

The Essence of Man

Towards a Bahá'í Understanding of Human Nature and Psychology

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Towards Understanding Human Nature

This paper explores the new understanding of human nature promulgated by Bahá'u'lláh in the *Tablet to Mírzá Hádí*,¹ as translated by Shoghi Effendi in the *Gleanings from the Writings of Bahá'u'lláh*. In this passage, Bahá'u'lláh provides us with seminal insights into “*the essence of man*.” It begins with the following statement:

Consider the rational faculty with which God hath endowed the essence of man. Examine thine own self, and behold how thy motion and stillness, thy will and purpose, thy sight and hearing, thy sense of smell and power of speech, and whatever else is related to, or transcendeth, thy physical senses or spiritual perceptions, all proceed from, and owe their existence to, this same faculty. (GWB 163)

This paper will explore the philosophical and psychological consequences and implications of these verses.

It should be noted at the outset that towards the end of this passage, Bahá'u'lláh warns us that the soul, “*this divinely ordained and subtle Reality*”, which is endowed with the “*rational faculty*” cannot be understood at all and that “*thou wilt fail to comprehend its mystery or to appraise its virtue*.” (GWB 165) How, then, are we to examine the philosophical and psychological implications of Bahá'u'lláh's statements? The specific methodology used in this commentary follows

the principle of the hermeneutic circle, where the part is seen in the context of the whole and the whole seen in the context of the parts. This circular process of interpretation makes possible a tangential approach to the meaning of a certain passage and a fusion of the horizon of the text with the horizon of the interpreter.² The hermeneutic circle can be compared with putting together a jigsaw puzzle without ever having a final picture available and without ever finding a final solution. There is no final, definitive 'picture' or understanding of the soul, as is explained by Bahá'u'lláh when He said: *No understanding can grasp the nature of His Revelation, nor can any knowledge comprehend the full measure of His Faith* (KI 243). Therefore, our conclusions can only be temporary and provisional, even though they are able to shed light on the psychoanalytic and behaviorist understanding of man.

The Essence of Man

The passage that we shall examine in detail starts with a statement about the essence of man:

Consider the rational faculty with which God hath endowed the essence of man.

This statement implies that the rational faculty is not the essence of man, but that the essence of man is *endowed* with the rational faculty. The rational faculty is one of the endowments or attributes of the essence of man. In philosophy, 'essence' refers to:

The basic or primary element in the being of a thing; the thing's nature, or that without which it could not be what it is.³

We will use the last of these definitions here. Essence is "that without which a thing could not be what it is." The word 'thing' does not only

refer to material things; it can also refer to non-material “intellectual realities” (SAQ 83) like ideas or love. The definition of essence as “that without which a thing cannot be what it is” underlies ‘Abdu’l-Bahá’s statement that

Some think that the body is the substance and exists by itself, and that the spirit is accidental and depends upon the substance of the body, although, on the contrary, the rational soul is the substance, and the body depends upon it. If the accident—that is to say, the body—be destroyed, the substance, the spirit, remains. (SAQ 239)

‘Abdu’l-Bahá shows the essential nature as well as the accidental—non-essential—nature of the body, making the soul the substance, i.e. that on which the body depends for its existence. It is clear that soul constitutes the body; without the soul, the body would not be human. ‘Abdu’l-Bahá’s statement also implies a dualism between the physical and spiritual in man—and this is exactly what ‘Abdu’l-Bahá asserts elsewhere:

The human body is, like animals, subject to nature’s laws. But man is endowed with a second reality, the rational or intellectual reality; and the intellectual reality of man predominates over nature. (FWU 51)

Because the soul is not “subject to nature’s laws” but “predominates over nature,” the soul or essence of man cannot be defined or explained in material or bodily terms.

Elsewhere, ‘Abdu’l-Bahá clearly distinguishes the rational faculty from the essence of man by describing the three realities in man, describing first the outer or physical reality of the human body which we have in common with animals (FWU, 50). Then He describes the second reality, “the rational or intellectual reality; this

intellectual reality of man predominates over nature (FWU 51). Finally, in this passage, He adds a “third reality which Bahá’u’lláh has called the essence of man:

Yet there is a third reality in man, the spiritual reality. Through its medium, one discovers spiritual revelations, a celestial faculty which is infinite as regards the intellectual as well as physical realms. That power is conferred upon man through the breath of the Holy Spirit. (FWU 50)

In the following statement, ‘Abdu’l-Bahá does give us an interpretation explaining the philosophical relationship between these different realities in man. What is called instrument of the essence or soul is seen as quality visible in the external side of man.

The inner essence of man is unknown and not evident, but by its qualities it is characterized and known. Thus, everything is known by its qualities and not by its essence. Although the mind encompasses all things, and the outward beings are comprehended by it, nevertheless these beings with regard to their essence are unknown; they are only known with regard to their qualities. (SAQ 220)

According to this statement, the soul or essence of man is unknowable in itself, but is characterized and known by its qualities. This allows us to know the soul through its attributes or qualities yet guards its essential nature by preventing us from knowing the soul-in-itself.

It is important to note that Bahá’u’lláh uses various names for this essence, such as spirit, mind or soul:

Say: Spirit, mind, soul, and the powers of sight and hearing are but one single reality which hath manifold expressions owing to the diversity of its instruments. (SLH 154)

In other words, spirit, mind or soul are words that refer to the essence of man. However, indirectly, so do other concepts such as the powers of hearing and sight, which means that the power essential to the senses and the rational faculty belong to the same single reality, which can also be called, mind, soul or human spirit. It is clear that Bahá'u'lláh means the "rational faculty" in the same sense as He uses the terms "Spirit, mind, soul, and the powers of sight and hearing," since later in our text He declares that "thy sight and hearing ... owe their existence to this same faculty."

Our next step in understanding what the Writings say about the rational soul requires us to recall that Bahá'u'lláh explains that the rational faculty belongs to the essence of man which is "one single reality." The necessity of a single reality underlying the human body is demonstrated by 'Abdu'l-Bahá in the following passage:

For example, interaction and co-operation between the constituent parts of the human body are evident and indisputable, yet this does not suffice; an all-unifying agency is necessary that shall direct and control the component parts, so that these through interaction and co-operation may discharge in perfect order their necessary and respective functions. (TAF 21)

From this, we may conclude that the essence of man is one single reality. All what we know about it are its qualities or the bodily instruments this essence uses. On the other hand, the essence's qualities and their names very often stand for the essence of man itself. Therefore, when we say mind, or the rational faculty or soul or spirit, we try to indicate with these words the essence of man, for which we have no real name, as it is unknowable. Spirit and soul seem to be the most appropriate terms for this essence as they do not indicate a very specific understanding, while the power of the senses, the mind, or the rational faculty are one step further away from the essence of man and closer to what 'Abdu'l-Bahá calls the qualities by which we

know the essence of man. It is important to keep this understanding in mind, and to apply it to all further statements about the essence of man. Of course, we must not confuse the plurality of instruments this single reality uses to express itself with the single reality-in-itself, nor must we forget that what Bahá'u'lláh calls "instruments" are called "qualities" by 'Abdu'l-Bahá.

Bahá'u'lláh describes the relationships between soul and spirit when He says, "*Know, furthermore, that the life of man proceedeth from the spirit, and the spirit turneth to wheresoever the soul directeth it.*" (SLH 153) In this passage, spirit as well as soul are different names for the essence of man, which is *one single reality*. Furthermore, Bahá'u'lláh describes the functioning of this *one single reality* and uses the words soul and spirit in describing what this reality does, or, in other words, how it "inspires" and uses the instruments of the body by using the spirit. The spirit is the aspect of *this reality* that gives life to man, the soul is that aspect of *this one single reality* that directs this reality to different instruments and activities.

'Abdu'l-Bahá talks about the spirit more extensively: He refers to "*five divisions of the spirit.*" The first is the "*vegetable spirit which results from the combination of elements*"; the second is the "*animal spirit which also results from the mingling and combination of elements*" but is more complete; the third is the "*spirit of man*" which "*has two aspects: one divine, on satanic*" and may either acquire virtues or vices. The fourth division of spirit is the "*heavenly spirit*" which is the spirit of faith and the bounty of God; it comes "*from the breath of the Holy Spirit,*" and leads to acquiring perfections. Finally, there is the "*Holy Spirit*" which is the mediator between God and His creatures. (SAQ 153)

Note that the vegetable spirit and the animal spirit are a combination of elements; consequently, they are contingent and not lasting. Man in his body has the same animal spirit (SAQ 143). Therefore, the body is mortal, while the *one single reality*, the human soul and spirit,

is not. Of course, we must remember that Bahá'u'lláh clearly states that the body, in its senses, and mind, in its receptive and expressive functions, is inspired by the soul or human spirit.

Additionally, Abdu'l-Bahá makes clear that the rational faculty, the mind, the soul or the human spirit is not a material thing and cannot be physically located in the body.

The rational soul, meaning the human spirit, does not descend into the body—that is to say, it does not enter it, for descent and entrance are characteristics of bodies, and the rational soul is exempt from this. (SAQ 239)

Since the soul does not enter or leave the body, i.e. is exempt from the physical processes, it cannot be material. This undermines any concepts which portray the soul as entering or leaving the body in a 'materialistic' manner.

Based on the foregoing materials, we can draw five conclusions about the soul or spirit. First, all created reality is spiritual and material in different combinations. Atoms are held together by the power of attraction, which, according to 'Abdu'l-Bahá, is a spiritual quality.⁴ On the vegetative and animal level of reality, the combination of elements is caused by the vegetable or animal spirit; in humans, the spiritual substance is primary and its physical aspect is an accidental emanation of this spiritual essence.

Second, in any higher organized spiritual reality there are the lower spiritual levels present, so that 'Abdu'l-Bahá can say that the human body is a result of the animal spirit. The unique distinction of the human reality is that it is substantially spiritual.

Third, the essence of man is unknowable; it is known by its qualities only and in its use of the bodily instruments.

Fourth, because the essence of man is unknowable we use the different qualities in a metaphorical sense to speak about this essence, using terms like mind, soul, spirit, rational faculty, power of the senses, power of speech and others.

Fifth, reality is primarily spiritual; physical reality is an emanation from spiritual reality.

Examine Thine Own Self

After informing us that the essence of man is “endowed” with the rational faculty, Bahá'u'lláh invites the reader to discover more about the essence of man by self-examination. This self-examination is not conducted by studying modern psychology or philosophy; we are invited to look into ourselves by following Bahá'u'lláh's guidance:

Examine thine own self, and behold how thy motion and stillness, thy will and purpose, thy sight and hearing, thy sense of smell and power of speech, and whatever else is related to, or transcendeth, thy physical senses or spiritual perceptions, all proceed from, and owe the existence to, this same faculty.

Bahá'u'lláh here talks not about the essence of the self, but about its qualities which He enumerates as the qualities of the self. These qualities of the self are known by the instruments used by the essence of man or of that which is here called the rational faculty. The following qualities are what can be seen and observed: (a) *motion and stillness*; (b) *will and purpose*; (c) *sight and hearing, the sense of smell*; (d) *the power of speech*; and (e) *whatever else is related to or transcended, your physical sense or spiritual perception*.

This enumeration is representative and not exhaustive; the senses of touch and taste, for example, are omitted here but mentioned

elsewhere (GWB, 194). Note further that the faculties mentioned are of a different order. Sight, hearing, smell are receptive/passive senses while will and purpose are active. What could be the reasons for this?

In the following, we will first discuss the different opposites and their meaning and then try to relate them to each other.

Motion and Stillness

The phrase “*thy motion and stillness*” deliberately uses a polarity in which words with opposite meanings are placed together to suggest a deeper meaning. While contradictory, these two concepts point towards unification in wholeness in a “Unity in Diversity.” The theme of “motion and stillness” occupies an important place in the Writings. In the following quote, for example, the active force is opposed to the recipient element, but both work together to generate reality, i.e. “the world of existence.”

The world of existence came into being through the heat generated from the interaction between the active force and that which is its recipient. These two are the same, yet they are different. (TB 140)

In this passage, the basic oppositional forces of the cosmos are different and the same, in other words, opposite yet integrated. Moreover, their difference and integration are constitutional principles of *the world of existence*.⁵ If something is the same and different at the same time, that can only mean it appears as different from one viewpoint, yet is integrated from a different point of view, therefore, it can be called the same. The word integration indicates that both sides of the oppositional realities are preserved and thus still opposed to one another: they are integrated, not in spite of, but because they are *the same, yet they are different*.

Elsewhere, Bahá'u'lláh explains motion and stillness of all things in its relation to the *Divine Unity*, which is the *Object of Adoration*. Here the hearts of the righteous find *rest and composure*, in other words, their life's movement results in stillness of the heart.

It is by virtue of their movement that all things are set in motion, and by reason of their stillness all things are brought to rest, would that ye might be assured thereof! Through them the believers in the Divine Unity have turned towards Him Who is the Object of the adoration of the entire creation, and by them the hearts of the righteous have found rest and composure, could ye but know it! (SLH 9)

“The hearts of the righteous have found rest and composure” could mean that in all the motions of this world and in all the changes and chances of this life, stillness and motion are integrated in the heart. It is important to note that motion and stillness are both and equally signs of creation through the Word or the Divine Logos, and that both motion and stillness are endowments from the Creator.

