

# Freud's Transference and the Four States of Bahá'u'lláh

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As in several previous contribution of this writer in the "Lights of 'Irfán," the understanding of a central Verse from the "Valley of Unity" of Bahá'u'lláh's Seven Valleys is at the core of this article. In this verse Bahá'u'lláh talked about something that is fundamentally *True of Thyself* and developed a structure that was called tetrarchic by this writer. (Emphasis and sentence structure was added by this writer)

*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*

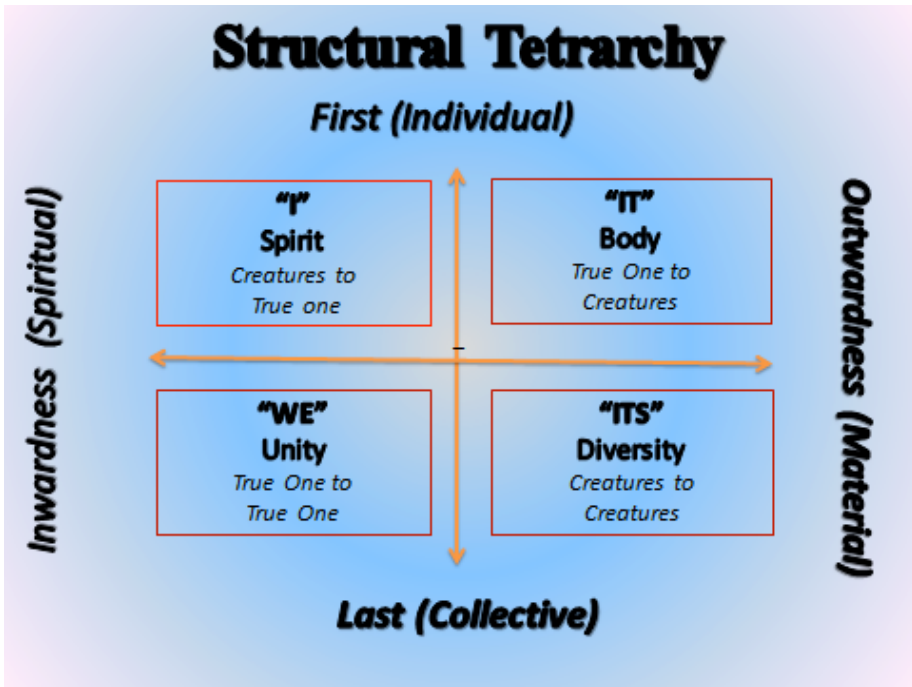
*thou shouldst comprehend the four divine states*

[SVFV 27, emphasis by this writer]

These four states have been called tetrarchic, which is a term that was coined to describe this structure and was modeled from an originally Greek word used in a new sense. It can be organized in this structure and the Wilberian concepts of 'I', 'We', 'It' and 'Its' can be put in the respective places and the opposites of Spirit versus Body and Unity versus Diversity can be added.

The four journeys in the pathway of love have been added in these four areas as well as many other structures from the Bahá'í Writings fit this tetrarchic form.

*The journeys in the pathway of love are reckoned as four: From the creatures to the True One; from the True One to the creatures; from the creatures to the creatures; from the True One to the True One. [SVFV 25]*



### Tetrarchic Understanding of Reality

Considering that answers reaching into the depth of being are complex, are transcending simple logic or straight forward thinking, the process of thinking about such answers needs to be explored as well. With this thought, we come to the special aspect of this study, the fact we talk about a tetrarchic structure.

Tetrarchy is a Greek word from history, “*tetras*” meaning four and “*arche*” meaning beginning, principle, prince or ruler. The meaning of *arche*, which is found in words like archeology or archaic, is described in the Wikipedia:

*Arche* (Ancient Greek: ἀρχή) is a Greek word with primary senses ‘beginning’, ‘origin’ or ‘first cause’. Later, ‘power’, ‘sovereignty’, ‘domination’ were also accepted as extended meanings. ... In the language of the archaic period (8th-6th century BC) *arche* (or *archai*) designates the source, origin or root of things that exist. In ancient Greek Philosophy, Aristotle foregrounded the meaning of *arche* as the element or principle of a thing, which although indemonstrable and intangible in itself, provides the conditions of the possibility of that thing.

