

## THE WISDOM AND PHILOSOPHICAL ATTRIBUTES OF THE ŞUMLOYO CONCEPT

In Syriac literature, the topic of spiritual wellbeing is unproblematic. On the contrary, the concepts specific to this field are rich and deep. Because from past to present, many suggestions, both written and oral, as well as countless works have been made in this literature against the spiritual illnesses that poison life and the belief system. Basically, the trove of words and concepts belonging to Syriac, a living, ancient language, is much richer than one thinks. The Syriac concept of "**Şumloyo/Maturation/Complementary**" is only one of the concepts that function as an antidote against mental fallacies and formal pathology, which are detrimental to life.

Social scientists are known to point out the fact that, "**A person who tries to do everything by himself cannot benefit from others' potential and succeed.**" One of Turkey's distinguished writers, the sage Zülfikar Özkan, has the following to say on this subject: "**By helping people and contributing to life, we can feel useful. By using our power for others, we can find peace. For unused power or individual potential results in great tension. When we find unlimited time to spend alone, we will be faced with the danger of exhausting our reason to live.**"<sup>1</sup> Besides being a psychological fact, this statement indicates the vital attitudes of Şumloyo reasoning. Furthermore, no entity in nature, whether organic or inorganic, exists solely for its own self. Due to the natural system, everything is interdependent. Just as the sun does not rise for itself, neither does a tree bear fruit for itself. The same goes for us humans. Being constructive and accommodating rather than destructive and obstructive is only one of the realities humanity is responsible for. By virtue of mutual need, humans must complete and better one another with love and without expecting something in return. Because there is no other way to deal with the feeling of worthlessness. This is why understanding **Şumloyo** reasoning will produce insights that are helpful in this regard. In fact, I think that new insights and new ways of life in this context will ensue from the pains of the pandemic age in which we live.

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<sup>1</sup> FB page, Zülfikar Özkan.

[https://m.facebook.com/story.php?story\\_fbid=4232900483465223&id=100002359399602](https://m.facebook.com/story.php?story_fbid=4232900483465223&id=100002359399602)

Indeed, habitual and familiar things are always comfortable and easy. On the other hand, stepping out of the comfort zone, despite mentally creating stress and tension, ends up being helpful in leading a rational and moral life, as well as spiritual maturation. For this to happen, the person's inner perfection and quality must surface. The person must transform his inner crooked motives and destructive feelings so that his inner "light" can dawn unimpeded and unsullied. So that it may illuminate and be illuminated. So that it may shine resplendently in all directions.

It is a known fact that in a sociocultural environment that feeds on stereotypes, groundbreaking new concepts/reasonings that raise awareness are not easily adopted and digested at short notice. This takes time. It requires a wide understanding as well as patience. But without appreciation and unconditional acceptance (prejudice, negative conditioning, conceit, supremacism, narcissism, ostracism, marginalization, inferiority-superiority complex, vanity, envy, jealousy, grudge, intolerance, etc.) it is impossible to treat spiritual illnesses and intellectual infections. In other words, the Şumloyo reasoning must be appreciated in order for the mud of the ego to be washed off the spirit. There is no other way for rational expectations to become reality and for receiving help in case of need. **The completing spirit of Şumloyo,<sup>2</sup> which harbors a great transformative energy is a love that allows us to value the ecosystem, even everything, not just ourselves<sup>3</sup>.**

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<sup>2</sup> In Syriac, the Holy Spirit is also called the "**Ruho d-Şumloyo/Completing Spirit.**"

<sup>3</sup> In Şumloyo reasoning, the main source of spirituality is the spirit. The spirit is like a divine software program in humans. If this software, which provides renewal and development, is known and used properly, things become easier and better. Because the spirit forms the essence of a human and leads to the source of absolute freedom. Without knowing and learning this essence, it is not easy for a person to know himself. A person can only know himself as much as he discovers and understands this essence. A person can only develop an awareness of freedom and individuality as much as he understands/comprehends this essence. The same applies to gaining wisdom. Otherwise, he becomes alienated to his own essence. He falls under the influence of software/programs that are alien to his own essence. Though this is situation is much sought after and used, it actually deprives the person of peace. Because all endeavors/projects that do not involve the spirit are always partially inadequate. For

Pointing to spiritual wealth with the words, ***"Those who sow ignorance reap misery,"*** Saint Mor Jacob of Suruç (451-521 a.d.), a master writer and orator, says, ***"The more we invest in education, the richer our minds become."*** With his comforting discernment, this great master, who anticipated that knowledge of the truth was a responsibility, continues by saying, ***"Speak the truth, oh speaker. Even if none hear you, don't stop, speak."***

Though it may seem like rowing against a strong current, I think that this update of mine is meaningful in contributing mentally to the new awareness emerging across the globe and to younger generations. Because the framework of **"Şumloyno/maturation/complementary"** reasoning always contributes to the rules of common life and to spiritual maturity. And this is measured by how we treat the people who are dependent on us. It is measured by the love which we allow to work in us.