Generally, only motion, the ability to move, to live, to work and to produce is regarded as a gift. This raises the question of what is meant when both the active and the passive side of man, i.e., the motion and stillness, are valued equally and come to rest in the heart of the believer. Further, what does it mean that the same motion and stillness are attributed by Bahá'u'lláh to the Manifestations or the Divine Messengers of God as Their “twofold nature?”

Why remain despondent when the Pure and Hidden One hath appeared unveiled amongst you? He Who is both the Beginning and the End, He Who is both Stillness and Motion, is now manifest before your eyes. Behold how, in this Day, the Beginning is reflected in the End, how out of Stillness Motion hath been engendered. (GWB 168)

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Unto this subtle, this mysterious and ethereal Being He hath assigned a twofold nature; the physical, pertaining to the world of matter, and the spiritual, which is born of the substance of God Himself. (GWB 66)

The polarity of motion and stillness is not only a sign of creation, it is also a gift, which all created beings receive from the Manifestations, Who participate in the same dynamic, and Who bestow it on the world of creation:

Know thou moreover that all else besides Him have been created through the potency of a word from His presence, while of themselves they have no motion nor stillness, except at His bidding and by His leave. (TB 109)

This dynamically integrated structure of motion and stillness is additionally a gift that enables us to participate in the Divine Pleasure whenever we accept the belief in the Manifestation and let our human motion and stillness be wholly directed by God.

While the integrated opposition of motion and stillness applies to all human beings, its quality changes drastically and substantially whenever the Light of the Manifestation is reflected—through faith in the Manifestation—in the mirror of the human heart. Bahá'ú'lláh in a mystical description compares this event with a Master appearing in His home:

For thus, the Master of the house hath appeared within His home, and all the pillars of the dwelling are ashine with His light. And the action and effect of the light are from the Light-Giver; so it is that all move through Him and arise by His will. (SVFV 22)

This could be understood as indicating that the motion and stillness of men is elevated, or resurrected, i.e., they move, they arise when

touched by the Divine Light, by the Divine Spirit of the Revelation. This is caused when God's Revelation descends into the human heart, seen as the center of the rational faculty or soul of man.

Let us now examine these ideas in the light of modern psychology to see if we can find vestiges of these ideas. The fact that the human life is accentuated by its beginning motion and ending stillness, i.e., by life and death, was noted by Sigmund Freud as well. In *Beyond the Pleasure Principle* Sigmund Freud discusses two principles fundamental to human nature: the "pleasure principle based on the life-drive (Lebenstrieb), or Eros, and the death-drive (Todestrieb), later called Thanatos after the Greek word for death. Obviously the life-drive is analogous to motion and the death-drive analogous to stillness. It is interesting to note that Freud could see these drives at work by analyzing his patients, but could not integrate them into his analytic psychology in any systematic fashion, so he called it a speculative assumption. The same failure recurs when Freud discusses the will and purpose. His scientific, i.e. materialistic, understanding of what he observed would not allow him to unite Eros and Thanatos into an integrated whole.

A similar interesting parallel has been found by the Institute of HeartMath,⁶ where positive thoughts result in coherence of the body, and especially of the heart. During states of coherence the opposing systems – the sympathetic and parasympathetic branches of the Autonomous Nervous System – are united and this state can be measured by harmonious heartbeat variations. Coherence in these functions causes a strong and healing influence on the whole body. Such positive states of the heart can be induced deliberately by feelings and imaginations of love and acceptance. These findings, while scientific and experimental, correspond well with the above mentioned statements of Bahá'u'lláh:

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It is by virtue of their movement that all things are set in motion, and by reason of their stillness all things are brought to rest, would that ye might be assured thereof! Through them the believers in the Divine Unity have turned towards Him Who is the Object of the adoration of the entire creation, and by them the hearts of the righteous have found rest and composure, could ye but know it! (SLH 9)

The opposing dynamic of motion and stillness comes to rest through the belief in the Divine Unity, just like in the experiential practice of positive emotions the heart comes to rest in coherence of the Autonomic Nervous System, which influences the whole body.

Will and Purpose.

Will and purpose are not basic structures of created beings like motion and stillness; rather they address another essential aspect of man, i.e. the purpose driven and will directed aspects of our progressive nature. This personal aspect has to be understood as a universal principle, in the sense that the whole universe has a purpose, is created and sustained by the Will of God. Contrary to the Darwinian vision of nature, the universe is not accidental and has meaning and purposes, despite superficial appearances. In short, Divine Providence is the basis of nature:

Say: Nature in its essence is the embodiment of My Name, the Maker, the Creator. Its manifestations are diversified by varying causes, and in this diversity there are signs for men of discernment....

Nature is God's Will and is its expression in and through the contingent world. It is a dispensation of Providence ordained by the Ordainer, the All-Wise. Were anyone to affirm that it is the

*Will of God as manifested in the world of being, no one should question this assertion.*⁷ (TB 142)

This statement fully describes the essence of nature as being created by God's Will, and being diversified by "varying causes." It refers to both the overall meaning of the world as Creation as well as the development of creation, including all the diverse causes that promote progress and purpose of the universe. These causes include not only the efficient cause, which is the sole region in which science operates, but also Aristotle's formal, material and final causes; the last of these is the most important because it provides the goal and purpose of creation. Without knowing the final cause of things, we cannot really understand them or their meaning.

In *Some Answered Questions*, 'Abdu'l-Bahá refers to Aristotle's theory of four-fold causality: "the existence of everything depends upon four causes—the efficient cause, the matter, the form and the final cause" (SAQ 280); see also Aristotle (Metaphysics 1013a). These are also found in Bahá'u'lláh's Writings, albeit using different terminology. The material cause and the formal cause are described by Bahá'u'lláh when He talks about the world of existence and its origin:

The world of existence came into being through the heat generated from the interaction between the active force and that which is its recipient. These two are the same, yet they are different. (TB 140)

The *active force* can be compared to Aristotle's formal cause and its *recipient* would be the material cause. The interaction of these causes of existence creates heat, or energy, and this may well indicate that energy is part of the origin of being, as modern physics certainly would confirm. These two causes are as well described in our text when movement and stillness are mentioned; it is another way to describe this fundamental polarity of the world of existence.

In contemporary science only the efficient cause is recognized since that is what we study in the experiments and use in technology. Bahá'u'lláh was well aware of the role of the efficient cause in the material world:

Every thing must needs have an origin and every building a builder. Verily, the Word of God is the Cause which hath preceded the contingent world—a world which is adorned with the splendours of the Ancient of Days, yet is being renewed and regenerated at all times. (TB 141)

Here we observe that the Word of God is the efficient cause affecting the material world and that this efficient cause acts in continuously regenerating the world. The latter idea calls to mind quantum physics, which holds that particles constituting the atom are constantly flashing into and out of existence.

However, this process is not without purpose, or, as Aristotle called it, the final cause, which is what moves all things, including man, towards certain goals. This is the foundation for man's consciously deliberative nature, i.e. free will. In a deterministic and reductionistic worldview, of course, free will and purpose do not exist even for man. For example, in the Darwinian worldview, evolution has no purpose but is a product of accidental changes and the survival of the fittest. This mechanistic and deterministic understanding of man and his world has been the prevalent philosophical substructure, not only of science but also of the movements of the last century like Psychoanalysis and Behaviorism in psychology, materialism in philosophy, and Racism and Communism in politics. These latter two have amply demonstrated their destructive effects on all of humankind.

To the present writer it seems that Bahá'u'lláh teaches that human life is dominated by four principles: motion and stillness as the static underlying structure, and will and purpose as the dynamic element

in the contingent world of creation. An analogy could be made to space and time, in which all material things seem to be placed, even though in quantum mechanics space and time are a function of materiality, not the place where matter is. In this analogy, space would correspond to motion and stillness, almost like in scholastic philosophy form and matter, and will and purpose would correspond with time as the two dimensions of reality. Man is constituted and dominated by these two dimensions. Motion and stillness are the ever present and ultimately defining constituents of a created being, while will and purpose are the driving factors in this structure, giving life meaning and direction, from the beginning to the end.

It could be said that these four human states are qualities structuring the human soul; they are signs of creation and explain the essence of being human. In short, they are that “without which man could not be man.” One might even surmise that the biblical statement that man is created in the image of God has to do with this fourfold structure of the human soul, as will be shown below.

When comparing Bahá'u'lláh's understanding of man to Freud's, we find that Freud was deterministic and, therefore, excluded any concept of purpose. On the other hand, his actual experience in treating humans contradicted his world-view. This is evident in that freedom and sublimation are important concepts of psychoanalysis as the goal of treatment, and yet these concepts did not get any theoretical discussion in the Freudian system, as was described in this author's dissertation.⁸

It is important to recognize that according to Freud human freedom needs to be elicited during therapy so that “where id was ego shall be,” or in other words, the deterministic, instinctual and animalistic aspect of man has to be ordered and sublimated by the rational faculty of man, which in Freudian terminology is the ego. One could say that analytic therapy becomes a purpose-driven activity in which the

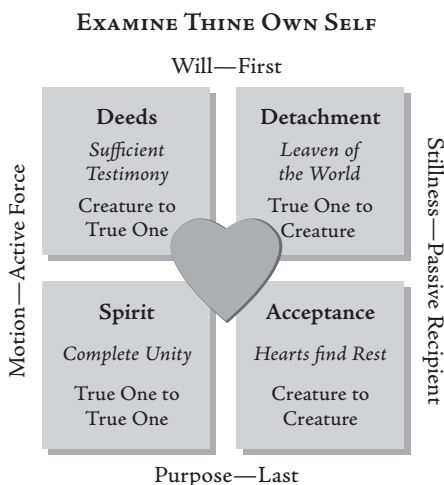
analyst helps the patient to replace the primitive instincts and their repressions and neurotic symptoms by a rational process to find a sublimation of the instincts on a higher and more spiritual level.

In behaviorist psychology, as presented by Skinner, the situation is even more radical. The existence of free will is totally denied and human action is described in the strict “scientific” sense of cause and effect. Aristotle’s concept of efficient cause was accepted as the only kind of cause existing in reality. Furthermore, Skinner claimed that there is nothing like mind or soul. These he swept aside into the “black box” of the brain of which nothing can be known. Man becomes a creature of his senses and strictly follows stimuli impinging on him. Re-organizing these stimuli is the only task of therapy. The paradigm for this process is the pigeon in the “Skinner box”. The question of why Skinner developed this theory and what stimulated him to this arduous process remains ignored by him, since there is no purpose or freedom in his system. While it is true that man is often determined by external stimuli and can be manipulated by them, is that really the whole reality of man, or even the highest of his faculties?

This question leads us to another: how can Freud’s and Skinner’s theories be understood from a Bahá’í perspective? In the words of Bahá’u’lláh, the tension between movement and stillness needs to be overcome by will and purpose; moreover, the higher level of sublimation is the Divine Spirit, or the gift of Revelation through the Manifestation as the Best Beloved of the human soul. What follows is an attempt to re-frame some of the ideas of the Freudian and of other therapeutic schools and to place them into the context of the Bahá’í Scriptures.

Below is a diagram, which unites the two opposites of stillness and motion in a whole, and a dynamic figure, which provides a possible solution to the problem of “What is the Self?” In this figure the four aspects of the self—Motion and Stillness, Will and Purpose—present

the organizing frame and determine the four quadrants into which four human attributes are placed, that is Deeds and Spirit on the side of Motion and Detachment and Acceptance on the side of Stillness.



Along with these four themes, some brief text from the Bahá'í Writings will explain them. The four lines from the Báb's "Remover of Difficulty Prayer" round out the picture. A similar picture has been presented in the previous papers of this author, for example based on the four states of man, as found in the Seven Valleys of Bahá'u'lláh. (SVFV 27)⁹

Sight and Hearing, Sense of Smell

After having determined the four-fold structure of the self, we turn our attention to the senses. The traditional five senses are sight, hearing, touch, smell, taste: a classification attributed to Aristotle. Humans are considered to have at least five additional senses that include: nociception (pain), equilibrioception (balance), proprioception & kinesthesia (joint motion and acceleration), sense of time, thermoception (temperature differences), with possibly an additional weak magnetoception (direction), and six more if interoceptive senses are also considered.¹⁰ Most recently, the heart has been counted among the sensory organs as well; it certainly is the center of the interoceptive senses monitoring the whole body, but seems to have additionally a perceptive function connecting the heart with much more than the body, being the seat of intuition.¹¹ All of this is presently in the state of exploration.

Bahá'u'lláh mentions only three of the senses here, but in His and 'Abdu'l-Bahá's Writings the other of the five senses are mentioned as well, such as touch or taste.¹² We can conclude that this enumeration is not exhaustive but exemplary and includes all the senses of the human being, may they be counted as five, ten or even more. Bahá'u'lláh in his frequent references to the heart in His Writings does not describe the heart as a sensory organ directly, but speaks of the eye of the heart and the ear of the heart in a metaphorical sense. Yet, the possibility that some of these metaphorical statements are really related to some biological and sensory functions of the heart cannot be avoided.