In this article the word tetrarchy – or consisting of four principles, modes or causes – is mostly used in the meaning of the Greek word “*Arche*” ascribed to Aristotle, as presented above, “as the element or principle of a thing, which although indemonstrable and intangible in itself, provides the conditions of the possibility of that thing.” The four principles of the tetrarchy have to be understood in this way, they are the elements or modes of reality, they are the condition of the possibility of reality and the condition of every reality, while reality is always seen as what actually and concretely exists. They explain how to understand concrete reality. In their unity reality becomes understandable in its diversity. This is similar as in traditional Aristotelian philosophy; reality or being was described as the true, the good, and the beautiful.

There are several important and new ideas combined in this tetrarchic idea. The most important are based on the concept of Complementarity in Niels Bohr’s quantum mechanics, of Polar Opposites in Romano Guardini’s “Gegensatz” philosophy, and the Four Quadrants in Ken Wilber’s Integral Psychology, all of which have been presented in previous articles of this author in the “Lights of *Irfán*.” Here the connection between the

complementary and polar concepts, as well as the connection between the four quadrants or the four principles in the tetrarchic system will be addressed.

These connections will be further explained by including the Freudian concept of transference into the understanding of reality. Reality is then understood as a process to indicate the underlying unity in the polar and fourfold tetrarchies of being, of reality, and of the self. Finally this study will give us some insight into the way God is represented in the mind according to psychoanalytic understanding. This correlation of a Freudian concept with the Bahá'í Writings is unexpected to say the least. Additionally, this fact can give a psychological explanation of how the child acquires the first idea about God which is another benefit of this approach.

First the Freudian transference concept will be presented here and it will be shown that it has an intrinsic tetrarchic structure that was not described directly by Freud. Nevertheless, it can be inferred from his writings, because what Freud said about transference and its aspects leads towards this conclusion, which Freud could not make because of his "scientific" prejudices and his methodological reductionism. The difference between what Freud found in his analytic treatment of his patients and what he could systematically describe in his meta-psychology is quite significant and was described by this author in his dissertation,<sup>1</sup> more than 30 years before he developed the concept of tetrarchies as a way of understanding reality. The following is quoted from this dissertation on transference and culture, illuminating this question.

What has been called the cultural aspect of transference has its origin in the social aspect of man. The very fact that transference is the transference of early childhood experiences with significant others makes this clear. The instinctual aspect of transference becomes clear when transference is seen as repetition compulsion; and when

it is explored in its energetic aspect. Yet, there is another aspect of transference, which takes all of that instinctual energy and drive into the service of the ego, as it can be said, or into the cultural realm. It does that not only as a product of sublimation of instinctual energy, but much more as a prerequisite of its expression. This is what is meant when Freud said the mother teaches the child to love.

The interaction between the child and his mother (or father) and other important adults in his early life create the unique human situation. From this synergetic interaction something new will originate, which was neither in the mother, nor in the child by itself. Yet this new entity is not altogether new; it was present not as an objectively tangible fact, but it was present in what is usually called culture, that is, the human interrelation.

This needed to be stated here in order to indicate the far reaching implications of Freud's new understanding that transference is a universal aspect of the human mind. [Klebel 1976, 110-111]

Freud developed the transference concept in his paper of the Dora Case<sup>2</sup> and his definition includes the following aspects:

Transferences are new editions of impulses or fantasies of the past, which are experienced as present and as related to the analyst.

According to psychoanalytic theory and practical experience in psychoanalysis, transferences cannot be avoided.

Transferences are not created by analysis; they are only brought to light by it.