The Iranian writer Anooshirvan Miandji, who has said that, **"People look with their eyes and see with language,"** emphasizes that we are defined by the information that pass through the filter of our personal thinking patterns. He says, **"As humans, we can construct massive buildings, build robots, possibly even establish life on another planet. No matter what we produce as a civilization, the most valuable thing humanity can produce is thought. We need thoughts in order to expand our imagination,**

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the manifestation of knowledge, which is the light of the mind, and of love, which is the light of the spirit, it is vitally important to be mindful of this in all endeavors/projects. Because those who do not cross the threshold of the physical world into the metaphysical (spirituality), are doomed to fall into a void. Indeed, both in past and present, a chasm has developed between spiritual thought and scientific/intellectual social thought. These two concepts have moved in opposite directions. However, at the present stage, as a result of quantum physics and its scientific experiments, it has been observed that spiritual and material laws correspond and are even exactly identical. Thus, social and spiritual thought, which previously seemed opposed and disparate, have grown closer. A mutual respect has developed between them. Just like in the union of body and spirit, it has been understood that one points to the other, and one proves the other. Like two sides of the same coin, these two complete one another.

**improve the world in which we live, and live a meaningful life. The best gift we can give to ourselves and to our society is thinking. Thinking is going beyond the limits."**

### **CONCEPTUAL PERSONALITY ACCORDING TO LINGUISTIC STUDIES**

The only thing that gives language an organic structure is the word and its world of meaning and value, which it carries in parallel to their conceptual inner balance. If this **"world of meaning and value"** has experienced corrosion and loss of meaning, then this means that said language has lost its creative-constructive and interpretive effect. For the corrosion of language and its loss of attributed meaning is a sort of sickness. This, in turn, causes the gradual loss or utter death of the conceptual personality of words. The conceptual personality of words in a language emphasizes their content, root, namely spirit. When the vital-creative power of words is in question, these elements emphasized on behalf of the word can explain both the meaning and the value. Because content, meaning, and value are synchronous, with quite important functions that determine actions and motives. The semantic personality of concepts enhances thinking patterns and expands existing meanings by heightening perception. It even ascribes new meanings to those words. This has a very positive effect on people's sense-making ability and evaluation system. The worst calamity that can possibly befall a language is the debilitation of the sense-making ability. Conceptual development in a language promotes its vitality, the sociocultural formation of its users, and the heightening of perception. According to linguistic studies, the wider a meaning is given to a concept, the richer that language is considered. Moreover, concepts' richness of meaning points to the profundity of meaning that language has carried from the past and shows its antiquity.

### **THE APPEARANCE OF THE ŞUMLOYO CONCEPT**

While chasing lost, cryptic and stolen meanings, I contemplated time and time again the crucial and profound but elusive meaning of **"Şumloyo"**, a word found frequently in the corridors of Syriac literature and used often in church sources, which contributes to deficiency, incompleteness, and maturity. I updated this universal concept in my mind

and made a point of using it repeatedly to raise awareness among people who have all ignored it due to the present-day conditions in which we are experiencing a truth crisis because of explicit and implicit lust for power.<sup>4</sup> Because for me, "**Şumloyo**" is the harmony of life and the rhythm of goodwill. **Conscious awareness/balance leads from opposition to consonance.** I penned this writing by synthesizing my intuitions with the inspiration and intellectual pollen I gleaned from many a Syriac master/writer, who conveyed to us the truth so that we may consider, think, and live through self-knowledge and discovery. I did so by trying to understand the feelings of those masters of action and comfort, connoisseurs of word and pen, healers of the soul who sustained eternal meanings with their works which shed light on our sociocultural life; who described the meaning of life and truth through the magical associations of words; who salved spiritual wounds with their efforts and creations. Because if the comprehension of weakness and shortcoming is not developed, personal development will be stunted. For this reason, we must be able to show the courage to turn our weaknesses and shortcomings into power through Şumloyo reasoning, which connects small roads to main roads. We must be able to do ourselves the favor of building up our courage!

