

## Investigating on Story of Bahram Choobine According to Jung's Ideas

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### ABSTRACT

According to the special position of Shahnameh that has dedicated for itself as crystallized of Iranian beliefs in mythology symbolic language and also necessity of recognizing and understanding the underlying concepts in mythology, investigating on this literary masterpiece and decoding of its fiction have importance.

Bahram choobine stories, despite being in historic section of Shahnameh, has symbolic and mythological features. In this regard, this study is aims to evaluate this beautiful story of Shahnameh according to thoughts and views of Carl Gustav Jung.

Summary of Carl Gustav Jung's teachings that can be adapted with symbolic stories, is that Jung in addition to personal unconscious, also believes to collective unconscious. All these comments in minds of community, are the examples of reformers, the forces of evil, return to human nature that find expression in the form of old patterns like hero, dragon and rebirth.

In addition to these patterns, also in story of Bahram choobine, examples of "ego", "old wise" and "Shadow" are also seen.

**KEYWORDS:** Shahnameh, Bahram choobine, Symbolic, Jung, old patterns

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### INTRODUCTION

Every nation mythology and believes originated from attitudes, desires and thoughts of its people during centuries. According to Consideration of these believes and myths in the Society and Culture of every nation, investigation and decoding of such a mythical theme guide human being to identification of the past world and utilization of their experience's in different scopes. Myths are studied by different perspectives and View points; analytical psychology of Karl Gostav young by new attitude towards myths knows them rooted from archetypes. According to young archetype is a human behavior pattern originated from psyche deep layers that it is common psyche heritage of human being manifested as methodology figures symbolically .Based on importance of Study of myths Ferdousi Shahnameh as a set of Iranian myths has been gained attention of researchers. In this case there are limited studies about Shahnameh and myths from symbolic view point .It can be referred to kazazi, according to this fact that Shahnameh is mysterious and symbolic that narrates old believes, thoughts and trials in mysterious language of symbols he refers to Rostam as symbol of all heron in history that they have been symbolized in heroic Skelton named Rostam (kazazi,1998,166) He believes that Iran is a symbolic territory , it is country of good deed and Toran is territory of darkness , evil and unjust in Shahnameh and old Iran epistemology(ibid.161)

In study of Rostam and Esfandiyar seven adventures Maskob by psychological approach writes that: In other hand based on psychological hesitation it can be identified wolf, lion or dragon as our inner animal manifestation, natural forces and in other word our ego in the epic that hero fights with them by jeopardizing his body and victory by help of wisdom, knowledge and guidance and eliminates his psyche darkness and unconsciousness (Maskob 1996:39)

Amini (2002) in an article of mythological analysis of hero in Zahak and Feridon story based on young theory and four stages of progress of Henderson investigated hero myth In this study Feridon and Zahak are different manifestation of a single psyche and its progress towards individuality and perfection of personality that by victory of Feridon on Zahak developed archetype individuality process is ended. Other studies are necessary in spite of limited researches on Shahnameh psychological aspect based on young analytical psychology view point.

### 1-1 young thoughts

Although Young as following of Freud considered unconsciousness and its effects on psych but believed that some unconsciousness content reaching to consciousness are originated from unfamiliar resources that they can not be related to forgotten and suppressed feelings, experiences and thoughts. According to their mythological indicator young divided unconsciousness to personal unconsciousness and collective unconsciousness.

Collective unconsciousness is the fundamental concept of young analytical psychology. According to young human mind like body has predefined mechanism and works accordingly this mechanism and mind pattern have been shaped during million years by heritage and human mind development. In general and based on young opinion archetypes are human ancestral innate experiences shaped during million years as potential power in some part of human psyche as collective unconsciousness. According to young Their origins are not known but they are seen in all periods and all over the world even in where that their presence can not be explained in generation and inbreed resulted from immigration (young, 1977, 96).

Young interpreted collective concepts as primary images (shamisa, 1999, 79). Then it was common as archetype translated as beginning, eternal manifestation, mythological manifestation and old sample.

Archetype means *Archeos typos* in Greek and it has old history in west culture. Young points to Saint Augustine (Rezaei 1997, 48). This term were used in philo Jodanus for first time that addresses to God manifestation in human.