In the beginning, transferences seemed to be a great obstacle to treatment, yet, if handled properly, they are the most effective vehicle of change in therapy and lead to the understanding of the neuroses and of the analytic process.” [Kleber 1976, 47]

The universality of transference in every human relationship, as stated by Freud is of importance in order to understand how transference and culture are related. Freud clearly and frequently stated this fact, for example in his *Autobiographical Study*:

It must not be supposed, however, that transference is created by analysis and does not occur apart from it. Transference is merely uncovered and isolated by analysis. It is a universal phenomenon of the human mind, it decides the success of all medical influence, and in fact dominates the whole of each person’s relations to this human environment. [Freud 1925, 20, 42]

Here it is clearly stated that transference not only happens in any human relationship, but that every relationship is dominated by transference, in other words, transference is essential to every relationship. On the other hand in Freud’s definition of culture, or civilization (Freud uses these terms interchangeable), two aspects are stressed, one that culture allows man to control the forces of nature, but most important in this context is the statement that culture regulates all relations of men to one another.

Human Civilization (or Culture) ... “includes on the one hand all the knowledge and capacity that men have acquired in order to control the forces of nature. ...

on the other hand, all the regulations necessary in order to adjust the relations of men to one another and especially the distribution of the available wealth.” [Freud 1927, 21, 5-6]

Freud defined culture as regulating all human relationships and defines transferences as dominating all human relationships but never mentions these two concepts together in his many papers on culture and in his papers on transference. This fact was one of the most important findings of this author's dissertation. The reasons for this are explored in the dissertation; it is mainly the fact that Freud sees culture from the instinctual side in an almost Darwinian perspective, even places the origin of culture into the guilt of the original human tribe over the original patricide he projects must have happened in the beginning. In his book "Moses and Monotheism" (1937) Freud describes this story and concluded that in a reaction formation this was the origin of monotheism.

After analyzing in the dissertation the Freudian transference concept and its relation to therapy, repetition compulsion, love and human relations in general, four theses on transference were presented in the author's dissertation, which will be quoted below:

If transference is a universal aspect of every human relation, it follows consequently that there is no stage in life without transference as long as there is relationship with other people.

Whatever occurs between two persons, as long as it can be called a human relation, will include transference as a basic function of this relationship.

Transference as a basic function of human relationships is not limited to two persons relating to each other; it is a characteristic of all human relationships including the relations between an individual and a group, and between groups themselves.

If culture is defined as that encompassing concept integrating all forms of human relationships, then the

transference concept will be of utmost importance for the understanding of culture. [Klebel, 1976, 150-151]

When this understanding of transference is related to culture a fourfold structure appears, which was originally described by this writer in the following way:

Transference is part of every relationship as stated by Freud. During this investigation it has become increasingly apparent that transference has to be seen as the transference of two aspects of every relationship. The two aspects have been described as the instinctual and cultural aspects of man. The function of transference is to connect these two aspects into a whole.

This connection can be described in two different areas which are interrelated; the first is the binding together of the instinctual and the cultural aspect in the individual. The other area is the tradition of this combination from one generation to the other. [Klebel 1976 191]

When the instinctual is understood as the biological and outside of man and the cultural as the inside or spirituality of man, then we can easily place transference into the Wilberian scheme of the four quadrants or can see transference as the idea that connects the four aspects of the tetrarchy together. Even when this author wrote his dissertation the importance of this finding was noted as essential to a new understanding of the human nature, when it was stated:

The understanding of the cultural function of transference is expected not only to be a contribution to psychoanalytic meta-psychology; it also opens up the psychological approach to the question of the nature of man. [Klebel 1976, 193]



After this introduction it needs to be demonstrated how this understanding of transference can be called tetrarchic and how this spreads a new light on both, on the concept of tetrarchies and of transference. Transference has two functions; it is bridging as a concept – and as a psychoanalytic experience – the area of the instinct with the area of personal relationships and it is further bridging one generation to the next, i.e., bridging the area of the collective and the individual, or, in other words, the area of the whole and its parts.