This reasoning arose from the mental pangs I felt while thinking about salient problems and questioning the stereotyped roles and dogmatic judgements of popular culture, in which people are blind to the truth that binds everything/everyone together, and in which consciousness is silenced. I believe that if we could increase "**şumloyo/maturity/complementary**" activity in our realm of thought by placing our sincerity, heart, and consciousness at the center of what we know together with our shortcomings in our area of service, we will have both contributed more to the maturation process and

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<sup>4</sup> Şumloyo reasoning, which opened my eyes, is the joy of my life. It has been my sole motivation while carrying out my church duty for 30 years. I maintain my civilian cultural and literary activities under the maxim, "**Let's build bridges, not walls,**" which is reflective of Şumloyo. Şumloyo is also the name I gave to our Turkish and Syriac program (in the West-East dialect) that airs on Suroyo TV in Sweden. In 2017-2019, when around seventy programs of 40 minutes each gained traction under the moderation of distinguished journalist Yawsef Beth Turo, I felt a need to write about Şumloyo reasoning, which emphasizes mental, spiritual, and moral development so that the concept may be better understood.

conducted to more humane political and executive conduct. In this context, every person has two duties that complete one another. The personal duty is to realize one's own maturation. The collective task is to contribute to others' maturation. It should not be forgotten that the things we do for individual maturation will certainly also be beneficial to universal maturation.

## **THE ASSOCIATIONS OF THE ŞUMLOYO CONCEPT**

While searching for a concept that attempts to teach **"self-reflection, flaws, deficiency, completing, being completed, altruism, compassion, mercy, and along with awareness of these, the holiness of human dignity and labor"** in the exploitative, abusive, destructive, and obscene world of the ego, which seeks to rule through oppression, the associations of this universal concept have been wide-ranging. **It has emerged as a mental reflex that calls to humility, virtue, sincerity, responsibility, loyalty, simplicity, peace, discipline, spirit of self-control, strong will, harmony, diligence, hard work, justice, equality, originality, freedom, proactive, constructive language, running from excess, balance, high frequency feelings, and consistent morality, all of which have been pushed across the threshold.** This is an attitude that, with its meanings derived from our spirits/divine essences, transforms rigid mental patterns trapped in a bell jar and puts to the center of our thoughts the ethical rules and moral values which guards people's material-spiritual world. It is a moral attitude that strives for the dominance of language, the protector of every person's right to live and the laws around this right in all areas of life. In a nutshell, just like pure consciousness, it has no identity or epithet. However, it has all the insights needed on the journey of maturation. **Just like a magnet, it connects us to the divine values of absolute truth through humane attitudes and approaches.**

## **THE MEANINGS OF ŞUMLOYO**

Şumloyo, which does not put on the garments of selfishness and admires appreciation, is a conception of completing in order to be completed. It is an ascent to the light. In English, it means **"maturity, realization, maturation, completion, being completed."**

**Şumloyo/maturation, which is a universal law, defines the rise, growth of the spirit at certain stages.** It has rich content in terms of morals and logic. Actually, it is none other than the pure self, cleansed of the ego. Basically, it is a pure and clean attitude. It means taking responsibility for life at the highest level. In order to take root in divine love in an internal manner, this conception, which teaches what should and should not be done on the path of truth and loyalty, emphasizes the importance of the statement, **"Get out of the way so that the Creator can appear."** It raises the spiritual awareness that adds strength to inner world's sources of consolation. Just like the various nutrients, vitamins, and minerals that ensure physical development, it causes people to be lively, productive, and proactive in social life. Through it, spirituality and civilization in an internal sense become serene and dominant.

According to Şumloyo reasoning, which encourages and uplifts common life, the main thing is to turn from a desire for material gain, to a desire for meaningful giving. Because material things are a tool for spiritual maturity. To give and to complete is the joy of the spirit. As put forward by scientific research, when people act generously with an attitude that seeks to complete, the parts of the brain associated with pleasure and social ties activate and the endorphins that are released contribute positively to the person's inner harmony as well as their spiritual and bodily health. In other words, everything we do for others or give away with Şumloyo reasoning and without any self-interest unfolds our inner world. A bond forms between giver and receiver. Because just as oxygen is needed to live, it is equally vital for the sake of continuity to contribute positively and with love to the flow of life, and to make the world a better place.