Senses are the physiological instruments of perception of the outside environment and inside world of the human body. We could add to these perceptive instruments the expressive instruments of the body, such as movement, odors, electromagnetic field of the human heart,¹³ and other ways through which the human body communicates actively with the environment. At this point, the physical or physiological modes of perceptive and expressive communication are indicated. Bahá'u'lláh in other places includes expressive communication movement such as *man's power to comprehend, move, speak, hear and see*, in the following words:

Say: Spirit, mind, soul, and the powers of sight and hearing are but one single reality which hath manifold expressions owing to the diversity of its instruments. As thou dost observe, man's power to comprehend, move, speak, hear, and see all derive from this sign of his Lord within him. (SLH 154)

This human ability to move is not only used to communicate with other humans, but it also changes and restructures completely the human physical environment, and actively creates human culture and civilization. Through this ability, the human mind has totally changed the world in which we live through construction,

agriculture and other more subtle ways, at least as far as the civilized portions of the world are concerned. The other result of this activity is usually called the cultural realm, through which the inter-human relations are developed. This mainly happens through verbal and non-verbal communication.

Today all of these non-verbal communications are subsumed under the word "body language." This, together with speech, is mentioned by Bahá'u'lláh next when talking about "*the power of speech*," which can be described as the highest form of communication between humans.

Power of Speech

The last of the enumerated instruments of the rational faculty is the power of speech or the Word. Not only does the word go from man to man, but the Word also goes from God into the world as stated in John 1:1: *In the beginning was the Word*. Bahá'u'lláh uses this quote from the Gospel in many places, as has the Báb and the interpreters of the Writings 'Abdu'l-Bahá and Shoghi Effendi.

The reason why the power of speech is mentioned seems to be in order to describe not only the highest function of the rational faculty in this physical world, but also to indicate where the connection of the human word with the Divine Word has to be placed. It is a function of the soul, but is expressed in man's power of speech, prayer and the praise of God.

This connection between the hearts of men and heaven is created by the Word, which unlocks the world of humanity to the revelation from heaven, as expressed in the following Word of Bahá'u'lláh:

The Word is the master key for the whole world, inasmuch as through its potency the doors of the hearts of men, which in reality are the doors of heaven, are unlocked. (TB 173)¹⁴

Bahá'u'lláh follows this enumeration with an all-inclusive statement that everything which relates to *physical senses or spiritual perception* originates from the rational faculty or soul of man.

Whatever else is related to, or transcendeth

Returning to the quotation from Bahá'u'lláh at the beginning of this paper, (GWB 163–166) and its recommendation to examine ourselves, we read:

Whatever else is related to, or transcendeth, thy physical senses or spiritual perceptions, all proceed from, and owe their existence to, this same [rational] faculty.

The main point in this rather difficult sentence is that all, not only the previously mentioned instruments and structures, proceeds from this rational faculty and owes their existence to it. This statement does not refer to the physical senses only, but also to what transcends these senses and perceptions.

In this passage, Bahá'u'lláh describes the importance of the human soul in a far-reaching way. The soul, the mind, the spirit or the rational faculty of man is the origin and the power creating, sustaining and animating all that is human. All senses, all powers of action and communication of man, all spiritual perception and all striving towards transcendence come from this rational faculty. Nothing, absolutely

nothing, in the human person is just physical, just material, just organic, or just biological. Consequently, everything human, even the human body, is much more than just material. The whole human person is animated by the soul and, as we will see in the next section, could not exist or function even for a moment without this animation.

We can only present some of the conclusions that may be drawn from Bahá'u'lláh's statement. For example, all that the Holistic movement strives to understand has already been expressed in the Bahá'í Revelation. Once again, we realize that it will take a total overhaul of philosophy, psychology, medicine, anthropology and a true revolution in science to incorporate these insights into a new understanding of ourselves.

Unique Features of Human Nature and Soul

The next section of our initial quote from Bahá'u'lláh describes closer the connection of the soul with its bodily instruments.

So closely are they related unto it, that if in less than the twinkling of an eye its relationship to the human body be severed, each and every one of these senses will cease immediately to exercise its function, and will be deprived of the power to manifest the evidences of its activity.

At first view, it appears the various bodily instruments are closely connected with the soul. Closer examination, however, reveals something diametrically different from our initial impressions.

Usually, we regard the human senses as identical in nature to the senses of higher animals. In fact, biologically and physically, they are equal; no physical differences can be detected. They function the

same way, get sick the same way and research cannot find a substantial difference, even in the connection of the sense organs to the brain. Consequently, animal research can be used to understand human sensual functioning even though the animal sense organs are more capable than their human counterparts are. Sight in eagles and smell in dogs far surpasses human capacity.

But what does Bahá'u'lláh mean when He says that *each and every one of these senses will cease immediately to exercise its function* when the senses lose their relationship with their rational faculty? Does that not mean that when the soul, the human mind, or the rational faculty no longer animates these senses, they will immediately stop functioning? According to 'Abdu'l-Bahá, *This human body is purely animal in type and, like the animal...* (PUP 417) consequently this body dies when the animation ends. This fact suggests that the body, even though animal in nature in itself, is different from other animal bodies by virtue of being animated by the rational soul, which is the power behind all of the bodily senses and abilities of man.

Does it mean that the senses of man, while often inferior to the animal senses, have a property that distinguishes them essentially from the animal senses? Moreover, if so, what is this special quality that differentiates the senses of animals from the senses of man? Obviously, the difference is not in that part of the senses which is physical. This power of the senses must be a single, spiritual reality, which can be referred to by various terms depending on the bodily function this reality uses as instruments to express itself.

If this single reality uses, for example, the ear, the person hears; if the eye is used the person sees. Obviously, this power of the senses is not in the sense organ itself, neither is it in the brain, so it must be in the mind or, alternatively, we could say it must be in the soul. The difference between the eye or the ear of an animal and of a human person is in the activity of the human mind or in the rational faculty;

consequently it is not in the body at all. We might also say that the same instrument—the eye of the animal or human—is used by a different faculty, in the case of man by the rational faculty or human soul, and in the case of an animal by its sensual faculty or animal spirit. In both cases the instrument is the same, the users are different. This is comparable to the identical gun being used by a hunter, by a soldier, a murderer, or by a target shooter. The user's purpose, intention and the outcome are different even though the instrument used is the same.

For example, what is different when an animal or a human sees something? A simple household example illustrates the difference. One of the desert plates was chipped. Were I to use this plate to present food to my wife or to a guest they would immediately notice it and feel offended. If I use the same plate for my cat, the animal will not be able to notice the difference between a whole plate and a chipped plate at all.

In other words, animals see the same thing as man, but they see it only sensually. They do not see it as a whole or a part of a whole, placing it rationally in the different relationships of things and of their use in space and time. It would be interesting to follow this difference into other actions and perceptions of animals compared with humans; usually they are described by the difference of instinctual and reactive action of the animal compared with the intellectual and creative function of the same sense in a human person.

This difference could be described by the fact that the animal's senses are limited by their function and usefulness, while the human use of the senses includes this animal functions, but goes much farther, including relationships of many kinds, from the simple usefulness to the beauty and value of a thing. This can be further expanded into the intellectual use of the seen object, and even into philosophical considerations, as a being of a certain kind and as having meaning for

man in many different ways. The difficulty in this consideration is the fact that the human use of the sensual experience includes most of the animal uses as well, though most of the time we are not aware of the difference at all. Thus, it is difficult to point out this difference and explain it.

The difference between the animal body and its senses and the human body lies in this spiritual aspect of man, which `Abdu'l-Bahá in the following passage describes with the words *intellection* or *ideation* and the *process of reason*.

It is an evident fact that the body does not conduct the process of intellection or thought radiation.¹⁵ It is only the medium of the grossest sensations. This human body is purely animal in type and, like the animal; it is subject only to the grosser sensibilities. It is utterly bereft of ideation or intellection, utterly incapable of the processes of reason. (PUP 417)

A very similar thought is expressed in the following quote of `Abdu'l-Bahá, where this single reality, called the *all-unifying agency* or *soul*, makes the continuation of life possible. The human body is described as being unconscious of this agency, but is subject to its influence, or in other words, is the instrument this reality uses, discharging its *functions according to its will*.

For instance, the various organs and members, the parts and elements, that constitute the body of man, though at variance, are yet all connected one with the other by that all-unifying agency known as the human soul, that causeth them to function in perfect harmony and with absolute regularity, thus making the continuation of life possible. The human body, however, is utterly unconscious of that all-unifying agency, and yet acteth with regularity and dischargeth its functions according to its will. (TAF 13)

We note that 'Abdu'l-Bahá describes the human soul as *all-unifying*; the difference between the animal and the human spirit or soul is the quality of unity. Animals are unified on a biological and sensual level, while man is unified on the physical level but also on a superior or spiritual level.

In the Tablet to August Forel 'Abdu'l-Bahá adds another important element, stating that the human body discharges the function of this spiritual reality according to its will. The human will is therefore described by 'Abdu'l-Bahá as part of the soul, or part of this single unified reality and *all-unifying* reality. According to this statement we can logically attribute the human will to the human soul, which is also called rational faculty, intellection, ideation or process of reason.

Even more concepts are unified in this *inner*, the soul as a single all-unifying reality. In the following statement the human mind and imagination are added to its powers in addition of those of the senses. The perceptive senses, such as the *ear* and *eye*, are mentioned along with the expressive senses which execute the human will, as for example the *hand* and *foot*. Our initial quote from Bahá'u'lláh mentions *speech* (GWB 166) as well.

For instance, the hand, the foot, the eye, the ear, the mind, the imagination all help the various parts and members of the human body, but all these interactions are linked by an unseen, all-embracing power, that causeth these interactions to be produced with perfect regularity. This is the inner faculty of man, that is his spirit and his mind, both of which are invisible. (TAF 22)

'Abdu'l-Bahá also tells us that the human spirit is independent from the body and its functioning. However, the body is unaware of this spiritual reality, as stated above by 'Abdu'l-Bahá where He says: *The human body, however, is utterly unconscious of that all-unifying agency.* Body and soul have to be differentiated:

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This great power must evidently be differentiated from the physical body or temple in which it is manifested. Observe and understand how this human body changes; nevertheless, the spirit of man remains ever in the same condition. For instance, the body sometimes grows weak, it becomes strong or stout, sometimes it grows smaller or may be dismembered, but there is no effect upon the spirit. The eye may become blind, the foot may be amputated, but no imperfection afflicts the spirit. This is proof that the spirit of man is distinct from his body. (PUP 259)

Several important conclusions can be drawn from these statements:

Biologically, the human body does not differ from the animal body. Since science only deals with and accepts physical and biological evidence, it cannot find any difference between the human and the animal body. Medical research on animals is applied to the human body.

All the physical laws governing the physical body apply equally to the human and animal body. Any difference between man and animal cannot be demonstrated by physical means.

Nevertheless, the difference between human and animal is not only accidental, but also substantial. Without the spirit or soul, which is responsible for these differences, the human body cannot exist.

In order to explain this situation we have to postulate that the spiritual realm is different from the physical realm. However, this does not negate or change the physical realm, but rather elevates it or sublimates it into a different sphere.

This fact can be compared with the situation of an atom in a molecule. The atom is not negated or even changed, but by being connected with other atoms and molecules it expresses different properties. Hydrogen and oxygen behave differently when they combine to form

H₂O. When the combination is dissolved, the original atoms appear unchanged. This is true for every different area of life.

Science only explores the physical aspects of man. Medicine only deals with our biological aspects, as does psychology, which presents itself as dealing with behavioral health and not mental health. The mind is excluded. Indeed, the whole area of the spiritual, of the mind, the soul or the spirit of man is not only excluded from consideration but is flatly denied. One could apply 'Abdu'l-Bahá's statement that human science "is utterly unconscious of that all-unifying agency."

In conclusion, we may say that the unity of man essentially and metaphysically differs from the unity in the animal, vegetative or mineral world. The human unity, however, is more inclusive and includes the lower unities of the vegetable and animal.¹⁶

Soul, Psyche, Psychology and the Human Body

In further discussion about the relationship between body and soul, the Bahá'í Writings assure us that the defects of the body do not affect the soul. Bahá'u'lláh explains what happens to consciousness and personality when the body is not functioning, as in *fainting*, or suffering *severe illness*. He relates these situations to death, where the body is permanently disintegrating into its physical parts. Answering a question, He first presents this rhetorical question:

...how is it, thou hast observed, that whereas such slight injuries to his mental faculties as fainting and severe illness deprive him of his understanding and consciousness, his death, which must involve the decomposition of his body and the dissolution of its elements, is powerless to destroy that understanding and extinguish that consciousness? How can any one imagine that man's consciousness and personality will be maintained, when

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the very instruments necessary to their existence and function will have completely disintegrated? (GWB 153)

The answer to this question is given in the next paragraph, where it is clearly stated that the fate of the body does not at all affect the soul or the spiritual part of man, i.e., the essence of man. Illness and dysfunction of the body is a hindrance interposed between soul and body, but does in no way affect the soul.

Know thou that the soul of man is exalted above, and is independent of all infirmities of body or mind. That a sick person showeth signs of weakness is due to the hindrances that interpose themselves between his soul and his body, for the soul itself remaineth unaffected by any bodily ailments. (GWB 153)

Here Bahá'u'lláh states that the soul is above and independent of all infirmities of *body or mind*. This raises the question of what is the mind. Mind can be understood here as memory and awareness, as expressed by Bahá'u'lláh in the following statement: *It behoveth every soul to consider and call to mind* (SLH 126). Psychologically, mind is used as that function of the soul that uses the mind as an instrument for memory and awareness. Therefore, the infirmities of the mind affect memory and awareness. Applying these ideas to psychology we need to ask what that means concerning mental illness. Does this statement of the soul not being affected by the infirmities of the body apply to the infirmities of the mind as well, especially infirmities which can be observed in mental illness?

