introduced as the highest rank of the universe hence they are superior to any other creature in the system of existence. The human beings' real existence influences but is not influenced by their peripheral world.

“The stirred wine is the beggar of our enthusiasm; the rotating wheel is the beggar of our intelligence” (MOWLAVI, 2009).

It is the perfect human being fully knowledgeable of his own self that stirs the wine and dominates the whole universe. The second hemstitch of the following verse directly points to the originality of the existence and its precedence to the nature:

“The wine came to existence by us not that we came to existence by the wine; the cast came to existence by us not that we came to existence by the cast” (ZAMANI, 2009).

Giving No Value to the Worldly Matters and Considering them as Barriers to the Existence's Sublimation:

In this story, Mowlavi states that:

“If you empty this sack of the bread; you can subsequently fill it with the precious gems” (MOWLAVI, 2009).

“O' the man who was burning the soul in favor of the body; you have burnt the soul and flamed the body” (GHANI, 1978).

Fostering of the material means in the human beings' existence is amongst the extremely denounced factors by Mowlavi in Masnavi because pampering the soul and endeavoring to satiate this insatiable dragon blurs the soul and prevents him from keeping on the path of the truth and causes the human being to forget his real internal capacities and latent competencies. In the second verse, the poet speaks about the human beings who sacrifice their real soul and psyche for the carnal wishes of their material bodies and fatten their ego. Amongst the most important discussions posited in every corner of Masnavi is this very battle against the ego for the fact that the capacity of perceiving the teachings and sublimating the human existence is enhanced when the ego's veil is removed.

Freedom towards Death:

Heidegger's idea about “freedom towards death” is similar to the main pivot of the story of the parrot and the merchant which is freeing oneself from the false belongings and exercising voluntary death and detaching from the earthly attachments. William Bart interprets

Heidegger's opinion about "freedom towards death" in his book in the following words: "it is better to say in a more original language that 'I will die and nothing matters to me except becoming what I must'" and I should even say it happily that 'thank God that there is death otherwise how could I keep on living?' If there was no death, I was incumbently forced to continue with this otherness of myself forever-to abruptly be an imposter'" (BART, 1975).

Courageous and Neutral Treating of All the Incidents and Relating them to a Lofty Origin:

Amongst the divine thinkers, Gabriel Marcel has more vividly expressed this opinion in his utterances. Meanwhile emphasizing on Nietzsche's words indicating that the human beings have the only existence that can make a promise, he explains that the promise he intends means that I courageously separate myself from the unlimited world of the causes and the effects that I neither have the power to supervise its details nor can I predict it and I neutrally treat the metamorphoses that come about and bravely announce that I want to consider these alterations as the functions of a sublime origin (BLACKHAM, 1989).

In Islamic theosophy, there are similarities seen between the rank of "satisfaction" and this belief of the existential philosophers. The rank of "satisfaction" is defined in the Islamic theosophy in the following words: "satisfaction means happiness and contentment and, as opined by Sufis, it is having no abhorrence for the calamities and toleration of the bitterness of the things ordered by determinism and fatalism" (GHANI, 1789).

In the course of the story and where he habitually addresses the real beloved in Masnavi all of a sudden and runs on the tongue what boils out from inside his restless existence, Mowlavi speaks of the rank of satisfaction:

"I am in serious love with his mercy and wrath; it is wonderful that I like both these two paradoxical matters" (MOWLAVI, 2009).

A soul-burnt theosophist like Mowlavi even moves beyond this and realizes the anger and tyranny and badness of his own king as more delighting and more likeable!

"O' the person whose badness in the anger and war is more pleasant than the dancing and sound of the harp" (MOWLAVI, 2009).

Anxieties Stemming from Self-Awareness:

Anxiety and distress are amongst the most important principles that the necessity of their existence has been pointed out in existentialism and all the prominent existentialists, both divine and atheistic, have confirmed them: human being means anxiety which is reminded by

Kierkegaard as “jitters”. Using the term “vomit”, Sartre tries depicting the external equivalent of this state in the human beings’ existence. Marcel summarizes it in the term “restlessness”. Existentialists realize this worry that stems from the self-recognition as the prerequisite for performing actions and making decisions because it is by the cause of this anxiety that the human beings come to conceive their real and unlimited existence possibility (ASHRAFZADEH, 2001).