This is how the big name of Syriac spirituality, Saint Aphrem of Nusaybin (303-373 a.d.) emphasizes it: **"Just as every organ in the body serves the need of another organ, the people of this universe also serve global needs for the general benefit. In that case, let us be glad that we are in need of each other. For the harmony and accord between us is a result of this situation. It must be because people need each other that people of high rank switch over to humbleness without being ashamed of ordinary people. Thus, ordinary people turn to the people of rank without any fear. In fact, we see a similar**

**thing in our relationships with animals, that our need for them makes it necessary that we approach them with care and caution."**

On this subject, Saint Basilius (+ 378 a.d.) is of the opinion that, **"None of us can fulfill their bodily needs by themselves. Far from it, each of us is in need of another in order to fulfill said needs, and therefore, we must be mindful of one another's concerns/benefits, which is impossible to do by isolating oneself and living alone.**

Yes, being aware of Şumloyo reasoning and adding it to our world of meaning whenever we lose our moral compass or tip the scales of mercy amidst daily activities will function as a cure-all. Because no one can learn, internalize, and apply the truths of life for another. What matters is going along with them instead of resisting them. What matters is restraining, and if possible, transforming the false self throughout the maturation process with inner-outer awareness. **What matters is living with the awareness that a human is a spirit-carrying body and that this spirit has divine qualities.** What matters is letting go of relative attitudes and cherishing both oneself and others. What matters is being able to complete others with servile motives as much as one can, in order to be completed oneself. As famous philosopher Epictetus (55-135 a.d.) put it centuries ago, **"We are not people having spiritual experiences. We are spiritual beings having human experiences."**

In this context, we must learn to exit and look at ourselves from the outside so that we can find the way that leads to our true self and learn who we are. To accomplish this, we must be able to open our spiritual eyes and see with our hearts, a state defined as the **'second birth.'** We must fill our inner darkness with light so that using it, we can find the way that leads to us, learn who we are, and live our lives with that knowledge. In the words of the great Syriac literary master Bar Hebraeus of Malatya (1226-1286 a.d.), who maintained that the prerequisite for this light is being cleansed of mud, or the ego, **"We cannot drink from the fountain without being cleansed of mud."** Indeed, this approach, which does not categorize life or attempt to separate, otherize, or oppose, can be defined as nurturing an attitude free of all filth, destructive ambitions, wrong motives, prejudices, negative conditionings, harmful fixed opinions, mental and thinking



patterns (stereotypes). The invisible (but simultaneously intelligible), genuine, and sincere affinity that comes from the spirit of empathy is the basic behavior of Şumloyo. This attitude, which provides a solution in situations where everything seems bleak, evaluates actions according to intent and honors it in proportion with how much it benefits the common good. For those who want to understand and know themselves, it provides a good formula for managing themselves and their area of service. Because **"Şumloyo reasoning"** has completing insights. **With its outreaching and inclusive aspects, it is a form of perception based on true knowledge and the awareness of deficiency, appreciation, mercy, and altruism.**

This reasoning gets its strength from discipline and culture, as in the versatile insights of development. It emphasizes self-knowledge and self-discipline. In its eyes, remorseless, deceptive attitudes such as manipulation, abuse, and exploitation which harm people's inner worlds are morally evil and oppressive to the spirit. It teaches that without cultural riches, material riches serve no other purpose than bringing new dimensions of extravagance. Hence, Şumloyo reasoning reveals the difficulties of remaining in the flow without possessing the values of discipline and culture. The path of discipline and culture is the humane path which lays the foundation for inner transformation and growth. No matter how tall the mountain of material things/carnality/selfishness is, the path of culture and discipline spans them.

## **THE MEANINGS OF ŞUMLOYO**

Şumloyo's main purpose is purification, refinement. It is gaining conscious awareness. It is performing every action, behavior, speech with humility. Going by Christ's words, who says, **"In this world you will have trouble. But take heart! I have overcome the world"** (John 16:33), it illuminates the way for maturation. It considers resistance against worldly/carnal/selfish passions and their transformation under the discipline of humility and virtue to be imperative. It points to the Damascus road, which transformed Saul's destructive harshness and aggression into Paul's constructive gentleness and inclusivity. It believes that material and spiritual wellbeing is tied to this. Only with this awareness

can one pay attention to what one lets in (food, drink, nutrition) and lets out (intent, speech, action). Only then can one keep these under control.