According to a letter written on behalf of Shoghi Effendi about psychiatry (which can be understood to include psychology and other mental health therapies) we read the following:

Psychiatric treatment in general is no doubt an important contribution to medicine, but we must believe it is still a growing

rather than a perfected science. (UD 248)

Reflection on the Guardian's statement leads us to ask, 'What is mental illness?' Is it physical, a biological dysfunction or something spiritual or mental? Different schools of psychology give different answers to this question, some even saying the question makes no sense. Another question concerns the moral or ethical dimension of mental illness. When this issue is examined it calls into question our understanding of human nature, of who we are essentially. Furthermore, we will inevitably have to reflect on the development of man and the function of learning and education during his development. Finally, we must also consider the issue of free will and moral responsibility. However, in the scope of this article, we can only present the issues concerned with free will, human development and learning.

'Abdu'l-Bahá dedicated significant portions of His writings to proper child-rearing and education and its influence on our lives. He differentiates between civilized and uncivilized people by the standard of knowledge and science, i.e., by education; He introduces divine civilization in this context:

It has been ascertained that among civilized peoples crime is less frequent than among uncivilized—that is to say, among those who have acquired the true civilization, which is divine civilization—the civilization of those who unite all the spiritual and material perfections. As ignorance is the cause of crimes, the more knowledge and science increases, the more crimes will diminish. (SAQ 272)

The reason for this difference is the level of education and virtue: "The reason is evident: it is because education and virtues prevent them". In the following quote, 'Abdu'l-Bahá goes further, comparing the soul and its powers with light coming from a lamp:

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Consider the light of the lamp. Though an external object may interfere with its radiance, the light itself continueth to shine with undiminished power. In like manner, every malady afflicting the body of man is an impediment that preventeth the soul from manifesting its inherent might and power. When it leaveth the body, however, it will evince such ascendancy, and reveal such influence as no force on earth can equal. Every pure, every refined and sanctified soul will be endowed with tremendous power, and shall rejoice with exceeding gladness. (GWB 153)

Two very important issues are mentioned. First, when there is an impediment between the lamp and the eye, the light itself is not affected. The soul is in the same position as the lamp; it is not affected by what happens to the body, and functions independently of the instrument it uses. 'Abdu'l-Bahá says,

Defects in the body or its members do not imply defects in the spirit. This leads to the accurate conclusion that if the whole body should be subjected to a radical change, the spirit will survive that change; that even if the body of man is destroyed and becomes nonexistent, the spirit of man remains unaffected. (PUP 259)

The soul's independence from the body is clearly established in these words.

The question remains, what does this mean practically in everyday life? First, it means that every human life is to be respected and valued, no matter if there is mental or physical illness. Furthermore, we should always respect everybody for the value of his or her soul, and not necessarily for his or her acts. This understanding of our essential spiritual identity is the basis of Christ's injunction to love our enemies. It equally sheds light on the behavior of Bahá'u'lláh

and `Abdu'l-Bahá in relating to the enemies of the faith and Their extensive tolerance and forbearance towards them.

We shall next describe how this new understanding of the soul can be applied to findings in psychology and in the treatment of mental disorders, at least in the treatment of a specific disorder.

Towards Understanding Bahá'í Psychology

In this section a clinical case history of Dissociative Identity Disorder will be presented first, and then this understanding will be integrated into the Bahá'í understanding of the soul.

About psychology, the Universal House of Justice of the Bahá'í Faith states,

Psychology is still a very young and inexact science, and as the years go by Bahá'í psychologists, who know from the teachings of Bahá'u'lláh the true pattern of human life, will be able to make great strides in the development of this science, and will help profoundly in the alleviation of human suffering. (MUHJ63)

This paper attempts to make some cautious and preliminary steps towards the development of psychology, which, according to the Universal House of Justice, will make great strides in the future.

Before this writer presents a case from his practice—and this is done with permission of the patient and in appropriate disguise—some of the findings of this paper are recalled. According to Bahá'u'lláh, the rational faculty is an endowment of the essence of man. This essence can be called soul or spirit and is manifest only in the bodily instruments it uses or, as `Abdu'l-Bahá states, in its qualities. This essence of man is a single reality and is “*the splendour of God's Most Great Sign*

in their heart.” (KA 176) Bahá’u’lláh reveals it is “a mystery among His mysteries,” (GWB 160) which is to say, it is unknowable.

Wert thou to ponder in thine heart, from now until the end that hath no end, and with all the concentrated intelligence and understanding which the greatest minds have attained in the past or will attain in the future, this divinely ordained and subtle Reality, this sign of the revelation of the All-Abiding, All-Glorious God, thou wilt fail to comprehend its mystery or to appraise its virtue.

Having recognized thy powerlessness to attain to an adequate understanding of that Reality which abideth within thee, thou wilt readily admit the futility of such efforts as may be attempted by thee, or by any of the created things, to fathom the mystery of the Living God, the Day Star of unfading glory, the Ancient of everlasting days.

This confession of helplessness which mature contemplation must eventually impel every mind to make is in itself the acme of human understanding, and marketh the culmination of man’s development.⁷ (GWB 165)

In these passages, the soul is called a “divinely ordained and subtle Reality” and further described as “this sign of the revelation of the All-Abiding, All-Glorious God” which we will “fail to comprehend its mystery or to appraise its virtue.” This failure to be able to comprehend is called helplessness, yet it is described as the “acme of human understanding, and marketh the culmination of man’s development.”

We must always keep this understanding of the essence of man in mind in psychology and especially in individual therapeutic cases.

We cannot know the soul in itself; we only know about it from what it manifests through the instruments of the body and in the qualities it exhibits.

Psychological Identity or the Self

What does it mean to say that psychologically we consider a human person as having a unique identity, which is often called her/his personality? Every sane human person knows who she or he is and keeps that psychological identity throughout life.

The case material of a patient with Dissociate Identity disorder presented here will first be discussed according the presently available understanding of this mental disorder. After that it will be examined in light of the principles of the Bahá'í Faith, which, at least for this author, shed light on this aspect of psychology.

From the moment a child says "I" and can talk to another person as a "You," this knowledge of identity will not change. Before that age, the child is defined by others; he calls himself by the name he is called. Therefore, he is John or she is Susie; they do not know that they are a self; they are who they are called. Only when she discovers the self does she come to herself. The self has no meaning except when defined by and in contrast to others. Later in life, some mental diseases seem to make a person forget his or her identity or take on other identities, for example amnesia, where persons do not remember anything about themselves, yet if the amnesia is lifted, or the mental illness controlled through medication, the old identity returns, so it was there all along.

This leads to the question, 'What is it that gives a person his or her identity?' It is known that the human body changes over time, so

the atoms constituting the body are not the same after some years. Consequently, the identity or personality of the human person cannot be based on its physical constitution. If not the body, we have to look for another basis for this identity. Could it be memory? Alternatively, may it be its brain structure? Some have compared it with the software in the computer, but that does not seem possible since if the hardware changes, the software is usually lost. When amnesia or severe mental illness affects the mind, the identity is not destroyed—perhaps hidden or veiled—but it will come back as soon as the mind returns to its earlier functioning.

We could postulate that the self is based on the structure of the body, which can remain the same, even if the particles and cells constituting this structure change. Then the question remains, 'What gives the body this particular structure that we call human?' There is no solution to this question if we think in reductionist terms, which reduce everything to its parts. Since this is the methodological principle of science, science has not found a place for the self of human beings, and cannot find it as long as science remains bound to the reductionistic methodology, which works well in science but cannot prove anything that is beyond the scientific discourse.

One mental disorder could shed some light on this question. It is presently defined as Dissociative Identity Disorder, and was previously called Multiple Personality Disorder. This psychologist treated many patients with this disorder over many years, at times with full recovery. First, the psychiatric definition of this disorder will be presented here; then a special case will be described more extensively. This will assist in answering the question about the human nature and identity, which is the focus of this study.

Wikipedia defines Dissociative Identity Disorder in this way:

Dissociative identity disorder (DID) is a psychiatric diagnosis found in the Diagnostic and Statistical Manual of Mental Disorders (DSM IV) that describes a condition in which a person displays multiple distinct identities or Alters (known as Alter Egos or Alters), each with its own pattern of perceiving and interacting with the environment.

In the International Statistical Classification of Diseases and Related Health Problems the name for this diagnosis is **multiple personality disorder**. In both systems of terminology, the diagnosis requires that at least two personalities routinely take control of the individual's behavior with an associated memory loss that goes beyond normal forgetfulness; in addition, symptoms cannot be the temporary effects of drug use or a general medical condition. There is a great deal of controversy surrounding the topic.

Case of Cathy

The case of Cathy (not her real name) will be presented here as an example of Dissociative Identity Disorder. The case is presented with her permission. It is selected because, during therapy, this patient demonstrated an unusual level of self-awareness and her different Alters (Alter egos) spoke freely about it. Other cases of this disorder will be mentioned for explanation of specific points. After several months of treatment of Cathy's depression, suicidal tendencies, anger and emotional instability, it was discovered that the young lady, who was in the process of finishing high school, had periods of time she could not remember, even though she continued to function.

Her family reported that during these times, which she could not remember later on, she was behaving childishly and sometimes like

a young teenager, and at other times got unusually angry and unreasonable. There was one suicide attempt reported and several times she had cut herself. At that time the therapist had already established a good working relationship with this patient and, suspecting dissociative identity disorder, he could, with a simple hypnotic procedure, elicit the different identities, Alter-Egos or Alters and talk with them. The goal was to unite them permanently.

Four Alters came out over time and talked to the therapist. A child of seven, whom we will call here Elsie, and the companion of Elsie, who is described as a "Zombie," who is eating herself up and this is understood quite literally. Then there is a young teenager about age thirteen, whom we will call Lucky, and her twin, whom we will call Anger. In fact, this last Alter told the therapist that she has no name. She is just the twin of Lucky, so the therapist called her Anger according to her prevailing emotional state, which name was accepted by all of them.

Cathy asked one of her parents to be present during the sessions and they were very surprised when they listened to this strange personality panorama. There is no way that this patient was pretending; too many incidents happened about which the different Alters spoke to the therapist but Cathy did not.

For example, Elsie told the therapist the name of her elementary school; later, after going back to the patient, she could not understand how he could know the name of the school, since it had never been mentioned in therapy. Another curious incident occurred: when the father during the session asked his daughter when and how she learned to swim, she had no memory and could not answer the question. When little Elsie was asked the same question by the therapist, she simply explained that her older brother had taught her to swim. When this was later told to the patient, she broke out in laughter and described how her older brother had thrown her into

the deep end of the pool and told her to swim if she wanted to survive, and she dog paddled to shore. Now she remembered the whole incident. Her surprise at this memory was obvious, the pleasure she got out of the story was apparent, and her exuberance about this memory was expressed in the style of a much younger child.

It needs to be noted here that, in approaching this case, the therapist had several advantages. The therapeutic alliance was well established with this patient, he had extensive experience in treating this disorder and his understanding of the human psyche was inspired by working on the issue of the soul in the Bahá'í Writings. When the history of this case was taken, it was found that there was no severe child abuse in this family, neither sexual nor physical; there was some harsh punishment and there was severe domestic violence between the parents.

Another important issue to be mentioned here is the fact that after several sessions dealing with the different Alters, their different personalities were more and more established; for example, it was found out that Anger functioned differently than the other two and that Zombie never talked but acted just like a zombie. When Elsie and Lucky were out, the patient afterwards did not remember anything that had happened. This changed during therapy where the Alters became more and more knowledgeable of each other and listened in on each other.

When Anger was active, Cathy was aware what she was doing in acting out, but Cathy felt like somebody else had taken over her body and acted, doing things like trying to throw herself bodily out of a window, or cutting her body with a knife. Obviously, she had not told anybody before about these feelings of some strange entity taking over her actions.¹⁷ She did not want to be regarded as "crazy." Once she understood the situation better, she told the therapist and did not mind one of her parents listening to it as well.

As therapy developed, Elsie eventually revealed what was the starting point of her existence. At the age of seven at a big family gathering, her parents were arguing in front of all the guests. Her father wanted to her leave with him, but she wanted to stay with her mother and she screamed, refusing to go into the car. In front of all the guests, her father then forced her mother to leave with them, and sometime later the argument escalated to physical violence including bloodshed. Cathy had recurring nightmares about that event, which were detailed and explicit, and she never realized that this had really happened until Lucky told the therapist of the event. When Cathy was told she remembered the dreams.

At that point, Elsie separated in order to allow Cathy to continue functioning as “normal” in the family. The partner of Elsie, Zombie, seemed to have started at the same time, taking over the guilt for having caused this violent situation by her screaming, so Zombie is eating herself—a good metaphor for guilt feelings.

Lucky and her twin Anger separated at the age of about 14, after the husband of a cousin, who at that time lived with them, had made sexual advances to the teenager, who eventually had to take a knife and fight him off. The following are quotes from Lucky, who separated together with Anger at that moment and told this to the therapist. Her account is given almost verbatim.

“In 7th grade a husband of a cousin who lived with us always tried to be close to me, sniffing in my ear and touching me. One day he came closer, held me and I was afraid, so I bit him and hit him and took a knife.”