Archetypes are defined in limited scope based on form and content (young 1968) young identified different archetypes in studies on anthropology, mythology, religions, chemistry, astrology, astronomy and primary societies. It can be referred to old wise man, mother, and hero, child, trickier, passing from water, paradise, Anima, Animus, shadow, mandala, ego and rebirth. During individuality process in different stages some main archetypes are appeared consciousness ego progresses toward ego in encounter to anima, animus shadow person and other archetypes Balance progress of psych in latent power and certainty of individuality process and transferring of personality center from consciousness to unconsciousness cause to calmness and satisfaction

### 1-2 Archetypes

#### Ego

Ego was used for explanation of consciousness mind structure by young and it consists of consciousness fin comprehension, memories, thoughts and feelings. No idea or image, feeling and understanding do not enter to consciousness without confirmation of consciousness (Hall and Nordbodi, 1975, 41).

Ego always fights with shadow and this fight is expressed by manifestation of struggle of primary human for achieving self consciousness as fight between archetype hero and spiritual evil as dragon and other evils (young 1377, 176).

#### Hero:

Hero is one of the unconsciousness forces. The hero discovers ego and identifies his weakness and power so that encounter to life difficulties. As soon as the individual passes primary trials and become experienced the hero myth gives up its position symbolic death of hero is beginning of experienced period (young 1377, 164)

Fight between hero and dragon is active form of this myth and it allows to clarification of archetypical concept of ego victory on suppressed desires. In most people the personality negative side is in unconsciousness. But the hero should consider shadow in order to empowerment and victory on dragon to cope with his destructive forces. In other hand ego will not win until to fight with shadow (young 1377, 176).

#### Shadow

Shadow means inferior and animal aspect of human innate that it is powerful and dangerous archetype in relationship between human and fellow creatures. It can be said that Shadow in young theory acts like in Freud theory. when ego and **Shadow**

Are in balance the life of human being is happy and energetic.

#### Anima and Animus

According to young Anima archetype is female side of man and Animus is male side of woman. Anima and Animus is reflection of a gender on other gender and it is responsible of relationship between genders. Anima and Animus act like a bridge between consciousness and Collective unconsciousness and play an important role in guiding consciousness to ego.

Wise old man

Wise old man, the father and soul appears when human being needs to mutual understanding, good deed, decision making and planning and he is unable to meet his needs. Old man wise compensates this spiritual shortage and offers concepts for filling of this gap old man knows ways to reading target and directs the hero towards them. He announces risks and provides instruments for encounter (young 1368, 114).

This research tries to investigate Bahram-e- Chobineh story by using young opinions and manifestation of these archetypes.

## 2. DISCUSSION AND SURVEY

### 2-1-Bahrame-Chobineh story

According to Shahnameh after death of Anoshirvan and Coronation of Hormoz the enemies attacked. Hormoz disappointed and an old man named Mehran Setad predicted that Bahram-e-Chobineh could release the country. Hormoz called Bahram-e-Chobineh He attacked Saveh the king of Hital and Parmodeh the governor of Toran .But Hormaz was suspicious to Bahram-e-Chobineh and sent him woman clothes and cotton for disrespect.

When offended Bahram was chasing Zebra, The ass passed narrow passage and came to warm desert in this way a glorious palace was seen. He entered to the palace. In the palace portico the queen on golden throne was speaking with Bahram. Bahram changed and after leaving palace he followed the zebra and returned to city and went to palace and decorated the palace gloriously and put the crown on his head and thought about rebel against Hormoz and Consulted with officers of his army His sister Gordieh tried to prevent him but he did not pay attention .The Hormoz spies approached him. The foreteller called ass as demon and woman as witch that misguides Bahram.

Bahram mint coin in the name of Khosro Parviz in order to suspect his son. Hormoz ordered killing of Khosro but he escaped at night. Gostohm and Bandvi by knowledge off Hormoz situation blinded him and Khosro returned after became aware of blindness of father but he failed from Bahram and went to Rome In Rome he got married with Maryam the daughter of Seizer and attacked Bahram. Khosro was followed by Bahram and Khosor hid in a cave and praised in the cave suddenly he mountain roared and Soroush had khosros' hand with green clothes on the horse and released him by promise of thirty eight years kingdom and disappeared Bahram wondered when he saw Soroush and cried about his fortune.

By promise of Soroush the conditions changed and Bahram escaped and toot refuge to china king and killed Shirkopy for sake of daughter of khagan and got married with her Khosro sent an officer in order to return Bahram and the officer killed Bahram.