## **THE CONSCIOUSNESS THAT AWAKES WITH KNOWLEDGE OF THE TRUTH**

In some parts of the world today, the spirit continues to suffer because of various attitudes in areas of authority and service that arise from feelings of hatred, such as scorn, ostracism, marginalization, intolerance, jealousy, exploitation, abuse, defamation, hypocrisy, duplicity, conceit, pride, patronization, and pontification. In fact, in some places and in some people, these destructive traits have reached an extreme level. The most important reason for this is that existential awareness of how humanity and the universe functions have not been developed. Because just as in the example of the grapevine and the stick, a person who thinks of himself as a being that is separate from the whole tortures himself with worries and fears. However, when he begins to question and reflect on himself and the universe, when he puts his talents/skills to use, his dead and unmindful consciousness comes to life and begins to develop. As a result, even if he is unaware, it becomes apparent through various channels (worship, compassion, books, friends, difficulty, social interaction, etc.) that there is no other power besides the absolute power. The person understands that his own existence is not separate and independent from that absolute power, and the **"knowledge of the truth/universal knowledge"** begins to reveal itself and flow to such a person. Thus, the individual, independent, virtual and false self whom the person thought they had been living up till that point transforms and grasps the realization of the absolute/divine power which is one. This is where the true/spiritual self develops. And this is the point where the person's second birth begins. After this birth, the person desires to move beyond the conventional part of his belief system. The second birth in question is the fully realized state of Christ's following statement: **"No one can see the kingdom of God unless they are born again" (John 3:3)**. Because people have one foot in the material world and the other in the spiritual realm. For various reasons, after biological birth, which begins in the mother's womb, the spirit breaks its link/oneness with the spiritual

realm, the source it takes its origin and nourishment from. To a varying extent, people pay the penalty for this separation.

Second birth, on the other hand, is a spiritual state of birth that manifests in true understanding of the essence, awakening the consciousness, securing resurrection, and standing up. Though midwives/doctors are required during this birth, everyone is equally responsible for the second birth. With this second birth, which is also called **"disciplining the flesh"** or **"restraining cravings/transforming passions"** with the spirit of self-discipline, the person awakes from the sleep of the ego and begins to understand the truth that creates everything through its conscious resurrection. Then he understands that everything in the universe is interconnected, as it should be. It functions correctly and perfectly. Then, the following words by famous philosopher Marcus Aurelius (121-180 a.d.) will be more meaningful: **"Think of people as relatives, related not by blood but by mind. We came to the world to help each other. If I am part of the whole, I can welcome everything with joy. Since I am related to the other pieces, I do not hurt people. I always have their best interest at heart and makes self-sacrifices for them. When I do this, my life sorts itself out."**

The kingdom of which Christ spoke is located in people's inner world. It is the person's spiritual world. The seeds of all the blessings/beauties that are sought after in the external world exist in that world. Therefore, the peace, comfort, and stability in the external world are shaped according to that world. As a result, the person's spiritual world (true self) is too important to neglect. It is as important as daily routines, food and drink, nutrition. It should not be subjected to arbitrary, high-handed treatment. It should not be abandoned to irresponsible applications. It should be known and remembered that nothing that has been prevented from taking place in the inner world can show up in the outer world. Bar Hebraeus (1226-1286 a.d.) has something noteworthy to say on the topic: **"Hey, you who wash your the hand of your body every day; why don't you wash away the dirt of your highly flawed ego? Everyone knows that the filth of the body only pollutes the body. The filth of the ego, on the other hand, tortures both the body and the spirit; you must wake up!"**

## THE ANTITHESIS OF ŞUMLOYO

Şumloyo reasoning, which glorifies the approach of completing in order to be completed, possesses disciplines that lead from opposition to consonance. It has an antithesis in the world of opposites that belongs to this understanding of life that comes into play during the spiritual birth in question.

In the circle of life, where everything exists along with its opposite, the antithesis of Şumloyo in Syriac is Şu'loyo. This involves the attitudes and obscene behaviors of the ego, a system of boasting, conceit, and airs of superiority that torture the spirit. Endorsed by popular culture, this reasoning leads to undesired alienation, estrangement, and detachment. Just like evil tries to infiltrate the fabric of good, Şu'loyo reasoning infects the person's world of thought. **The same way a parasite survives and weakens a healthy body by feeding on it, Şu'loyo reasoning, which means moral evil, feeds on the world of thoughts, gnawing and weakening it.** For this reason, social development is stunted and sabotaged by the restricted meanings and low frequency motivations of Şu'loyo reasoning, which wears the garments of selfishness and speaks the language of conceit. In other words, there is a benefit to knowing the concepts that constitute Şumloyo reasoning in the first place, so that one can stay away from the gnawing structure and wasteful characteristic of this sickness. One must refine and strive to internalize those concepts and their meanings by filtering them through the mind and soul. For the guidance and prompting of this reasoning which includes all life-enriching goodness and help, rescue people from carnality/false self and bring them closer to the essence. They bring out humanity/true self. It is as difficult as it is simple. The difficulty lies not in the unknown, but in erroneous knowledge.