“He said do I deserve to give up my soul here out of crave and die from separation?!” (MOWLAVI, 2009).

“O’ the rivals of your own counterpart idols; I drink beakers here full of my own blood” (GHANI, 1789).

Elsewhere in the story, Mowlavi advises that the human beings should be distressed and with broken heart on the path of demanding the Righteous One:

“Make a narration by the fire of your heart and water of your eyes; the rosary is open due to the cloud and the sun” (AAL-E-RASOUL, 2010).

And, in another verse and in order to clarify the value and importance of this distress and enchantment, he allegorically justifies that:

“The burnt soul deserved fire; the burnt rosary brought the fire” (AAL-E-RASOUL, 2010).

The Necessity of an Exceptional Occurrence for Self-Recognition:

Existentialists say that the human beings cannot recognize their selves in the uniform and routine life, so an exceptional incident should occur so that the self-recognition and perfection can come about. Karl Jaspers accordingly introduces four things as “boundary situations”: feeling closeness to death, feeling sinfulness, feeling hopelessness and anxiety. Love has also been added thereto by the other existentialists. Amongst the introduced principles, such incident as love has been more accentuated and more applied in our theosophy. The fact of the matter is that things similar to these occurrences have been mentioned in Islamic theosophy and incidents have repeatedly occurred beyond these “boundary situations” but reference to all of them is beyond the present study’s scope. Amongst the most important of them, the meeting between Shams and Mowlavi can be pointed out as an exceptional incident that changed Mowlavi’s life (VALIZADEH *et al.*, 2018). Or, this issue can be sought in stories like Sheikh San’an and purification of his existence in love (in this story, Attar, as a famous and well-known theosophist, points to the necessity of this exceptional incident for the wayfarer but realizes it as love). I can remember it well that I heard a beautiful interpretation in regard

of this issue from my great professor and I would like to share it with the dear readers in line with more elucidation thereof:

The existence of every human being is like a barrel of gunpowder and the more a person gets older, the more the gunpowder becomes compact and it happens somewhere in his life that another person starts a sparkle in this barrel of gunpowder and blows it up and the light and sound of this explosion go miles away! ...

In his philosophy, Heidegger speaks of real existence-with-others and we know it the shortest way towards the concept of love in his philosophy. The duty of a person who truly exists along with others [i.e., he is not an object inside the world but an existence] is freeing the others and becoming their real conscience and inviting them to their own selves (MACQUARIE, 2003).

Karl Jaspers believes that love is in a respect always wished by a person who has become aware of his own being of a certain self and there are always individuals strongly having a thing that seems to be the original existence to me (BLACKHAM, 1989).

Existentialistic Spirit in the Actions of the Story's Axial Characters:

One of the spots wherein the emergence of existentialistic behaviors can be vividly and wonderfully observed is the actions by the pivotal characters of the story, to wit the caged parrot and the merchant.

Mowlavi's processing of these two characters considerably differs from that in the source from which he has borrowed them, i.e., Attar's *Asrar Nameh* (2001). These same distinctions and differences guide us towards Mowlavi's particular opinions and thoughts that are in some of the cases aligned with the existential philosophy's beliefs. Using the behaviors of these two axial characters in the story as the scale, these beliefs will be explained within the format of two parts: a) investigation of the actions performed by the caged parrot and b) investigation of the merchant's behaviors.

A) Caged Parrot:

The thing of interest to our investigation in the behavior of the caged parrot is its rebellious and protesting spirit in accomplishing the struggle he makes for acquiring and actualizing freedom and getting rid of the cage and it is exactly aligned with the important principles of existentialism as a philosophy that holds that the human beings are in a fight and revolt for acquiring and actualizing absolute freedom and it is through this uprising and objection that they grant meaning to their daily lives.

The parrot that has to apparently sing in the cage and amuse the merchant and his companions and spend its abilities and facilities within a certain and specific limit makes a

request within a notable plea to his owner (who has himself chained its freedom and choices) as a souvenir from his trip and what he wants is actually the way of getting released from the cage that it wants its owner to ask from the India's parrots. This plea makes us aware of its subtle insight of its own existence.

The caged parrot's complaint and objection is manifested in every corner of the story whether as an exemplary parrot or as the parrot of Mowlavi's soul.