### **Transference as a Bridge between the Cultural and the Instinctual**

It needs to be noted that instincts are the interpretation of the biological desires and needs of humans, and the importance of transference is in the fact that transference enables the person to elevate or sublimate these instincts into the cultural or spiritual realm, so they can find satisfaction in the area of the cultural or spiritual. In the normal maturing process this is happening to every human being. In the analytic treatment of a person, who could not do this appropriately and suffers from neuroses, this process is renewed in treatment and hopefully brought to a mature solution. In other words, when the biological needs of the child are either not properly taken care of or are not elevated in the growing up process, to find their satisfaction in cultural and mature relations with others, mental illness appears and therapy or analysis is needed to learn what was missed before.

In this context maturity of the human self can be measured by the ability to sublimate the instinctual to the cultural, Freud would state “where Id was Ego shall be.” It could well be stated, that maturity is achieved when physical sexuality is replaced or better elevated by mutual love, so that the instinctual is more than the animalistic “nature” and is integrated and elevated into the spiritual, into love. Pure Sexuality becomes erotized through elevation in mutual love. The same is true for all other

instinctual need of the child. So intake of food becomes a festive celebration of a community and this process of sublimation can be carried forward into many rituals of different Religion, as for example the breaking of bread in the Christian Eucharist is a symbol for the presence of Christ in the community of believers.

The biological and physical constitution of a person might make this maturing process more difficult or impossible. The cultural factors of parenting and child rearing also influence this process. In most cases both of these causes are combined, so that the influence of nurture and nature can never be separated in the individual. We are dealing here with a polarity, a “Gegensatz,” between the instinctual and the cultural, between the physical and the spiritual, or between the body and the mind, which is connected and united through the process of transference, because already in the child parents transfer their cultural understanding to the newborn (or even the expected) child; the child then continues to transfer this experience later in life, in a mature or in a neurotic, or mentally ill fashion to all other relationships the child will develop during her life, especially to the relationship she will have with her children.

### **Transference as a bridge between the individual and collective**

The other aspect is the fact that transference bridges the internal dynamic from the individual towards the other, i.e., the other as individual or as a group, the other even as presented in different group structures such as family, state or other organizations like interest groupings or churches and finally all of humankind. This idea of culture, which is transferred from one generation to the next, is usually understood as including all social and spiritual ideas that determine humanity.

This aspect of transference – especially developed in the Object Relation Theory – was studied by Fairbairn, Winnicott and others in England.<sup>3</sup> In this theory, contrary to classical

psychoanalysis, where the emphasis is in the instinctual dynamic interaction, the need of the child to relate is the driving force of development. The fact that a child is born into a culture, into a family, and develops his 'self' in relation to the 'other', is underlying human development. One could say, the polarity between individual and collective is the dynamic force that causes the development of the child.

In this process the young child develops the reorientation of the other and of the self in his understanding of reality. This process is usually concluded when the child reaches the age of four and the understanding of myself as "I" and the other as "you" is the achievement of this early development. The fact that in this process the God Representation is also developed has been shown recently in a psychoanalytic study.

### Transference and the "God Representation"

As a matter of fact even the concept of God, as it develops in the child and matures in the adult falls into this developmental category, as has been described by Ana-Maria Rizzuto, M.D., in her book *The Birth of the Living God*,<sup>4</sup> where she follows the psychoanalytic thoughts of Freud and extends and surpasses his idea about the concept formation of God in the child and adult, coming basically to similar conclusions as this author. She wrote in the epilogue of her book:

In the end I had to disagree with Freud — but not totally: only with one Freud, the one of science, intellect, and reality, the Freud who said; "No, our science is no illusion, but an illusion it would be to suppose that what science cannot give us we can get elsewhere."

The Freud who believes that man lives on the bread of knowledge alone, I have to disagree with.