“Anger and I (Lucky) were together. We did not know that there was somebody else in the mind. Later we felt that there was somebody else around. We looked for her and found Elsie. So we started to build rooms in the mind, Elsie got

the room with the window, so she can see the world. We have different worlds in our mind—everything is different—we walk around, only coming out in the dreams of Cathy, we open doors, she can remember these things, which are mostly bad things.”

“When we found Elsie she was with Zombie, her hair was falling out; she was eating herself up and was beginning to deteriorate. Anger does not allow her to know how she really looks in the world we have created.”

“Anger feels if Zombie would know how she looks like inside of the brain, it would ruin the process of getting us together now. My job is to fix her up now.”

Actually, in the beginning, the therapist could convince Angry to promise to stop her self-destructive actions such as suicidal attempts and cutting. This promise was kept and no further intrusion in Cathy’s life happened from that Alter. Cathy reported in the next session that she had not gotten angry during the last week. Then the following scene developed.

During this session, when little Elsie was called upon, she talked about herself and when asked about Lucky, she stated that she cannot contact her. When asked about Anger, she said she is outside, behind the window and does not listen. She pointed at her head about the right temple to indicate where the window was. A graduating high school student would never say something like that, but a seven-year-old child can say such things and nobody would be surprised.

When she was asked if Zombie is outside too, she said no, she is in the room with me, but does not talk and behaves like a zombie. Additionally, she stated that she was sick because she has touched Cathy (meaning Zombie), who was sick also. Then Anger was

contacted and she did not open her eyes, because she could not see, stating that Cathy has taken her sight away. While these descriptions make no sense, they were similar to a dreamlike presentation, even though Zombie was described as sleeping, and Elsie the Alter was wide awake and telling this.

During the talk with Anger, something unusual happened. When Anger was asked to look at her father, she said she cannot see anything. Then Anger tried to explain what had happened to change the relationship between the different Alters. It should be remembered here that the therapist had in previous sessions explained to all of them and to the patient that they should unite, and had explained the benefits that they all would have, if the patient can use the strength and personality of all of them in a positive way, and better solve her problems in living. They all, especially the patient Cathy, had declared that they would like to do that, but did not know how.

What Anger said was remarkable. She tried to explain what it means that Cathy has taken from her the ability to see. She said:

“Cathy has broken up the soul and split the different parts, so that I have less now.”

It needs to be noted that this statement expresses a very important insight, namely, that Anger recognized that the Alters are parts of a “broken” whole. Before that time, every Alter believed itself to have a soul, or an independent identity. Here we have a change in the self-perception of this Alter.

Before this time, the Alters believed they are unique and independent, at least during the time they are out; they talk about the others as if they were different persons. They regard the others as totally different and not connected, or even as not existing. This was the situation Cathy had before, when she did not know what happened during the

time Elsie or Lucky were out, or who the identity was that made her angry and suicidal.

This dissociation can go so far, as in another case of this therapist, that all the Alters told the therapist that the prevailing Alter, which was the one being out most of the time, should kill herself, so they could get rid of her in order to get rid of her troubles. When the therapist tried to convince these Alters not to do that, because when one dies all would be dead, the Alters laughed at him and did not believe this. In fact, after the session this person tried to kill herself by running into oncoming traffic. Fortunately, this suicide could be prevented by warning the secretary of the precarious inner state of this patient.

This is mentioned to explain that the Alters perceive themselves as not physically connected with each other, and the insight of Anger in this case was a progress in the process of unification. They have a different body image of themselves, no matter what their eyes can see, and will not give up their self-perception as to age, looks and other physical properties in spite of evident differences.

Another important conclusion can be drawn from this discussion. The need for personal unity, for being one and having one identity, is extremely strong in the developing human child and remains strong throughout life. When the child cannot unify what happens to her, as in our case, this strong propensity, this natural tendency, will lead the child to develop more than one identity, and separate them from each other to save this predisposition of oneness, in spite of the impossibility to achieve this natural state. Our Alter, who talked about the soul being broken up, actually expressed its sadness over losing the identity she had before. She felt that now she was only a part, that she has lost her identity in the same way she lost her vision. This is especially true, because she does not know yet how to integrate with the other parts into a real identity and unity of herself.

While trying to explain that, the therapist responded and applied the newly gained understanding from the Words of Bahá'u'lláh, naturally without mentioning religion. He explained first to Anger and then to Cathy that the soul cannot be broken up, but the instruments, which the soul uses, can be broken up. The understanding that there is a unified and unifying principle on the basis of all the multiplicity of identity was presented first to the Alters and then later to the patient. In therapeutic terms, it became clear that this development was crucial in the reunification of the different alters and the establishment of a normal personality structure in this patient.

Some sessions later after talking with Elsie, *Zombie* came out. This was a frightening experience as the patient, seemingly unconscious, reclined as in a coma in her chair. When her mother tried to comfort her, she noticed that Cathy's body was cold. She stroked her and slowly woke her up, at which point Cathy came back out.

During the next session the patient reported her dreams and the story of the original trauma; subsequently, Elsie and Lucky were contacted and it was explained to them to convince *Zombie* that she—Cathy—was not guilty. Her mother, who was present, assured her of that also. During this session, Cathy (who was present also) was very upset; she cried and moaned and her face expressed anguish and guilt. After coming back, she calmed down. During the next week, Cathy was very upset and angry and the whole family noted this and experienced it as a big family problem.

After a family session, Cathy with her mother were seen in individual therapy. Cathy was still very angry and frustrated, she felt everybody was against her and could not help herself. When the therapist tried to contact the Alters (first Lucky and then Elsie), nobody came out. The conclusion could be made that the unification of all of the Alters had been successful, as soon as *Zombie* realized that she need not be guilty and can stop eating herself. It was explained to Cathy that

now she has the difficult problem to live with all of them as a whole person. No more dissociated Alters, only partial sub-personalities, like everybody else has.

It will take her some time to learn to organize her new personality structure and learn to live with it and function as an adult. She became unified soon after her 18th birthday after having spent many years existing in different selves, a problem which created periods of confusion, dissociation and problems not only for herself but also for her family. Her parents had to deal with their guilt of having caused such anguish and guilt in their child. One can easily understand that in future therapy sessions, the whole family had to learn to deal with these developments and find a more mature and healthy way of dealing with each other and themselves.

A few weeks later—in a session with her father present—Cathy had a dream in which all four Alters appeared, indicating the successful conclusion of this episode in the young person's life. All four Alters were changed. Anger was not angry anymore, not wearing military uniform. Zombie is described as the most beautiful of all of them; obviously, the guilt that was eating her up had disappeared. All four were wearing skirts, in a lady-like way, conforming to the new person they were forming together. Cathy had invited her father to this session and he was supportive and appreciative of his daughter.

Bahá'í Principle of 'Unity in Diversity' in Psychology

Here we would like to leave the case history and analyze it for its meaning and for whatever else may become known. In his clinical work, this therapist has struggled with this disorder for a long time. The major question was always how these different identities function, what was their relationship with each other, and if there is anything unifying them in the face of apparent dissociation of the Alters.

Foremost in reflecting on these issues these words from Bahá'u'lláh come to mind:

Say: Spirit, mind, soul, and the powers of sight and hearing are but one single reality which hath manifold expressions owing to the diversity of its instruments. (SLH 154)

In order to understand this, one must remember that self-awareness is not the cause of the unity of a person; it is only the consequence of it. In other words, humans are not one because they are aware of themselves, but rather they are aware of themselves because they are fundamentally one. As Bahá'u'lláh states, our spirit and our mind or soul are *one single reality*. This principle could fundamentally change the understanding of psychology as it is known today.

The originality of this principle becomes evident when analyzing the Dissociative Identity Disorder discussed here and looking at the clinical findings. Initially, in most cases, the self-awareness of the different Alters has no awareness of the others; it is not that the others are different persons, but it is as if they do not exist, and when they come out, the other Alters do not exist in their awareness. Therefore, the time one Alter is out is lost for most of the others. This must be understood as a reaction to the original traumatic experience. The child in the process of unifying her personality had to suppress the existence of more than one self; had to forget the others. The child needed to do this in order to pretend that the pain and anxiety of the trauma did not exist, at least for the other functioning parts of the person, who needed to carry on the business of living normally in this abnormal situation.

In the process of reunification the therapist introduces the Alters to each other, thereby helping them to see the underlying unity, which is obvious to everyone but the patient. For the patient the unity of the therapist becomes a substitute for the missing unity in the patient.

This is just as in childhood, when the unity of the parenting people around the child is the beacon, around which the child is supposed to establish its own unity. Yet traumatic events have prevented this from happening in children with Dissociate Identity Disorder.

In the therapeutic process, the Alters must first learn that the other Alters are like different persons in the outside world. Usually, this is not difficult; eventually they have to learn that the Alters are inside, are really part of the whole person, which means that at that time the trauma of childhood has to be dealt with by the adult, in a rational manner. This is the real job of therapy. What the child could not do for itself, can be done by an adult in therapy.

Obviously, if this process is understood, unification becomes easier. In past treatment of different patients, this therapist had established communication between the different Alters, had encouraged them to unify and helped to remove obstacles and bad memories. This process was helpful, but we now have a better understanding of why it works, because we understand what is one and what is multiple in the human person. The one single reality is the soul or the spirit, which is endowed with the rational faculty. The multiple aspects of the person, which is therefore capable of dissociation, is expressed in the instruments this one spirit uses. This instrumentality includes all what is usually described as the self, or consciousness, such as memory, self-awareness, fantasy and imagination.

We also need to consider the fact that the relationship between the different identities is different from case to case. This is to be expected because this is not a normal developmental process, but a normal process gone awry. In every case of this illness, we find, therefore, a different way in which the normal unification of the personality has gone wrong. Usually, in these patients there is one identity, who claims that she or he is in charge of the whole system. However, it is never clear if even that powerful Alter is capable of uniting them. The

answer to this question concerns the emotional energy, which keeps these Alters separated: anxiety and guilt, with the need to suppress these fearful events of childhood. Before the Alters can unify, they have to recognize that they are only part and not the whole; they have to recognize that their separate and individual "soul", their dissociated unity, has to be broken up. This can be done by recognizing that they are not a whole identity, but only part of a whole person. This breaking up was described by Cathy when Anger said that the soul was broken up. Another issue is the question of the etiology, or the cause of the illness. This latter question is more clearly understood by psychologists.

It appears that during the normal forming of personal identity during childhood, certain traumatic events can create this multiple phenomenon, whereas ordinarily only one identity is present in one human adult. The events causing this abnormal development are always of a traumatic kind, like sexual or physical abuse or a severe disturbance in the family situation of the child, such as domestic violence or catastrophes affecting the family. When the adults, who are responsible for giving the child the ability to develop a unified personality, are not united in themselves and with each other, how can the child do her job in growing up as a unified person? Therefore, the child does the next best thing, repressing the traumatic event and growing up as several distinct, but in themselves unified, persons or personalities.

As the psychological literature clearly shows, what happens under those traumatic events is not so much dissociation, but rather the inability to associate. In other words, the child cannot bring together (associate) the different events impinging on him and formulate his or her own identity. In order to deal with the chaotic and violent events, the child achieves that goal only incompletely, by putting the disturbing events in one Alter and the good events into the other internal personality and thereby disassociating her from the bad experiences and achieving an imagined unity in each Alter. Consequently, we

refer to different identities, or Alters, with different self-awareness, memory and experience.

It needs to be stressed that the child cannot handle her problems otherwise and remain sane, i.e. this procedure helps the child to keep some sanity in her life by dealing with opposing family members or with a family member who acts in contradictory ways. Consider a loving father during daytime who is the sexual rapist at night, or parents who love each other at one time and fight to the death at other times, as it appears to the child in domestic violence situations. Consequently, the child develops different personalities with different internal awareness to deal with this chaotic environment. Once this system is established, the child learns to use it and often develops other different Alters as needed during other traumatic situations later on.

We need to consider in this context that the child cannot deal with these horrendous experiences rationally. It has not developed the level of rationality needed for that task at that age, especially if these things are done to her by the very family members, usually the parents or one parent, who should have helped the child to formulate her own identity under normal circumstances and develop adult rationality. After the age of twelve, when reason has sufficiently developed, the situation changes; the child's personality is established as a unity and dissociation cannot occur, except in extreme cases and for a short time. This dissociative disorder has not been found to have started after the age of twelve, no matter what the traumatic events were. For example, no Vietnam veteran has developed this disorder; instead, they developed other disorders under similar stressful circumstances, like Post Traumatic Stress Disorder.

After describing this disorder and a clinical case of it, it remains to understand what all of that means and what it can teach us about the human nature and human psychology. Psychology accepts that we

can learn more about human nature from a mental disease than from normal psychological functioning. Often, the process of illness sheds light on the normally functioning psyche and personality structure. In other words, when the mental apparatus falls apart, its parts and functions become more visible. All therapists have learned this from experience and all knowledge of psychopathology becomes real only when seen in persons suffering from mental illness.

To understand these developments better, it is necessary to introduce the principle of "Unity in Diversity." It is postulated here that this is not only a principle of the Bahá'í Revelation, where it is called a "watchword" (WOB 41) for the Faith, but that it is an ontological and psychological principle underlying being and consequently it applies to all realities. This ontological principle will not further described here, except in its role in human development.¹⁸

What does this principle mean and how can it explain the situation at hand? Considering the early development of the child the following can be said, when this principle is applied:

The child starts out as a physical and biological unity of a plurality of molecules, complex organized cells, organs and different groupings of these units, constituting the body. Therefore, the early development of the fetus and newborn child is not significantly different from an animal fetus. Nevertheless, some inborn capacities will become activated during the child's growing years. It is the ability to communicate, to listen and speak, to think and eventually to be aware and reflect on the self.