When the concepts of Şumloyo reasoning<sup>5</sup> have an effect on one's thoughts, the spirit warms up and loosens up. Inner eyes and inner vision are illuminated. Consciousness

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<sup>5</sup> Şumloyo ܫܘܡܠܘܝܘܐ means complementary. The leading concepts attributed to şumloyo culture include: Spiritual intelligence=havno d'ruho, will=sebyono, love=hubo, sabro=hope, peace/tranquility=şayno, well-being=şlomo, power of love=haylo d'hubo, pardon=husoyo,

and perception develop, grow. More opportunities rise up. Differences and capacities become pleasant. Thus, each person, authority, and institution becomes tranquil and at peace with its own position. Each becomes active in its own duty and role. Each maintains its esteem by preserving its sobriety. Because when Şumloyo reasoning is helpful to the flow, it causes the brain to secrete endorphins (widely known as the happiness hormone). And while this causes people to feel good, it improves physical and mental health. In other words, those who have internalized this reasoning have an appreciation for people and build a relationship with them out of self-love and respect for human dignity.

On the other hand, when the meanings of Şu'loyo reasoning with its negative effect on humans<sup>6</sup> come into play, the brain secretes special acidic hormones that pass into the

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forgiveness=şubkono, heart=lebo, clean=dağyo, pure/şafyo, clean heart=lebo dağyo, idea/though=huşobo, clean thought=huşobo dağyo, spirit/soul=ruho, humility=mukoğō/makiğutho, faith=haymonutho, self-esteem=şayo, respect=ikoro, value/dignity=yakro, agreement=tarutho, blessing=burktho, truth=kuştō, trust=tuğlono, thanksgiving=tavditho, justice=kinutho, unconditional love=hubo lo ksiso/hubo lo tanvoyō, compassion=havsono, mercy=rahme, awareness=foruşutho, compassionate awareness=foruşutho d'havsono, awareness of incompleteness=foruşutho d'absirutho, awareness of appreciation=foruşutho d'amyakronutho, perseverance/tolerance=humsono, tenderness=hnono, respect for labor=ikoro d'maksoro, help=udrono, empathetic tenderness/ruhofo, patience=msaybronutho, generosity=şfi'utho, generous=şfi'o, virtue=myatrutho, science/education=yulfono, discipline=tarbitho, culture=mardutho, ethics=ithiki, morality=şafiruth znayo, decency/manners=tarbitho, diligence=kaşirutho, individuality=hatitutho, freedom=hirutho, assiduous=kaşiro, proactive=zrizo, augmentative=mrabyono, guide=mşablono, inner guide=mşablono gavoyō, responsibility=mşalutho, truthfulness/consistency=trisutho, gentlemanly=kniğō/rmisō, getlemanliness=kniğutho/rmisutho, rational power=haylo mlilo, serenity=bhilutho, serene=bhilo, smiling=hviho/fkiho, to smile=bursomo/hvihutho, warming=mahmonutho, facilitation=madlonutho, unburdening=maklonutho, thanksgiving=tavditho, constructive criticism=gunoyō mbanyono, praise/appreciation=kuloso, solution=şroyō, altruism=enahnoyutho, character transformation=şuğnoyō d'yasro, consolation of meaning=buyoo d'sukolo...!

<sup>6</sup> Şu'loyo عجبكلم means boasting. The leading concepts attributed to şu'loyo culture include: Ego=nafşo, selfishness=enonoyutho, love of power=hubo d'haylo, conditional love=hubo tanvoyō/hubo ksiso, patronization=rabutho, lazy=hbanono, laziness=hbanonutho, greedy=kaluto, kalututho=greed, oppression=ruşono, instigation=fetno, depravement=hbolo, complex=nafşo zu'rto, loftiness=eloyutho,

bloodstream. If this secretion is related to fear, blood pressure drops, if its anger-related chemicals, blood pressure rises and aggression appears<sup>7</sup>. In other words, when these meanings have an effect on one's thoughts, the spirit freezes and calcifies. Inner eyes and inner vision are darkened. Consciousness and perception narrow constrict and diminish. Less opportunities rise up. Differences and capacities become offensive. Thus, each person, authority, and institution becomes restless and ill at ease with its own position. Each becomes passive in its own duty and role. They lose the ability to preserve their sobriety and esteem. Because people with Şu'loyo reasoning are self-seeking. They value people based on their needs, expectations, and interests. Because of their inner emptiness, such overly sensitive people are ready to misinterpret and be offended at any moment.