However, I follow the other Freud, the Freud of object relations, the Oedipus complex, family relations, until through my research I arrive at one of his own conclusions about some individuals in the Western World:

“The idea of a single great god – an idea which must be recognized as a completely justified memory, ... has a compulsive character: it *must* be believed.” [Freud 23, 130, italics in the original]<sup>5</sup>

In a final corollary to the dissertation of this writer a similar statement was made about transference and religion. Developed over many decades this idea is now coming to the conclusion that the transference concept is essentially connected to the tetrarchic understanding of man.



The transference concept as a bridge between the individual and collective aspect of man is the other side of the idea of this concept as bridging the instinctual with cultural, which has

been developed in the tetrarchic description of man. When we combine these two polarities, between the instinctual and cultural, between the individual and collective, we find ourselves on familiar ground and can simply translate these into the words of Ken Wilber, who talks about the inner and outer, the individual and collective structure of man and of the world in what he called the four quadrants as described before. The four causes of Aristotle fit into this schema as well and are included here in the picture.

Psychoanalysis has most intensively studied this relationship between people, between the "I" and the "Thou", between the "Self" and the "Other", and it was this relationship that has been investigated by the Heidegger<sup>6</sup> student and psychoanalyst Hans Loewald, who made the following conclusion:

Our object, being what it is, is the other in ourselves and our self in the other. To discover truth about the patient is always discovering it with him and for him as well as for ourselves and about ourselves. And it is discovering truth between each other, as the truth of human beings is revealed in their interrelatedness. While this may sound unfamiliar and perhaps too fanciful, it is only an elaboration, in nontechnical terms, of Freud's deepest thoughts about the transference neurosis and its significance in analysis.<sup>7</sup>

This relationship between the individual and the collective, between the self and the other was especially developed in the psychoanalytic Object Relations Theory, which theory is described by Otto Kernberg,<sup>8</sup>

Internalization of object relations refers to the concept that, in all interactions of the infant and child with the parental figures, what the infant internalizes is not an image or representation of the other ("the object"), but the relationship between the self and the other, in the

form of a self-image or self-representation interacting with an object-image or object-representation.

This internal structure replicates in the intrapsychic world of both real and fantasized relationships with significant others.

What needs to be stressed in this definition are two aspects of this theory. First, what the infant internalizes is a psychic, inner representation of the other and secondly that not the other as a person, such as a father or mother, is represented, but the relationship of the child to this person is what is represented. It is the relationship, something not tangible, something one could call spiritual, what is represented.

Consequently, in this relationship many other objects can be included, such as the safety blanket, or a Teddy bear, which is usually called a transitional object. Therefore, the child can after this development, replace a real relationship with this imaginary relationship. When the child at first relates to the security blanket, it uses this learned introject to substitute for the absent mother, and reduces anxiety that way. What below will be stated about the God representation needs to be understood in this special way.

In *Birth of the Living God*, Rizzuto describes in this context the God representation and demonstrates it on four cases from her psychoanalytic practice. She comes to the following conclusions

The first elaboration of a God representation which we can trace begins with eye contact between mother and child ... between the ages of two and three. [Rizzuto 178]

She clearly understands this relation in the frame of the Object Relations Theory when she says:

God is a special type of object representation created by the child in that psychic space where transitional objects

... are provided with their powerfully real illusory lives.  
[Rizzuto 177]

Rizzuto demonstrated in her paper that the idea of the God representation develops throughout the life of the patient. Usually it matures and is improved, but in the special cases she presented, she shows how the childish experience of the relationship with the parents still influences the adult understanding of God.

The psychic process of creating and finding God – this personalized representational transitional object – never ceases in the course of human life. [Rizzuto 179]

This original understanding of God is developed throughout life, especially in all life crises, and it must change to be able to support a mature believe in God.