2-2 analysis of Bahram-e-Chobineh story Hormoz injustice during early governance and attack of foreigners is beginning of individuality process the process that starts as wounding of personality and resulted pain by compatibility of consciousness with ego This trend is kind of recalling thought it is not identified in most cases (young 1377,253)

Hormoz enters to individuality and identification of different aspect of psyche by appearing shadow in his consciousness. By enhancement of crisis he needs to support of unconsciousness forces old man and hero are the first forces that help him always the wise old man appears when the hero is in intolerable situation and hesitation or new thought or mental interaction and inner commands release him(young 1368:114)

Mehran Setad , the old man that knows Hormoz's solution is manifestation of this wise old man. He guides king to heroism and releases him from crisis

There is a junior in far

That he is honored and adorn great persons he is tall and thin

With curly black hair

He is a great fortuneteller and speaker and he is dark – colored, extravagant and big he is famous to Chobine

And he is from heroes

This great man with a few solders will fight with king

He will win in the war

And will attack to army (Hormoz kingship, 1377-3822).

The body of Mehran Setad is so secret that he dies after prediction

He said the truth and died and the people cried after this event (couplet 392, kingship of hormoz)

Bahram-e-Chobineh is the hero archetype is a force originated from unconsciousness that helps his consciousness The fight between king Saveh and Parmodeh the king of Toran is symbol of fight between hero archetype and shadow But the shadow is affected by clement and sometimes

the person couldn't dominate on shadow. Hormoz's suspect toward Bahram indicates domination of consciousness by dangerous power of shadow and Hormoz as consciousness ego know him as his enemy by reflection of his shadow on Bahram.

The king suspected him and thought about him (couplet 1319, Hormoz kingship)

According to young it is probable that in exaltation of consciousness the fight between hero and dragon is repeated in order to shaping a specified culture among chaos (Yong 1377:1907).

Since the duty of hero is to discover unconsciousness and ego for knowing his weakness and capabilities, Bahram-e-chobineh as a hero of Hormoz psyche encounters to secret aspects of psyche. The ass guides Bahram toward narrow passage and a palace He saw Zebra in the field it was so good that nobody doesn't see like it The zebra guided Bahram slowly toward palace that nobody couldn't see it

In this field in place of hunting he entered to narrow passage because of narrow passage the ass returned

He saw hot desert and field Bahram was hurrying alive because of hot desert

Bahram saw a palace when he was on the field

### **He went to the palace**

The ass was guiding him (Hormoz kingship 1411-1417)

The guiding zebra is symbol of the wise old man that directs hero in his unconsciousness In this inner travel the hero encounters with other inner force. The palace in the desert is manifestation of unconsciousness that has Anima. Anima is eternal image of woman in man and it is bridge toward ego.

He saw a glorious palace the palace was so beautiful that nobody couldn't see such a palace in Iran There was a golden throne there the legs of the throne were made of gems and jewel

There was a carpet from Rome decorated with gem and jewel

The queen was sitting on the throne she was tall and pretty (1426-1429)

Bahram visits the queen and he changed after secret talking, young believes that no man could not talk for five minutes with Anima without become victim of his anima (yong 1370,405).

Evil behavior of Bahram after this visit like rebel and mint of coin with name of khosoro parviz and suspecting of Hormoz toward khosoro indicate meeting of consciousness and negative and dangerous Anima.

When Bahram returned from that palace He got angry

His behavior and mission changed like that he is in the sky when Bahram became famous to truthfulness

His deficits were appeared the witch full palace and unthankful woman on the witch full throne were shown glorious for Bahram (1425-1488)

Indeed behavior and selfishness of Bahram and reflection of Hormoz behavior meeting between Bahram and the queen, and Hormoz is visit of consciousness and Anima so Hormoz oppressed and imprisoned the great persons and added pain of inferiors. one of the negative manifestation of Anima in man personality is tend to disagreeable and female affairs, that in valued everything These affairs rely on realities and they are destructive. There are legends and myths that a beautiful woman kills her beloved in the first night, this female aspect is so crude as natural incidents (young 1377:274)

In this relation Gordiyeh the sister of Bahram tries to prevent Bahram that it is a positive aspect of Anima.

Among relatives of famous hero his sister was broad minded and good her name was Gordiyeh

She was beautiful and sister of Bahram when she became aware of her brother decision

She disturbed and worried

She talked and recommended

And she pointed to old words (1548-1551)

But Bahram consciousness ego ignores his sister's advices and shadow calls him in his night dream Bahram did not agree to his sister advice

He was eager to rebel and he saw dream of kingship (1679-1680).