## THE SPIRITUALITY AND OBLIGATIONS OF ŞUMLOYO

The seeds of Şumloyo reasoning are human virtues and values themselves. These seeds are planted everywhere and in every way, but the main thing is to allow them to be planted deep within us, where they will not be stolen, blighted, or spoiled, so that they may take root, put forth branches and bear fruit. Because true life takes shape according to the growth rate/strength of those seeds. For based on this reasoning, in

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jealousy=hosudutho,      envy=hsomo,      domineeringness=uşumyo,      persecution=tlumyo,  
 exploitation/abuse=şubzozo,      scorn=şitutho,      judgement=dino,      judging=duyono,      prejudice=dino kadmo,  
 stereotype=dino amumoyo,      harsh/(cold) looks=havro karsono,      vanity=methzavzyonutho,  
 flattery=meştafronutho,      obsequiousness/sycophancy=şufardikutho,      mockery=bezho/muyoko,      labor  
 exploitation=şubzozo d'maksoro,      slander=u'şukyo,      comparison=fuhomo,      rivalry=muroyo,  
 complaint=kbulyo/kutroğo,      defamation=zulolo d'ikoro,      vilification=şuhomo,      trickery=neğlo,  
 grudge=aktho,      anger=rugzo,      rage=elmo,      hate=senetho,      pride=şubhoru,      narcissism=şufroho,  
 conflict=heryono,      strife=masutho,      condescension/insult=bsuryo,      estrangement=makronutho,  
 obstruction=ma'skonutho,      exacerbation=mavkronutho,      disturbing=malzono,      disturbance=malzonutho,  
 notion/illusion=sebro,      delusion/hallucination=maklonutho,      conditioning=maşronutho,  
 immorality=sahnutho....

<sup>7</sup> FB, Entelektüel Bakış, Nevzat Tarhan.

[https://m.facebook.com/story.php?story\\_fbid=10159740517449727&id=683934726](https://m.facebook.com/story.php?story_fbid=10159740517449727&id=683934726)

this world to which we came to serve, to complete one another and to be completed with love and respect, what counts is treating all existence, living or inanimate, with mindful appreciation and active altruism rather than with undercurrent emotions. If this happens, creativity and productivity will increase and the necessary plenitude will be achieved. For this to be possible, we must firstly purify our intentions, thoughts, and attitudes of lust for power and domination and of competitive ambition; we must try to reshape them with an attitude of mindful collaboration and a mentality of spiritual partnership.

It should be known that through action, comprehension becomes wisdom; and that action turns knowledge into wisdom. In the words of famous thinker/writer Goethe, **"It is not enough to know, one must apply; it is not enough to want, one must do."** In other words, information is absolutely useless as long as it is not put to action. For this reason, it is more of a responsibility than a task to serve with and contribute positively to Şumloyo reasoning, which will carry virtue and skill beyond the realm of words and into the focus of life. All mental delusions can be eliminated by eluding the eclipses of the ego which blot out good sense and doing this with inclusivity that surpasses all understanding and rejects all forms haughtiness, superiority, and ostracism. For this reason, we should develop more ways of being people of action rather than people of words. At the root of all problems lies the absence of this view and lack of moral tenets. Unfortunately, life turns into a confusing mass of misunderstandings when viewed through the cracks of the ego and the grimy glasses of self-interest.

Esteemed Zülfikar Özkan finely articulates the subject I want to emphasize. I am partially quoting his writing on the subject. Here are his words:

**"Maturation can refer to being complete and mature, developed, perfect, or the ideal man. A prominent word in Islamic faith and mysticism, maturation is used in the sense of evolution, development, and growth.**

**Someone who truly loves a person adjusts his behavior in a way that contributes as much as possible to their spiritual maturation. Someone who truly loves will expand**

his personality and core being, and as his personality expands, it matures. True love renews and improves a person. The more we contribute to the spiritual maturation of others, the more will we spiritually grow ourselves.

Someone who truly loves will always respect his beloved's matchless individuality and differences. In fact, he will be supportive of it. Those who do not respect separateness and difference are in unnecessary pain. The most extreme form of being unable to perceive difference and separateness is called narcissism.