God, as a transitional representation needs to be recreated in each ... crisis to be found relevant for lasting belief. [R. 208]

What Rizzuto demonstrates and documents based on her case material, is an important aspect of transference and its sublimation. From the internal representation of the self and the other, as postulated in the Object relation Theory, the representation of God is derived. That really means that when the child develops and understands him/herself in the polar opposite to the other – the adult – the child develops at the same time and in the same process the representation of God, of a Transcendent and Ultimate Reality. This reality is usually called God, but in an antireligious culture, or during its further development even in a religious culture, other ideas can be placed in this position. Such ideas are in a nationalistic milieu the Nation or the Race, in a communistic ideology it is the Proletariat. Leaders of totalitarian states are placed in the same position like the Führer, Stalin or the Chairman Mao, all of them were regarded as godlike persons and a godlike cult was

developed around them. In the same way, people who believe that science is the answer to all questions will place scientific progress into this position of absolute reality. All of these ideas or personalities can take on the mantel of a religion, which explains how these ideas can become attractive to people who believe these ideologies.

The need to find an ultimate entity which is developed in early childhood, when human relations are first established between the self and the other, appears to be universal. It will be transferred to all other future relationships, only its application is varied. This was stated by the physicist Walker.

Everyone worships reality. Each person looks about him, listens a moment – listens as long as life will let him pause to listen – and then he falls down and worships whatever it is that looks like this is what it is all about.

[p. 372]

Concluding it can be said: Transferences are the basis of all human relationships and are the spiritual aspect of every communication. Transference bridges the instinctual with the spiritual in the individual and further explains the tradition of this bridge of these polar opposite concepts of inwardness (spirituality) and outwardness (materiality) from one generation to the next and from one person to the other, as well as between groups and individuals and between groups as well.

In this process one more element is developed, the need to find an ultimate explanation, a transcendent idea or entity, or even a personal reality which is traditionally called God. On the other hand, individuals or even groups or cultures can utilize any other idea that is transcending the concrete reality, any other ideology to replace this representation, such as the transcendent idea of State, of Nation, of Masses, and often of Science replacing this original representation. In a more primitive culture any totem, animal, the sun or even imaginary entities that are connected to the natural processes, like ocean



and heaven etc. can be used as this ultimate representation, which would be called different gods in polytheistic cultures.

The psychological and sociological aspect of Religion can be studied from this point of view and would certainly be able to explain modern religiosity and irreligiosity from a new point of view. All what is stated in the Bahá'í Writings about the need to educate children describes the need to develop the original perception of God and assure that the child is helped to develop the original idea into a rational and informed idea of God and not develop other substitute ideas, which replace the true understanding and lead the growing up child in the wrong direction.

Monotheistic religions will concentrate this development onto their idea of the One God, but that does not exclude the possibility of alternatives replacing this idea as substitutes, which will be any other unifying idea of some highest reality, like State, or Nation, or Race, or the Masses, which has developed in modern societies. Even the regression of modern man into the old polytheistic religions is possible today in Neopaganism. The psychological and sociological aspect of Religion can be studied from this point of view and would certainly be able to explain modern religiosity from a new point of view.

This introduction of the Freudian transference concept into the philosophical and theological interpretation of the Bahá'í Writings is surprising and unexpected. Nevertheless, it seems to fit and it is even valuable and advantageous for the understanding of the Bahá'í Writings, shedding new light at the truth of the Revelation. What was found by Freud in his analysis of people in mental trouble, and what he made to the cornerstone of his therapeutic effort becomes through this correlation with the Bahá'í Scriptures a valuable contribution to both, to the understanding of the self of man and to the better understanding of the very Writings which were correlated with this Freudian concept.

This conclusion about the value of correlation as presented by Shoghi Effendi was described in McLean's book is the fact of the mutual benefit of correlation to both, to the understanding of the Bahá'í Writings on the one hand and the writings of philosophical and scientific thinkers on the other.