- In the beginning of the story that the parrot commissions the merchant to the delivery of its message, it is read:

He said do I deserve to give up my soul here out of crave and die from separation?"
Is it right that I am in a tough chain here and you spend your time sometimes on the green lands and occasionally in the trees?
Are friends loyal in this way? I am in the cage and you are in the rosary
O' my dear friends, remember this miserable bird one morning when you are in the grassland (MOWLAVI, 2009).

"O' the rivals of your own counterpart idol, I drink beakers here full of my own blood" (GHANI,1789).

- The parrot's objection does not end and Mowlavi wants to flood his poems with its protests because they are going to remind the poet in the forthcoming parts of the complexes of his soul and his objections for his separation from the heavenly world and he again shouts out that:

"Alas, what has happened to that promise and vow?! Where are the promises of that sugar-looking lip?" (MOWLAVI, 2009).

"If I am separated due to being a bad servant; what would be difference if you treat bad badly?" (GHANI,1789).

So, the caged parrot has a message for India's parrots in great details and within the format of complaint and protest. In the continuation and with the excuse of the story, the poet again remembers his own burnt heart and justifies his protesting outcry in the following verses:

"Why should I not be mourning bitterly for what he has done; for I am not in the circle of his drunkards?" (MOWLAVI, 2009).

"Why should I be like a night without his day? Why should I be deprived of seeing day-illuminating countenance of him" (MOWLAVI, 2009).

"I am complaining about the dear of my soul; I am not the complainant, I am the narrator" (MOWLAVI, 2009).

Again, he addresses the heart-irritating beloved and recites in mutiny and objection that:

“Now that you are running away from the mourning of the earthly creatures; why are you pouring sorrow on the hearts of the grievors?” (GHANI, 1789).

Here, he confesses that these complaints and objections are out of sadness and anxiety thrown into the heart and soul of the human beings by His Highness the Righteous One as a result of their self-awareness and self-recognition. Thus:

“O’ the one who is a new life to this old world listen to the mourning from the lifeless body and heart” (GHANI, 1789).

Therefore, the parrot is a fellow of shouting and mutiny and objection and the sound of its objection represents the outcry stemming from the heart of every theosophical person the purity of whose existence enables him perceive the truths and actualize freedom of chains but it is captivated and locked in the swamp of the material contracts.

B) Merchant:

The merchant has a committed and responsible spirit in the story. It is the very commitment that is viewed in existentialism as the existence prerequisite of the humans as the sole being that can make a promise and keep it. The sign of such a commitment in the merchant’s spirit is his exercising of trusteeship and dashing for the delivery of the parrot’s message to its Indian counterparts because he sets aside the primary goals of his trip and ceases from travelling and stops as soon as he reaches India and sees the parrots to deliver them the message of the caged parrot:

“Upon reaching the borders of India; he saw several parrots in the desert”

“He stopped his horse and shouted; gave them the caged parrot’s best regards and delivered the message entrusted in him” (MOWLAVI, 2009).

In another place of the story, the merchant’s commitment is seen this time within the format of attachment to the parrot; that is where the merchant ceases from travelling despite the fact that bringing the reply to the caged parrot’s plea from the Indian parrot can be accompanied by adverse consequences for the caged parrot considering the Indian parrot’s frustrating reaction. Finally, feeling commitment and the burden of the trust on his shoulder, he gives up to the parrot’s questions and explains to it that he has heard in response. After the death of the parrot, as well, the merchant still plays an outstanding role in the story. This prominent presence signals his commitment to and dependency on the parrot. The merchant finds himself responsible for his deeds (here and at the time he delivers the parrot’s message to the Indian parrots, it is the very statement he makes) ... This is why he reproaches his own tongue several times. Now, merchant’s reactions after the death of the parrot are read as written by Mowlavi:

Upon bearing witness to his fainting on the ground, Khajeh leaped up and hit his head to the ground
Upon seeing it in this color and state; Khajeh got up and tear his collar apart
He said O' the good parrot with the euphonious voice, what has happened to you? Why have you fallen on the ground?
Alas, my euphonious bird? Alas, my companion and partner of my secrets!
Alas, my bird with such a nice sound; the flowing of my soul and my garden and my paradise!
If Solomon had such a bird, he would have never got busy with those birds
Alas, I lost the view of the face of the bird I had found so easily (MOWLAVI, 2009).