In quite a few families, women and men define their goals in connection to themselves. These individuals do not think that their partners are a fundamentally separate being from them. Whereas marriage is an institution based on collaboration. The true purpose of marriage is for each person to receive support from the other in order to reach the individual heights of spiritual maturation. Someone who truly loves a person respects their unique personality and puts in effort toward their development."<sup>8</sup>

As can be seen, without the leading understanding of Şumloyno/maturation reasoning, life's meaning is sometimes confused, even lost in the highs and lows of life and the current of real time. Because life is built on the visible (material/body/physics) and invisible (meaning/spirit/metaphysics) world. It is self-evident that life cannot have reality of its own without the spiritual dimension. Because the material and spiritual move in equivalence in the functioning system of the universe. As one gains understanding of the realities (meaning) of the invisible spiritual world and as the positive power of this world increases, the material world prospers. In other words, contrary to what is believed, spirituality, which concerns young and old alike, is the essence of life. By restraining carnality, it upholds humanity and the true person. When the spirit is at work, it becomes easier to swim in life's waves with the attitudes of a

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<sup>8</sup> FB page, Zülfikar Özkan.

[https://m.facebook.com/story.php?story\\_fbid=4209141542507784&id=100002359399602](https://m.facebook.com/story.php?story_fbid=4209141542507784&id=100002359399602)



flexible will. For this reason, handing over the reins of the body and the wheel of route to the spirit will prove relieving.

Collective and individual worship, rites, ceremonies, and other disciplines are recurring reminders against drifting apart from the essence/spirit. This cycle which feeds the spirit teaches how to disperse inner shadows and how to fold away and even get rid of one's problems, rather than to put up with them. The purpose of all disciplines and worship is to keep the positive cycle and flow of Şumloyo reasoning alive. It is to serve spiritual development (maturation). It is to aid in finding the source of true wisdom. It is to bring closer to the essence/spirit. It is to instill a comprehension of the divine software and program of that essence/spirit. In this context, it is to create high awareness and responsibility. Because nowadays, preserving humanity and remaining a true person is very difficult. The true person is one who can retain his discipline of the essence, take pleasure in others' success and share their sorrows. It is the person who makes an effort to prevent visible and invisible pollution. Another sign of a true person is turning away from all perversions that are at odds with the conscience and human self-esteem. It is reacting against vulgarities that disregard human dignity.

It should be known that no matter what one's position or rank, each person is equally responsible for his/her own spiritual and civil development in the light of these writings. This principle, which must be fulfilled with awareness of incompleteness, binds people of all ages. Spirituality and culture, vital for a moral, healthy, and eternal life, have an effect on humanities social spheres. In other words, the more we clean and widen our inner roads, the more we fill up inner potholes, the more we heat up inner coldness, the easier will our outer journey be. When our lives become meaningful thanks to this convenience, the difficulties we experience are no longer problems that wear us out, but steps we must take on the journey to our goal. **In this manner, life is no longer an arena of strife and competition, but an exciting journey of discovery and service.**

The more harmony and connection we have with the divine will, the brighter our thoughts shine on the journey of life. According to the logic of the physical world, the

link between people and the divine will can be compared to an electrical current. For example, when installing electricity in a house, if there is no electrical equipment in that house, the electricity will be completely useless. If we imagine the electric current as divine will, then we humans are comparable to lamps. The size or shape of the lamp is not important. The important thing is for it to be connected to electricity so that it can give light. As humans, it is not important who we are, what our rank is, or what talents/abilities we have. The important thing is the awareness we develop for "**Abun d'Başmayo/Our Heavenly Father.**" The important things is remaining faithful to the recurring entreaty, "**Nehve Sebyonoğ/Your will be done.**"

This state, which will cause the essence (spirit) to flourish and intensify, is a holy right given at birth. It eases the burdens of life. It facilitates life by allowing people to experience the pleasure of completing, improving, and transformative love. This empowers vital energy and zest for life by contributing to spiritual, mental, and moral growth.

To quote a proverb: "**If a person loves something, he will learn to understand it!**"

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<sup>9</sup> For buttoning up my spirit and for their positive contributions to common life and progress in the face of difficulty, I dedicate this writing to the churches of Antioch origin that represent a branch of Eastern Christianity, namely the Syriac Orthodox Church, the Syriac Catholic Church, the Assyrian Church of the East, the Maronite Church, the Chaldean Church, and the Ancient Church of the East, and to the civil groups spreading across the world from Middle Eastern countries like Turkey, Iraq, Iran, Syria, Israel, Jordan and laboring on behalf of the Syriac language under the name of Assyrian/Aramaic/Syriac/Maronite/Chaldean as children of the same ethnic and historical background!