The method of correlation assumes that any truth statement found outside the Bahá'í corpus illuminates or augments truth statements found in the Bahá'í teachings, just as the Bahá'í sacred writings illuminate or augment the findings of other thinkers or systems of truth.<sup>9</sup>

There is another issue that needs to be mentioned here, even though a deeper study of this issue is still outstanding. It is the question of where in the psychic apparatus as described by Freud this transitional space is located. It is important to raise this question, especially if this is the space where the God representation in the human mind is located. Strictly following the Bahá'í Writings the answer is not difficult when considering these word of Bahá'u'lláh.

#### 59. O SON OF BEING!

*Thy heart is My home; sanctify it for My descent. Thy spirit is My place of revelation; cleanse it for My manifestation. [AHW 59]*

*But, O my brother, when a true seeker determineth to take the step of search in the path leading to the knowledge of the Ancient of Days, he must, before all else, cleanse and purify his heart, which is the seat of the revelation of the inner mysteries of God, from the obscuring dust of all acquired knowledge, and the allusions of the embodiments of satanic fancy. [KI 192]*

*Unlock, O people, the gates of the hearts of men with the keys of the remembrance of Him Who is the*

*Remembrance of God and the Source of wisdom amongst you. He hath chosen out of the whole world the hearts of His servants, and made them each a seat for the revelation of His glory. [GWB 296]*

It is the human heart that is the place of the God Representation, this starts in the little child and needs to be developed throughout life. That the heart is much more than a medical blood pump has been demonstrated by the fact that in heart transplants some basic, as well as, traumatic memories are transplanted and can appear in the dreams of the new owner of the heart. The new science of neurocardiology has proven additionally that the heart has what has been called “the little brain of the heart” as has been presented by this author in *Lights of Irfan* before where the following quote was presented.

In the last twenty years, evidence has accumulated for the presence of a functional heart brain – first described as the “little brain of the heart.” From a neuroscience perspective, the nervous system within the heart, that is intrinsic to the heart, is made up of populations of neurons capable of processing information independent of extra cardiac neurons.

This collection of neurons can sense alterations in the mechanical and chemical milieu of various regions throughout the heart. With every beat of the heart, changes in heart rate and regional dynamic changes are detected and transduced into neuronal impulses that are processed internally. Such information is also sent to neurons in the base of the brain via afferent axons in the vagus nerve and to the spinal column neurons via afferent axons in sympathetic nerves. This information is returned via efferent neurons controlling the heart. Furthermore, circulating hormones influence the behavior of the little brain of the heart.<sup>10</sup>

That the heart has abilities that are different but parallel to the abilities of the brain has been scientifically established.

Recent work in the relatively new field of Neurocardiology has firmly established that the heart is a sensory organ and a sophisticated information encoding and processing center. Its circuitry enables it to learn, remember, and make functional decisions independent of the cranial brain.<sup>11</sup>

From this evidence it can be concluded that what is revealed in the Bahá'í Writings about the heart can be correlated with findings of the science of neurocardiology, especially if we consider two facts. One is that the heart does not have consciousness, so what is going on in the heart is known only if it becomes conscious in the brain. Another thing is what we know from our dreams, there is a different language in the heart which has to be translated when what is in the heart gets to be known by the brain.

This means that the God representation or the personal knowledge about God is not an immediate fact of awareness, and it has to be translated into the brain if it needs to become known. Additionally, following again the Bahá'í Writings, the heart must be pure and kind in order that the Revelation of God is able to be recognized there.

*For the life of the flesh is common to both men and animals, whereas the life of the spirit is possessed only by the pure in heart who have quaffed from the ocean of faith and partaken of the fruit of certitude ... [KI 120]*

Therefore this is the first advice given in the Writings of Bahá'u'lláh:

### 1. O SON OF SPIRIT!

*My first counsel is this: Possess a pure, kindly and radiant heart, that thine may be a sovereignty ancient, imperishable and everlasting. [AHW 1]*

Placing the transference of Freud and the transitional place of Winnicott into the heart opens up a new understanding of psychology and the remarkable feature is the fact that heart and brain work together, are united in many ways but have oppositional characteristics, which become obvious under different questions. Additionally in the heart is no awareness, so all what we know about it directly is communicated by the awareness of the brain, that functions like an interpreter translating the language of the heart into the language of the brain. These two languages are quite different. All the logical conditions, contradictions etc. which are part of the language of the brain cannot be expressed in the heart, as we know from our dreams, where the rule of contradiction does not apply, and contradictions can only be expressed in contradicting pictures placed next to each other.