Relying of Bahram on kingship throne is manifestation domination of consciousness by psyche inferior action of shadow archetype running away of KhosroParviz to Rome is manifestation of helping of consciousness for releasing of shadow archetype and supporting force of unconsciousness.

Ego visits Anima in inner travel Anima is bridge for ego archetype. Marriage of Khosro Parviz with daughter of Seizer is symbol of joining of consciousness to positive Anima. He was supported by Seizer and he prepared army for fighting Bahram. He selected are thousands soldiers in Rome all soldiers were well trained He prepared amours, horses and arms and got ready for war

The seizer had a daughter called Maryam

She was wise, beautiful and decisive she promised Khosro praised him (1500-1503).

The fight between Khosro Parviz and Bahram is fight between ego and shadow. Several failure of Khosro Parviz indicates the power of shadow archetype. According to Jung it is possible that in exaltation of consciousness the fight between hero and dragon is repeated until to obtain required power for shaping of a specified culture in chaos (Jung 1977:190). In the final fight Khosro hides in narrow cave and demands solution from God. The messenger angle is appeared.

He said to God that

Oh, my God you are superior than the world please help me

If you are I do not complain about fortune when the mountain roared

The messenger angle appeared

He approached and held Khosro's hand it was not wonder full as aid of God

His clothes were green Khosro was brave by seeing him when he eliminated evil he became king and be successful (1885-1890)

The messenger angle is manifestation of ego archetype and wise old man that helps hers. It is symbol of ego archetype in messenger angle, God is intermediate between human and heaven and indicates help of supernatural and spiritual power. This imaginary image suppresses shadow in disappointed way and predicts his kingship and advices him in devoutness.

The angle said I am Soroush as messenger when you released be careful about rebel after then you are king of world you must be rerouted.

Soon you will be king for thirty eight years.

He said and disappeared

There is no wonder in the world except this when Bahram saw that he wandered

He praised and called God many (1892-1896)

By Completion of a powerful personage it can be neutralized his shadow. But

unconsciousness suppressed interactions are hidden in unconsciousness. Then these interactions use critical situation for domination on consciousness. Bahram –e-Chobineh is in china like suppressed shadow. His fight with Shirkopy dragon indicates positive aspect of shadow.

According to Jung shadow is not always reversion of unconsciousness and like consciousness that involves destructive and harmful aspects, the shadow has good qualities like natural instinct and creative motivation (Jung 1977, 175).

Marriage with khagan daughter and attack on Iran boundaries indicate progress of shadow for domination of consciousness

He prepared brave army from china and attack Iran

He said I attack to Iran and Rome and I will be king of Iran (2445-2446)

So Khosro Parviz consciousness ego suppresses shadow by killing of Bahram Chobineh

### **3-Conclusion**

Bahram –e- Chobineh story by its symbolic figure in history is combination of reality and dream. It is narrative of one of the brave officer of Iran in Hormoz Sassanid period. This narrative shows believes of story tellers for narrating of truth in history by symbolic language. By narrating of this story in Shahnameh story and methodological themes like guiding zebra, meeting with queen, appearance of messenger angle after praising of Khosro Parviz and fighting of Bahram with Shirkopy dragons show symbolic aspects that provide context for psychological analysis. This research by the aim of decoding and study of these characteristics investigates Bahram-e-Chobineh story from Jung analytical psychology and narrates correct and incorrect thoughts shaped in psyche and it is motivator of human behaviors. The following results are obtained:

1. Hormoze is symbol of "ego" archetype the acts in individuality way. The attack of the foreigners in beginning of the kingship indicates hard route of individuality.
2. We see there cases of manifestation of wise old man that helps heroes. Mehran Setad is an old wise man that shows alternative of leaving crisis to Hormoz. Guiding zebra and Bahram Chobineh are other manifestation of wise old man that guide Bahram toward the woman and finally Soroush is the ultimate manifestation of old wise man that helps Khosro Parviz.
3. Bahram-e-Chobineh is symbol of hero archetype and his fight with "Saveshah" and "Parmodeh" is symbol of fight with shadow archetype.
4. "Woman with crown" that meets with Bahram-e-Chobineh. She is his anima that manifested negatively and "Gordiyeh" sister of Bahram is its positive manifestation.

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