After a lot of mourning and grieving and expressing dirges for the parrot, the merchant personally brings the parrot out of the cage. Next and after asking about the secret of this deception from the parrot that is now free and flown to the top of a branch in the nearby tree and upon hearing its explanations, the merchant says something that shows that he has learnt a lesson from this story and that he will apply this lesson in his life. But, why? ... Because he not only felt commitment and responsibility for the parrot but he had also faced a greater commitment here and that was the commitment and responsibility towards his own existent abilities and facilities in the selecting of his path of life. It is not surprising that he has learnt a lesson from the moods and sayings of his own parrot and applies them because he believed that this parrot is the rendering of his own thoughts and secrets.

“Khajeh told himself that this is an advice for me; I should go my own way because it is more illuminated” (MOWLAVI, 2009).

“When has my life been less than that of the parrot? The foundation of a person’s life should be benevolently laid” (GHANI, 1789).

It is interesting that in the second hemstitch of the aforesaid verse, i.e., “the foundation of a person’s life should be benevolently laid”, the merchant reminds himself that a person’s soul should take lucky steps (and cause the deliverance of the others from the chain of the body). This repetition and reminding are reflective of the merchant’s existentialistic spirit for he made up his mind to take steps since then for the deliverance and freedom of his own self and others and, as Bultmann puts it in an interpretation of Heidegger’s thoughts, a person should invite all others to come to their real conscience.

Conclusions

Mowlavi's opposition to his contemporary philosophers has been substantially over their demanding of an intermediate and carving reasons for recognition. However, in the 20th century, a new philosophy called "existentialism" stemmed from the west; its teachings and principles are very much similar to and overlapping with the thoughts and ideology of Mowlavi's oriental theosophy as evidenced in his artworks, especially *Masnavi Ma'anavi*. In the story of the parrot and the merchant, Mowlavi expresses statements delicately regarding the moods of the heart and what he presents in this regard are realized by him as having been originated from the intuitive cognizance that cannot be attained by any method other than this or by the cognizance acquired through senses and intellect. In the philosophy of existentialism, as well, great elders like Gabriel Marcel have spoken about the importance of intuitive cognizance and ineffectiveness of acquirable sciences for the perception of the truths in the face of the human beings. The things claimed by the existential philosophers regarding the journey and incessant alteration of the human moods in their lives can be also found aligned with such a subject as "moods and states" in the Islamic theosophy. Mowlavi has pointed to these variegated moods through using a beautiful allegory for expressing the contractions and expansions (the very fall and spring of the human beings' existence). The poet also agrees to this important idea of the existence's philosophy that the human beings possess an originality of existence and have a high value in the rank of existence and he explicitly points in the story to the fact that it is the human existence that bestows him nature ("the cast came to existence by us not that we came to the existence by the cast"). Martin Heidegger's explanations and descriptions of such a term as "descent to the world" regarding the human beings' moods of existence are consistent with recounting of the material possessions as inferior and considering them as barring the soul from sublimity as emphasized by Mowlavi in this story. The main pivot of the story of "the parrot and the merchant" that sees freedom in getting rid of the false self and voluntary death is very much similar to what has been explicated by William (BART, 1975) regarding Heidegger's principle of "freedom towards death". Gabriel Marcel has an idea regarding the contents of the human promise in the face of the phenomena of existence and it is in accordance with the rank of "satisfaction" and nature defined for it by the Islamic theosophists. The poet speaks about the rank of satisfaction through using beautiful interpretations, including the one that he finds himself delighted by the divine mercy and anger. Anxieties stemming from self-awareness which has been extraordinarily showcased in Mowlavi's story of the parrot and the merchant also constitute an essential principle of existentialism but introduced and offered under various

titles and terms. One of the story's surprising incidents is the death of the Indian parrot that caused the awakening of the chained bird. This happening has been introduced in existentialism's mindset as an exceptional incident for the occurrence of self-recognition hence it is viewed as a necessary component. Furthermore, revolting and objecting behaviors exhibited by the chained bird as an attempt for actualizing freedom and the merchant's concern and commitment towards the parrot and also his own existence as well as the Indian parrot's feeling of responsibility for his own fellow bird all signify the flowing of an existentialistic spirit in the pivotal characters of the story.

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