During this process, there is a development from multiplicity to an increasing unity, from materiality and externality to an increasing internality. Teilhard de Chardin describes this as hominization. The different elements of the personality develop through this process and they are unified in their diversity. This is the way the soul, a single

reality without multiplicity, acquires its instruments of expression in this world of multiplicity. However, this only happens if the baby is exposed to other human beings, mainly the mother at first, or the mothering one, and then the father as well as sibling and relatives. Eventually this circle of familiar people expands to include friends, teachers and other loved figures. Studies have shown that this process starts before birth and continues during infancy and childhood.

The concept of “subpersonality” needs to be introduced here. Ken Wilber’s book “Integral Psychology”¹⁹ describes that during development everybody develops multiple subpersonalities, which together form the adult personality. We all experience that we have a repertoire of behavior available in everyday life. When dealing with little children we can behave childlike, when angry other personality traits appear; these different structures make our adult personality complex and interesting, but unfortunately, sometimes dangerous or sick as well. In cases of mental illness, these illnesses may become a disturbing factor in some people, and their origin in childhood can often be detected. In all such cases the person presenting such subpersonalities is never losing his or her identity and is aware of who he is and can remember what happens. In the case of a patient with Identity Disorder, this awareness is absent and the memory of the one subpersonality is not available to the other personalities or Alters.

Historically this concept grows out of the Psychoanalysis, in Freud’s description of the human structure in its three states of id, ego and superego. Later, Transaction Analysis developed the ego states in similar ways of “child”, “adult”, and “parent” in their system, and most recently John G. Watkins developed the so-called “Ego State Therapy,” which is a dynamic reformulation of psychoanalytic principles and uses the “family in the self” to solve psychological problems. A similar approach was taken by Transpersonal Psychology, which attempts to include the spiritual dimension into psychology and developed the concept of sub-personalities. In this paper, we will use

the concept of sub-personalities in the way it is used by Transpersonal Psychology, especially by Ken Wilber, without agreeing with the basic ideas of this branch of psychology.²⁰

When the concept of sub-personality is used in this paper, it is understood in the dynamic sense of the previously mentioned schools of psychology, without necessarily including their systems as a whole. A sub-personality is any structure of the mature personality which is a remnant of the developmental history of a person. The different sub-personalities of a person can be generalized into id, ego or superego, into child, adult, and parent, but are here understood in a general and non-specific way, as an internal personality panorama, which has developed during the developmental period of the child in its first years of life. The maturing process of the human person will then develop further these sub-personalities, will organize them, will give them different priorities and will improve them. This can be described as the growing process of the human person during his/her life. However, when a person suffers from Dissociative Identity Disorder these different subpersonalities could not be combined in the normal development. Seen dynamically, the energy which keeps these subpersonalities separated is the anxiety and guilt developed in the traumatized child.

During the process of developing a unified personality, the child develops subpersonalities, which are a reflection of the different relationships she developed in her early life. To the initial physical multiplicity and diversity of the different organs of the body, a new diversity is added in the sphere of the mind, a multiplicity of these subpersonalities that will continue with minor or major changes throughout life. The single reality of the soul uses these personalities as instruments and tries to unify them as best as possible, given the circumstances of its early social life.

Normally, this process of integration is completed around the age of twelve. In our case, where the environment provides only conflicting situations to the not yet fully rational child, the child is unable to achieve unification or only achieve partial unification. Parts become unified in themselves, but they remain disconnected from each other in order to achieve the only possible unity in separate identities.

We could compare this situation with the situation of a modern democracy, where the parties believe that they are independent and not connected with each other and where they think and act as if each of them is the whole of the state; none has to consider the others and tries to eliminate them. When one party succeeds by eliminating the others, we have a totalitarian state, which strangely enough still uses the term 'party' for the single leftover part, which now assumes to present the whole. This is the paradox of the one-party state; it remains partial, loses the qualities of the other parts, becomes sterile, and develops an ideology which tries to present itself as unified, when it really has achieved only artificial and forced uniformity, lacking true Unity in Diversity.

In the case of the multiple identities, the bad experiences which created the irresolvable conflicts in the child will be unified in one ego state or personality, the other in another ego state or personality, which will be the "normal" personality of this child. After this split of ego or of identity, more splits usually happen, because this splitting or dissociating has become the way of solving irresolvable problems. The child applies this coping mechanism to future experiences. It needs to be noted that the different alters perceive themselves and act age appropriately, i.e., act at the age level they were created. Only the prevailing personality grows older, the others are only growing when they are "out," which is usually very little.

What needs to be noted here is that all respective memories, reactions and coping mechanisms will be split as well. Self-awareness is

divided too, so that one identity is unaware of what the other identity does. The inter-awareness among identities can change. It is used in the process of unification by the therapeutic intervention.

Placing this observation into the description of the human nature or essence as presented in the Bahá'í Writings, a new picture of the human personality emerges, which is essentially different from all previous views. We have the soul, however we refer to it, which is unknowable and of which we are unaware. It is also described as spiritual, that is, not material yet being the essence of the human being. This unique and single reality expresses itself by using the human body and mind as instruments. Whatever is used as an instrument is physical, bodily, or related to the body, including all activity and perceptual ability as well as memory, in some ways the rational faculty, and awareness of self, i.e., the perceived identity of the person.

All these 'instruments' or faculties, which are innate in man as abilities to be activated during growing up, form the diversity of a human being. The soul or single unifying reality is the unifying principle in the human person. Seen this way, the unity in diversity principle is not only an ontological principle of all created beings but also a psychological and developmental principle that sheds a new light on these scientific endeavors. When this principle is accepted, these sciences will better explain the scientific facts found in the study of psychology.

Furthermore, introducing this principle into the understanding of man and of his development and psychological makeup will increase our understanding of the principle of 'unity in diversity' and will help to understand the essential role this principle plays in Bahá'í theology.

Thoughts about the Development of the Human Soul

As described above, the unity of the human person is expressed by Bahá'u'lláh:

Say: Spirit, mind, soul, and the powers of sight and hearing are but one single reality which hath manifold expressions owing to the diversity of its instruments. (SLH 154)

Consider the rational faculty with which God hath endowed the essence of man. (GWB 163)

Again, we ask the question what does this mean. Only one single reality in man is typically called spirit, mind or soul and the power behind the senses and expressions of a person. This soul or essence of man is endowed with the rational faculty. Combining these two sources of knowledge, the Divine Revelation of Bahá'u'lláh and the science of psychology, especially as applied in psychotherapy, the following picture emerges about the nature of the human person.

In contrast to all other inanimate and animate beings, i.e., mineral, vegetable and animal, the human person has a unique and specific endowment, which is called soul—although it is called by different names according to the bodily instruments it uses. This essence of man or soul is present in every human being from the beginning to the end of life, but is in need of other humans, usually the parents and families, to develop and come to her/him-self, by developing first the sensual capacity and eventually the human ability of reason. This process is called human development and has been studied extensively during the last centuries.²¹

The human capacity to speak and listen, to use reason, to plan future action, to memorize and learn, to be aware of other humans and reflect on herself are all functions of the essence of man. The different

functions of this essence in the mind or body of man are described as the instrumentality of this essence. Starting as a hidden capacity in the newborn child, this soul becomes functional during the development period in the process of child rearing. Any illness or incapacity to function only affects the instruments, but not the essence of man, the soul.

In the beginning, the child passively accepts parental upbringing, but with growing self-awareness he/she starts developing what we call reasonable behavior and eventually she/he starts distinguishing between good and evil and develops virtues or vices. This happens first in following the parental environment, but eventually—in a slow process—everybody becomes responsible for herself or himself. Nobody knows exactly when this process starts, probably at different times in different people.

First we learn from our parents, eventually we take our development in our own hands and function independently, based on what we learned. Then we must develop our own personality. Since the moral behavior of the individual person is always a mixture of both, of what one learns in childhood and how one decides to use these talents, as given from family and society, nobody can make a true judgment of the morality of anybody, even of oneself.

Even in the biblical parable of the talents, everyone starts at a different level of what is given to him and he is only responsible for how he uses the talent given, not how much he was given.

For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. (Matthew 25:14–15)

From this consideration, it follows that the development of the human civilization or culture is of utmost importance. Every child in a given culture will receive the values of that culture from his parents and cultural environment. If the culture progresses, the child will be given more and can therefore achieve a higher level of culture. Hence the Bahá'í emphasis on not only developing one's own life by moral behavior, but to work on developing human civilization through service to mankind as well.

Consequently, it is in our hands what kind of personality we will develop and if we will enhance what we got from our parents, or if we spoil and destroy the gift of being human. In the Bahá'í Writings this is described as having a pure heart and opening our heart to God's Revelation or following our own imagination towards the lower and animalistic part of our personality. In terms of ethics, following Aristotle, we can say that we choose virtues or vices.

Culturally, it can be said that this individual process will influence the society of man, human civilization as a whole, in many ways, in service and moral uprightness of its members. The Bahá'í Writings talk about that fact clearly, when stating that "*All men have been created to carry forward an ever-advancing civilization.*" (GWB 214) This new understanding of the human predicament is based on the conviction that every life is meaningful, has a goal and purpose. It is up to every human being to use his will and effort towards good or bad, towards virtue or vice, towards fulfilling his God given destiny or towards resisting God by selfishly pursuing goals and aims that betray his own dignity and nobility. He may do this by selling out for material pleasure and enjoyment, for transient power and for futile dominance.

During personality development, a person develops different sub-personalities, which usually work together but may sometimes become the source of illness. This illness is caused by the failure of the parenting persons or events, by creating a trauma in the child

and disabling the child to bring these subpersonalities together. It is the function of a therapist to bring these Alters together in the same way, as the parenting persons would achieve this task in normal development. Mature life gives the person the ability and obligation to harmonize these subpersonalities and direct them towards the good, which is presented in any Revelation of God.

From these considerations, it becomes clear that the therapist can only succeed if he believes in the basic unity of the human soul and brings his own personality and conviction into therapy. He is not to direct or guide the patient, but to give her a model of a unified personality and allow the freedom to become that way herself and to achieve her highest aim, just as it is the job of the parents to set free their child and make her morally a self.

Many other and groundbreaking conclusions could be drawn from the ideas presented in this paper. It will take time to revisit these findings in the light of the Bahá'í Scriptures and this process, if coordinated with philosophical and psychological findings of Bahá'í psychologists and other psychologists, will produce what the Universal House of Justice expected, that psychology, when following the "teachings of Bahá'u'lláh," will explore "the true pattern of human life."

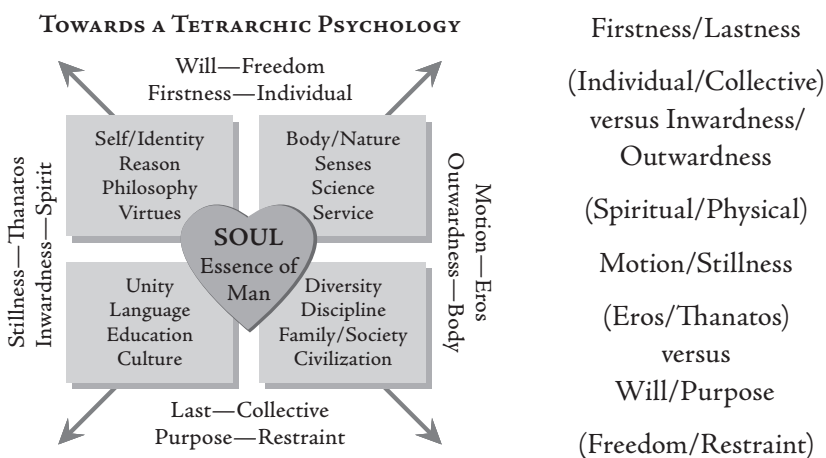
Thoughts about dual and tetrarchic structures in the Bahá'í Faith

In the following pages, the adjective tetrarchic²² is used from the Greek meaning four (tetra = four) princes governing a single kingdom, in contrast to monarchy, where there is only one (monos = one) ruler. As used here, tetrarchy refers to the four principles that constitute the whole; they all are independent principles, yet they are integrated in the whole and they contribute to the whole. In the Bahá'í Writings, these four principles are translated into English as the four states of man.

And thus firstness and lastness, outwardness and inwardness are, in the sense referred to, true of thyself, that in these four states conferred upon thee thou shouldst comprehend the four divine states, and that the nightingale of thine heart on all the branches of the rosetree of existence, whether visible or concealed, should cry out: "He is the first and the last, the Seen and the Hidden...." (SVEV 27)

With this passage in mind, we shall consider a Tetrarchic Developmental Psychology, which deals with how the human psyche develops and questions of a possible Tetrarchic Psychopathology. The latter considers how mental illness affects the human psyche. We shall also consider what this new approach may mean for a Tetrarchic approach to Psychotherapy.