Considering all of these ideas, which are at this point only speculative and are at best extensions and augmentation of known facts, much work has to be done until these ideas can be fully worked out. What can be said at this point without exaggeration is that the understanding of psychology is at its beginning and psychology is a scientific enterprise that has not reached full understanding today. Since these new understanding of the self and of the function of the heart were first expressed in the Bahá'í Writings, such a psychology could justifiably called a "Bahá'í Psychology."

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## NOTES

<sup>1</sup> Wolfgang Klebel; *Transference and Culture, Towards a New Understanding of this Concept of Depth-Psychology*, Dissertation,

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Graduate School of Psychology, Fuller Theological Seminary, Pasadena CA 1976. (Abbreviated: Klebel 1976 page)

<sup>2</sup> Freud, Sigmund, *The complete psychological works of Sigmund Freud*, Standard Edition, London, Hogarth Press, 1966-1974, 24 volumes.

<sup>3</sup> Confer Salman Akhtar, *Comprehensive Dictionary of Psychoanalysis*, Karnac Books, Ltd. 118 Finschley Road, London, NW3 5HT, 2009 under Object Relation Theory:

The term, coined by William Ronald Fairbairn (1943,1944) refers to a set of psychoanalytic, developmental and structural hypotheses which place the child's need to relate to others at the center of human psychological motivation. This is in contrast to the 'classical' psychoanalytic theory, which conceptualizes human motivation in terms of instinctual tension and discharge. The main proponents of 'object relation theory' besides Fairbairn himself, include Michael Belint, Donald Winnicott, Harry Guntrip, Masud Khan, John Sutherland, Christopher Bollas and Patrick Casement. In North America, there is a tendency to include the views of Maline Klein, Elisabeth Jacobso, Margaret Maler and Otto Kernberg under the rubric of 'object relation theory' as well..

<sup>4</sup> Ana-Maria Rizzuto, M.D., *The Birth of the Living God*, The University of Chicago Press, Chicago and London, 1979,

<sup>5</sup> *Ibid.*, page 212

<sup>6</sup> Loewald studied philosophy with Martin Heidegger, who enormously influenced him with his theory of language. To be fair it needs to be noted that Loewald was very upset, when Heidegger joined the Nazi party and being Jewish he left Germany.

<sup>7</sup> Loewald, H. W., *Psychoanalytic Study of Child*, 1970, 25, 45-68, "Psychoanalytic theory and the psychoanalytic process.", page 65

<sup>8</sup> *International Dictionary of Psychoanalysis* by Alain De Mijolla (Editor) Publisher: Macmillan Reference USA; 1 edition 2005.

<sup>9</sup> J.A. McLean, *A Celestial Burning: A Selective Study of the Writings of Shoghi Effendi*, Bahá'í Publishing Trust of India, F-3/6, Oklahoma Industrial Area, Phase-I, New Delhi- India. 110020 in the chapter "Expanding Correlation: Seventeen Principles" p. 302 – 304.

<sup>10</sup> J. Andrew Armour, MD., PhD., University of Montreal "Neurocardiology, Anatomical and Functional Principles". Published by the Institute of HeartMath, Boulder Creek, California 95006, page 5 and 2

<sup>11</sup> Rollin McCray, Ph.D. and Doc Childre, *The Appreciative Heart, The Psychophysiology of Positive Emotions and Optimal Functioning*, Published by the Institute of HeartMath, 14700 West Park Ave., Boulder Creek, California 95006, www.heartmath.org.