In the figure below the fourfold or tetrarchic structure is shown to consist of a double tetrarchic paradigm: two opposite states are opposed and integrated with two other opposite states. In this paradigm, it is important to reconcile and integrate all the four or eight opposites into a whole, as an example of *Unity in Diversity*:



Leaving aside other four-fold principles in the Writings, we shall consider only these four, which depict the reality of life in this double tetrarchic structure. In these four states of man, the tetrarchic paradigm is applied to the different areas of psychology. Bahá'u'lláh indicates that this tetrarchic paradigm is essential to all reality by calling it to come from the “*rosetree of existence*” (SVFV 27). Another aspect of this structure needs to be emphasized: the total spiritual unity of the soul that is seen in our limited vision as a tetrarchic structure. Bahá'u'lláh expresses that clearly when talking in the same tablet about the different vision of reality:

For some there are who dwell upon the plane of oneness and speak of that world, and some inhabit the realms of limitation, and some the grades of self, while others are completely veiled.
(SVFV 20)

Three different planes of vision of reality are described: one is the plane of oneness, the other the realm of limitation and grades of self, and finally, the realm of those who see nothing at all. What is described in this paper is the realm of “*limitation and self*,” which is the area of psychological studies. Yet the plane of oneness, of unity, and of the whole must never be overlooked and must be taken into account whenever the world is seen as it presents itself to our vision.

Therefore Bahá'u'lláh reminds us at the end of the Valley of Unity of this vision of oneness:

These statements are made in the sphere of that which is relative, because of the limitations of men.

Otherwise, those personages who in a single step have passed over the world of the relative and the limited, and dwelt on the fair plane of the Absolute, and pitched their tent in the worlds of authority and command—have burned away these

relativities with a single spark, and blotted out these words with a drop of dew.

And they swim in the sea of the spirit, and soar in the holy air of light. Then what life have words, on such a plane, that “first” and “last” or other than these be seen or mentioned! In this realm, the first is the last itself, and the last is but the first.⁷ (SVFV 27)

In the original the above quote and the quote below are one paragraph, here the sentences are separated for easier analysis.

This vision of the *spirit... in the holy air of light* is what unifies the tetrarchic structure and what allows the four principles described above to be seen in their unity. Both of the contradictory aspects are integrated, or they are the same, so that the first is the last, as noted above. Both must always be in sight, which is why *seekers* must see with the *eye of God*:

Then will the manifold favors and outpouring grace of the holy and everlasting Spirit confer such new life upon the seeker that he will find himself endowed with a new eye, a new ear, a new heart, and a new mind.

He will contemplate the manifest signs of the universe, and will penetrate the hidden mysteries of the soul.

Gazing with the eye of God, he will perceive within every atom a door that leadeth him to the stations of absolute certitude.⁷ (GWB 267)

When analyzing this we find that the tetrarchic structure is based on the integration of opposites, of a dual structure forming a whole. This is basically a dual and paradoxically opposing and integrated

structure. The dual nature of man was already indicated in the following verse of the Bible (Book of Sirach²³ 24):

All things are double, one against another: and he hath made nothing imperfect.

Here, too, we observe the basis of the fourfold structure described above which embraces the opposites of first and last, inwardness and outwardness. It needs to be noted that several of these tetrarchic structures can be superimposed on each other, as seen in the diagram given above which forms a panoramic picture of the human condition.

In this view of human nature, there are three levels of understanding. The first, as indicated by Bahá'u'lláh, is held by people who do not see any unity, who hold on to a materialistic, particularistic worldview that tries to explain everything by its physical parts. The second view is more open, seeing the whole in the parts and trying to find some meaning in the world. With this view in mind, we can recognize the paradigm presented here. This view leads to the third view, in which the seeker sees the whole and the parts, sees the spiritual and the material, and is in touch with the *rosetree of existence*.

Tetrarchic Developmental Psychology

Bahá'u'lláh's description of the way children develop mainly focuses on the value of education.

Man is the supreme Talisman. Lack of a proper education hath, however, deprived him of that which he doth inherently possess.

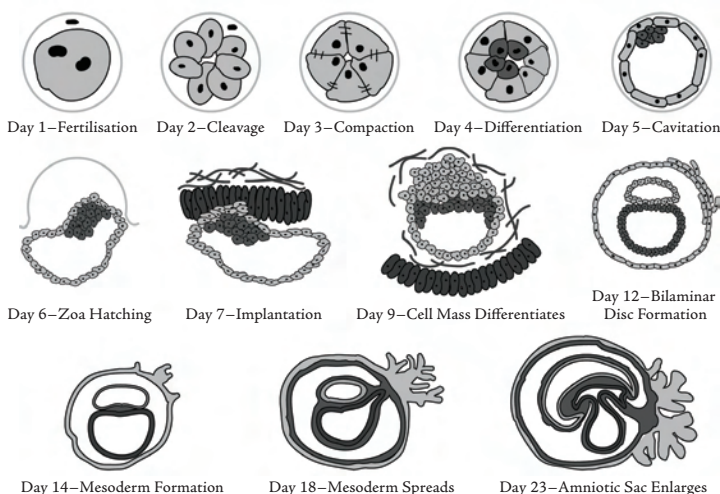
Through a word proceeding out of the mouth of God he was called into being; by one word more he was guided to recognize

*the Source of his education; by yet another word his station and destiny were safeguarded.*⁷ (TB 161)

His emphasis on education does not detract from the need of physical development but puts it in the right perspective.

The illustration²⁴ below depicts the first few days of the developing embryo. What is remarkable is that in a few days the cell differentiates into an inner and outer structure and develops a physical inwardness and outwardness. This biological process seems to anticipate the later development of an inner and outer state, as described in the Bahá'í Writings as the bodily and spiritual aspect of man:

HUMAN EMBRYOGENESIS



Outwardness and inwardness are, in the sense referred to, true of thyself... (SVFV 27)

This duality of inwardness and outwardness is preformed in the duality of the human body, where in five days the embryo develops

the inside from which the foetus and all the inner organs develop. The development of the nerves and eventually the brain follows a similar path. We need to get used to thinking in these terms and see the spiritual, non-physical aspect of man being a development of this inner and outer physical structure of all living beings and cells. Because they are developed to the highest form in man, we are capable of becoming the true Talisman and the noble creature described by Bahá'u'lláh. It could be said that from the very first days of human existence the basis for the later spiritual essence of man is laid in the developmental process in which animals participate as well, though without the development coming to the same acumen.

The outward or bodily aspects of human existence are studied in the individual by medicine and in the collective by sociology. The inward or spiritual aspects of the human development are studied by psychology and philosophy. They form the unity in diversity of the human nature. Contemporary psychology, with the exception of depth-, dynamic- and existential or humanistic psychology, attempts to be a natural science and therefore neglects this unity in diversity. When we study human development, it is important to see it in this tetrarchic sense, considering all four principles, and considering how these four aspects form a unity in diversity in every individual person.

The development of a unified self-concept and self-image is one of the most important achievements of healthy human development. Considering the structure presented above, we can easily recognize that in order for the child to develop this self-image, it is necessary that all four quadrants are considered. There is natural bodily development, which depends mainly on inheritance, on the right nutrition and physical environment. If this aspect is neglected, developmental problems occur. A fetus exposed to different drugs in the womb of the mother, for example, will not develop properly and some of these deficiencies can affect the mental health of the child.

The physical environment, and the society in which the child develops, also has a direct influence into the future human being. The many ways in which these aspects can influence the whole child is studied in medicine and psychology. The difficulty in describing these situations is the fact that any deficiency in any of the four areas affects all the other areas, so we always get a complex picture that cannot be sorted out perfectly.

Through a word proceeding out of the mouth of God he was called into being; by one word more he was guided to recognize the Source of his education. (TB 161)

Bahá'u'lláh mentions two different Divine actions in the above quote. Through the act of creation by the word of God, man *was called into being; by one word more he was guided to recognize the Source of his education.* This could mean that God is not only the creator giving life to every single human at conception, but everyone needs further education from the Word of God, Who is the true and ultimate source of all education.

The source of all education is God. This source is mediated to the growing child through the parents, especially if they believe in this Divine Source. It could also be mediated by the culture around the parents and the child, as far as this culture is influenced by the Word of God, and finally by the nature of God's creation itself. It needs to be understood that humans initiate and mediate the process. This is true for conception as well as in education. In each case, whatever the people do is dependent on the creative influence of God. Without this spiritual education, any human will be *deprived... of that which he doth inherently possess.* How these three sources operate in a specific time and country could be a rewarding study for future sociologists.

Approaching this process of education, it is evident that the development of a healthy person is dependent on the spiritual unity of

the individual and collective environment the child lives in. Here our society seems to be failing drastically and creating emotionally handicapped children who have difficulties in growing up as healthy adults. The case of Cathy is a good example of such faulty development. Education is how the collective aspects of society try to facilitate healthy development. The individual spiritual aspect of a particular child needs to be developed to form a positive identity and a virtuous life style so that the child can develop all the qualities which *he doth inherently possess*.

There is a seamless transition in the developing child from following the guidance of her parents to eventually constructing and developing her own moral rules and virtues. If this process is deficient, we have in extreme cases a person with a multiple personality structure or even more destructive diseases like psychosis or personality disorders, or in less destructive cases a person with a number of subpersonalities that are poorly integrated, causing neurotic symptoms and social problems for the adult. Another important issue to consider is the fact that during childhood the moral sense of the child develops, first in total dependency of the parenting figures, then this development becomes more and more directed by the awakening sense of morality in the growing child. Ken Wilber²⁵ has summarized the different stages of this development, showing a rather surprising conformity between different researchers.

The fundamental question of developmental psychology is, how does a human person come to be him/herself? When looking at the tetrarchic structure of the universe, the becoming-a-self process can be understood in this structure. What then is this self, this human being that has become a self?

Talking about the experience of one's self, Augustinus Karl Wucherer Huldenfeld has summarized what the self is and how it relates to the whole world (translation by this writer):

The Self is not somehow a spiritual nucleus in the center of the person, it is rather you, as you are present in your environment; this environment belongs to you and you belong to it. Your whole past belongs to this environment as well, not only your past, but also the past of the whole world belongs there. Moreover, all of your future, even the future of the whole world belongs to this your environment. All of this, to which you belong, is you, if you are yourself. The self of the person is in a certain way the whole of everything that is.²⁶

Not surprisingly, as we have seen, when the environment of the child is severely disunited and disturbed, the child cannot develop herself; in the case of Cathy, there were four different selves developed. In such an environment, and in many other cases, the self that is developed will be a truncated, a disturbed, an angry or worthless self.

On the other hand, 'Abdu'l-Bahá stated that we are expressing and representing all bounties of life.

Consider: We plant a seed. A complete and perfect tree appears from it, and from each seed of this tree another tree can be produced. Therefore, the part is expressive of the whole, for this seed was a part of the tree, but therein potentially was the whole tree.

So each one of us may become expressive or representative of all the bounties of life to mankind. This is the unity of the world of humanity. This is the bestowal of God. This is the felicity of the human world, and this is the manifestation of the divine favor.⁷
(PUP 16)

This interprets the word of Bahá'u'lláh:

Ye are all the leaves of one tree and the drops of one ocean. (TB 27)

Tetrarchic Psychopathology

This is by far the most difficult area of application of this tetrarchic understanding of psychology. How do the different mental illnesses affect the four areas of a human person? The four principles constituting the whole person are affected in almost all mental disorders, to different degrees and in different ways. The modern classification of Mental Disorders in DSM IV is not made with any structure in mind; the psychoanalytic structure of previous DSMs was totally abandoned and a strictly behavioral structure was used, only looking at what is measurable and not what is meaningful. Fortunately, a new classification scheme for mental disorders has been developed recently, called PDM, which seems to integrate the analytic or dynamic perspective with the behavioral approach in DSM IV.

The Psychodynamic Diagnostic Manual (PDM) is a diagnostic framework that attempts to characterize the whole person—the depth as well as the surface of emotional, cognitive, and social functioning. ...

The PDM is based on current neuroscience, treatment outcome research, and other empirical investigations. Research on brain development and the maturation of mental processes suggests that patterns of emotional, social, and behavioral functioning involve many areas working together rather than in isolation.

Relying on oversimplification and favoring what is measurable over what is meaningful do not operate in the service of good science.²⁷

This manual better describes the full dimension of mental health and illness.

The process of going from mental health to an exclusive behavioral health has consequences; the human person is seen less as a living

organism and more as an accidental conglomerate of behaviors. Consequently, any aberrant behavior can be classified as mental illness, even misbehavior of a child. Taking the corrections of the PDM into account allows the proposed tetrarchic structure to classify mental illness in a more appropriate and realistic way.

All mental disorders are a combination of spiritual and physical aspects. All are related to the individual and collective functioning of a person. Since modern classification only looks at the behavior of a mental ill patient, the classification becomes questionable. When for example Attention-Deficit-Hyperactivity Disorder is diagnosed, only the behavior of the child is taken into account and often it is assumed, without any scientific proof, that there is an underlying physical problem present. Since a good behavioral program can cure the majority of children with this disorder, one must assume the problem starts in the social and spiritual environment of the child and not in the biological structure. There might be some physical propensity to act out in this way, but this acting out can be controlled first by the parental environment and eventually by the child. There are some few cases where the physical structure of the child is too difficult to be controlled and, in such cases, medication might help to assist the child to control his disorder. In most cases, medication only covers up and does not cure.

When considering schizophrenia a similar but much more serious situation seems to exist. Here the expression of the spiritual or rational faculty is severely disturbed and the patient is unable to keep contact with social and often physical reality and behaves in a bizarre and irrational way, expressing his personal experiences in strange words and behaviors. What happens in regards to the tetrarchic structure of such a patient is the fact that the individual quadrant is not functioning, and cannot relate properly with other humans and society. It even affects the individual bodily structure of a person, as it is perceived by the affected patient, and that seems to have even

physical consequences for the body. We draw this conclusion because we cannot overlook the fact that all four quadrants are interconnected and influencing each other.

In depression, something else seems to happen. The balance between depression and mania seems to be located more in the tension between will and purpose, rather than inwardness and outwardness, so that the will is depressed in order to contain anger and hopelessness. Only in its opposite, in mania, the will becomes so strong that unusual feats are possible for such a person, such as living with little sleep and incessant action and talk.

In what used to be called neurotic disorders, it appears that the unification of the different subpersonalities has not been successful, so some of them, and often the most destructive, take over and induce self-destructive action in the patient.

Tetrarchic Psychotherapy

It remains to be seen what might happen to psychotherapy if the four aspects, the four tetrarchic principles, are considered and therapy is structured in that way. The word 'therapy' in the Greek language originally meant veneration or service to the gods, and was then used for all service or care, especially care of the sick. If this is taken seriously, we could define psychotherapy as the care for the psyche, the spiritual essence of man, which is the Divine gift given to man and which needs protection and service, education and therapy to flourish, especially when ill and endangered. A new paradigm of therapeutic intervention needs to be envisioned and it might look something like this:

A good therapist, using the tools of his craft, might consider all four aspects of man in unity. Neither the physical body nor the social

environment, neither the individual spirit nor the spiritual unity of humankind, can be neglected in such a therapy. If these tetrarchic principles are considered as the fundamental structure of the patient, then all the different approaches can be used. Behavioral therapy would work for the bodily structure, social intervention for the problem the patient has with society. Insight therapy and dynamic approaches are for dealing with will and identity, and spiritual considerations will lead the therapist to consider the sense of unity and higher levels of connection with humanity and God.

It is certainly true what the Universal House of Justice said about the future of psychology and the contribution Bahá'í psychologists will make.

Bahá'í psychologists, who know from the teachings of Bahá'u'lláh the true pattern of human life, will be able to make great strides in the development of this science, and will help profoundly in the alleviation of human suffering. (MUHJ63)

Conclusions

In conclusion, it needs to be said that this paper as presented is more of a heuristic initial exploration and that the practical application of its finding will take time. What we see today are only its first and tentative results. Several basic conclusions can already be drawn from the facts presented in this paper. These conclusions could be the beginning of a psychology according to the Bahá'í Revelation and need to be considered as a new paradigm of a psychology of the future.

1. The essence of man is in his spirituality, not in his body or anything related to the body. Spirituality in man is one single reality, non-local and non-material. Spirituality

The Essence of Man

develops in relationship with other humans during childhood and it is the basis of man's moral and ethical behavior, as expressed in virtues or vices.

2. This spirituality or soul of man is unknown and man is not aware of it; it becomes noticed and observable in the instruments it uses. These instruments are all the rational powers of man, including the power of the senses and of the action of man
3. During childhood, all relationships of the growing human being result in different more or less unified subpersonalities, which are the vestiges of all early relationships of an individual; together they form the mature and maturing person.
4. It is up to the individual to develop these subpersonalities through virtues into an ever-advancing level; otherwise they will be functioning on a lower level of reduced spirituality, which can be called vice or evil. If not developed throughout life these spiritual ambitions of man are lacking and a failed life results.
5. The way the unification of the different subpersonalities can best be described is by using the concept of Unity in Diversity, in which the different parts support and express the whole and the whole supports the parts, and any increase in diversity promotes an increase in unity and vice versa.
6. The principle of Unity in Diversity can therefore be called an ontological principle as well as a psychological principle. Ontologically, all created realities are expressions of this

principle; they consist of parts forming a whole and they are equally parts to a higher whole, and the relationship between them is always that of Unity in Diversity.

7. Psychologically, it is the challenge and task of being human to integrate the original diversity into a higher and more valuable spiritual whole, which will at the same time improve the diverse parts of the individual. At the same time, this individual process will promote the integration of the whole of humanity into a higher level of Unity in Diversity.
8. This process of integration is inherent in the human predicament and is usually called culture, which is understood as a process that is happening in every individual human being and in humanity as a whole. It is dependent ontologically on the creative Word of God as presented in the Revelation of God in the progressive Revelation of the Manifestations of God throughout history.
9. The source of all education is God and the source of all healing is God, which means that all education by parents, teachers and even by nature is from God, that all healing of physical and mental illness is from God, that there is ultimately no *Remover of difficulties save God*. (SWB 216)

The history of psychology can be seen as demonstrating an increasing and complex progress towards the understanding of the essence of man, which is not without failures and regressions. This paper attempted to increase the understanding of the soul or psyche of man (i.e., of psychology) in the light of the Bahá'í Revelation, in order to move toward a Bahá'í Psychology of the future.

The Essence of Man

Bahá'u'lláh has expressed this process in His Writings, especially in the following verse (the sentence is broken down by this writer for better understanding):

Please God, that we avoid the land of denial, and advance into the ocean of acceptance, so that we may perceive, with an eye purged from all conflicting elements, the worlds of unity and diversity, of variation and oneness, of limitation and detachment, and wing our flight unto the highest and innermost sanctuary of the inner meaning of the Word of God.⁷ (KI 160)

NOTES

- 1 Adib Taherzadeh, *The Revelation Of Bahá'u'lláh volume 2: Adrianople 1863–68*, George Ronald, Oxford 1977, page 144) comments on this passage of the Gleanings, which is taken from Bahá'u'lláh's Tablet to Mírzá Hádí: "Mirza Hadiy-i-Qazvini, one of the Letters of the Living, requested Bahá'u'lláh to explain among other things the meaning of this tradition for him. In a lengthy Tablet to Mírzá Hádí, Bahá'u'lláh explains that the soul of man, which He refers to as the rational faculty, is an emanation from the worlds of God. Every faculty in man, whether physical or spiritual, is a manifestation of the soul. For instance, each of the senses derives its power from the soul and every spiritual quality is due to it. Yet the sum total of all these faculties within a human being does not make the soul. So, we might ask, what is the soul? Bahá'u'lláh affirms that the soul is unknowable. Should one contemplate this theme till eternity, he will never be able to understand the nature of his soul, or fathom the mysteries enshrined in it. ..." p. 145: "Mírzá Hádí, who as mentioned was one of the Letters of the Living, failed at the end to remain loyal to the cause of Bahá'u'lláh. He followed Mírzá Yahyá and deprived himself of the bounties of God."
- 2 This concept of the hermeneutic circle was developed by Heidegger and his followers Ricoeur in France and Gadamer in Germany, although its beginnings are found in Aristotle's *De Interpretatione (On Interpretation)*.
- 3 This definition is taken from Simon Blackburn, *Oxford Dictionary of Philosophy*, Oxford University Press, Oxford, New York, 1996.
- 4 Abdu'l-Bahá, *Foundations of World Unity*, p. 88: "As we look upon the universe we observe that all composite beings or existing phenomena are made up primarily of single elements bound together by a power of attraction. Through this power of attraction, cohesion has become manifest between atoms of these composing elements."
- 5 This passage from Bahá'u'lláh's Tablet of Wisdom was discussed at length in a previous paper of this author in *Lights of 'Irfán*, Book Seven: Wolfgang Klebel, "Lawh-i-Hikmat, Bahá'u'lláh's Tablet of Wisdom: Towards a Progressive Bahá'í Theology" pp. 127–138.
- 6 More about the power of the heart can be found in *The Light of 'Irfán*, *ibid.*, Book Ten, 2009, Wolfgang Klebel, pp. 107–131, "In the Heart of all that Is: 'Heart' in Bahá'í Writings and Science" and pp. 131–149, "In the Pure Soil of Thy Heart: 'Heart' in Bahá'í Writings and Neurocardiology".

- 7 In the original this quote is in one paragraph, here the sentences are separated for easier analysis.
- 8 The question of the Freudian lack of explanation for freedom, sublimation and religion in general was a topic of the dissertation of this writer, it even could be demonstrated that Freud avoided any meaningful explanation of these terms he only used when describing his analytic practice. Why did he have to use these concepts, whenever he was explaining what analysis can do for the patient? He could not understand that his system of psychology artificially excluded these very important human features because of his deterministic and materialistic prejudices. See Wolfgang Klebel: "Transference and Culture, Towards a New Understanding of this Concept of Depth-Psychology", *Dissertation*, Chapman College, Orange California, 1976.
- 9 Wolfgang Klebel: "True of Thyself, The Mystical Writings of Bahá'u'lláh and Ken Wilber as System of Integral Philosophy"; in *Lights of 'Irfán*, Book Six, Bahá'í National Center, Evanston, IL, 2000.
- 10 Compare Wikipedia under "senses".
- 11 See endnote 6.
- 12 "Consider the sense of touch. Witness how its power hath spread itself over the entire human body. Whereas the faculties of sight and of hearing are each localized in a particular center, the sense of touch embraceth the whole human frame." (GWB 194) 'Abdu'l-Bahá further accounts of these five senses when He said:
"One is the knowledge of things perceptible to the senses — that is to say, things which the eye, or ear, or smell, or taste, or touch can perceive, which are called objective or sensible." (SAQ 83)
- 13 See endnote 6.
- 14 In a previous paper this understanding of the Word was compared with the philosophy of the personal dialogical thinkers such as Martin Buber and Ferdinand Ebner, presented in the paper "The Word is the Master Key for the Whole World: The Bahá'í Revelation and the 'Teaching and Spirit of the Cause' in Dialogical and Personal Thinking", in *Lights of 'Irfán*, Book Eight, 2007, pp. 53–125.
- 15 The concept of "*thought radiation*" cannot be found anywhere else in the translated tablets of 'Abdu'l-Bahá (as per *Ocean*); this indicates that the translation of the speech may not have been authenticated. It is quoted here because the other part of the section is consonant with other statements of 'Abdu'l-Bahá and seems to interpret the words of Bahá'u'lláh correctly.

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- 16 Wolfgang Klebel in *Lights of 'Irfán*, Book Five, Wilmette 2004, "Unity and Progressive Revelation: Comparing Bahá'í Principles with the Basic Concepts of Teilhard de Chardin", pp. 77–108, especially pp. 83–85 and note 28.
 - 17 From this experience one could draw a connection with the biblical description of possessions, which otherwise create a problem for the psychologist. This thought could be further developed and studied. When this is considered, Jesus was functioning as a healer, a therapist, albeit not with any procedure but by the power of His personality.
 - 18 Throughout all the 'Irfán papers of this author this word is quoted about a hundred times, indicating its importance.
 - 19 Ken Wilber, *Integral Psychology. Consciousness, Spirit, Psychology, Therapy*; Shambala; Boston & London, 2000, chapter Subpersonalities pages 100–102 and passim.
 - 20 Ken Wilber's system of psychology was described in *Lights of 'Irfán*, Book Six, Wolfgang Klebel *ibid.*, "True of Thyself: The Mystical Writings of Bahá'u'lláh and Ken Wilber's System of Integral Philosophy." The Critique of this system was presented with the concept of "Spiritual Materialism of Transpersonal Psychology and Ken Wilber, following Johannes Toegel in *Lights of 'Irfán*, Book Seven: Wolfgang Klebel, "Lawh-i-Hikmat, Bahá'u'lláh's Tablet of Wisdom: Towards a Progressive Bahá'í Theology."
 - 21 See Ken Wilber, *Integral Psychology*, *ibid.*, especially the 23 Chart in appendix.
 - 22 Tetrarchy in the Roman Empire under Diocletian is described by Pliny the Elder as follows: *regnum instar singulae et in regna contribuuntur.*" (see Wikipedia under tetrarchy) "Each tetrarch is the equivalent of a singular ruler, and each is contributing to the rule of the whole." The term tetrarch is known from the Bible where the different tetrarchs, the sons of Herod the Great, who were ruling Israel are mentioned in the history of John the Baptist (Luke 3:1, 3:19), Jesus (Luke 9:7, Matt. 14:1) and then Paul (Acts 13:1). Herod the Great was a monarch (monos=single, arche=beginning, principle, prince, ruler), he divided the kingdom among his sons into four tetrarchies; the word tetrarch is similar to monarch, instead of one ruler there are four rulers or princes in one kingdom.

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- 23 The book of Sirach or Ecclesiasticus forms part of the Greek Bible though it does not appear in the Jewish Canon; it is therefore one of the deuterocanonical books. It was written in Hebrew. St. Jerome and the rabbis (who quote from it) knew the book in its original language. It is accepted as part of the Christian biblical canon by Catholics, Eastern Orthodox, and most Oriental Orthodox but not by most Protestants. (Cf. Wikipedia and the Introduction in "The Jerusalem Bible"; Doubleday and Company, Inc.; Garden City, New York, 1966).
- 24 From Wikipedia under Human Embryogenesis.
- 25 Ken Wilber, *Integral Psychology*, *ibid.*
- 26 Augustinus Wucherer-Huldenfeld, *Befreiung und Gotteserkenntnis* (Liberation and Knowing God), Böhlau Verlag Wien, Köln, Weimar, 2009, p. 270.
- 27 This description is taken from the website of the *Psychodynamic Diagnostic Manual*.