

“These Four States Conferred Upon Thee”¹

Tetrarchic Thinking in Philosophy, Theology, and Psychology

Wolfgang Klebel

Introduction

In this paper the attempt is made to understand reality in a new way, a way that is forward thinking and following the evolution of the human ability to understand, to reason. Consequently, the evolution of human thinking will be part of the investigation of this study, and it will start with new ideas in philosophy, will then transcend them by including theological statements and will finally apply findings of this process to studies in psychology. It is not accidental that the writer had first a complete philosophical and theological education and then became clinical psychologists, which today is still his professional practice.

How real is reality, is the first question studied here.² If reality is real, how can we understand reality, is the other question. Several things seem to be clear. Humankind was always trying to find an answer to these questions, and the answer changed from century to century, from epoch to epoch. What is intended here is not to find a final answer, but to find an answer that is valid today, or, to attempt such an answer and to get a step further in this quest for a solution. It is clear, on the other hand, that there will never be a final answer. The question remains unanswered in some sense, no matter how often an answer is found, how often the search has started again. Considering this, any answer to this final question about reality is temporary and transient, yet, the search is necessary

and all the answers found are of highest importance for human self-understanding and for the understanding of reality.

Anticipating the second theological part of this paper, it can be stated that it is a theological contention, as presented in the Bahá'í principal of progressive revelation, that every new revelation to mankind has fundamentally changed the understanding of reality, as it is predicted in the Bible in the book of Revelation that a new heaven and a new earth will appear with the return of Christ. This was interpreted in the Bahá'í Writings as the new heaven standing for the new revelation and the new earth being the new understanding of this revelation, establishing a new understanding of reality.

The next thing to consider is where such an answer can be found. Looking at the history of investigating this question, which could be called the history of ontology, it is established that answers come from different searches, from different fields of exploration. Philosophy comes first to mind; it is the discipline where ontology is usually studied. Next might be physics, considering the outside world of man; followed by psychology, exploring the inside world of humanity, and this includes epistemology since man is the one who understands. The answers given by the religions of the world is found in their theology, which seems to be the answer that reaches the farthest into the question, because it includes God; it reaches towards an understanding of the ultimate; no matter, how tangential, or even how opposing this search might necessarily appear.

Another issue of this quest is the fact that answers of such depth are never found by a single person, they usually present themselves in the work of many, of a whole generation of thinkers. Therefore, any answer searched for and found in this paper will start with some thinkers, other than this writer, and these answers are developed throughout history, mainly the history of the last two centuries. The focus on the last two centuries is taken, because the assumption can be made that the development of thinking has reached a critical phase during these centuries and might well find a conclusion, albeit a transitory one; yet, these answers could be decisive and showing the way into the future. What will be shown below is the fact

that any deficient or wrong answer to these questions can, and has had, devastating consequences for all of humankind.

Hermeneutic Circle of Understanding

This paper is presented with a concern because the terms used in this paper have a specific meaning and could be misunderstood if not placed in the right context. The idea of the hermeneutic circle³ presents us with the solution to this problem. The “Oxford Guide to Philosophy” describes the hermeneutic circle with the following words:

A term often used by philosophers in the (mainly continental) tradition running from Schleiermacher and Dilthey to Heidegger, Gadamer, and Ricoeur. It has to do with the inherent circularity of all understanding, or the fact that comprehension can only come about through a tacit foreknowledge that alerts us to salient features of the text which would otherwise escape notice.⁴

In this understanding the parts have to be understood from the whole and the whole from the parts. In other words, any word, any idea must be seen in the light of the whole presentation and not abstracted from it, which would, often enough, lead to misunderstandings, sometimes even to the opposite meaning as intended by the original writer.

Explaining this circle of understanding an example might be introduced here and it is critical for the understanding of this paper. The term “progressive” and “progress” is such a shimmering concept that can mean different things in different contexts as used by different writers, especially if the meaning expressed are based on different philosophical and sociological assumptions. In present day politics and sociological descriptions of every day events, the word progressive is usually used to contrast a forward looking attitude versus a backward looking approach to political and social actions.

Today’s Progressives claim that they present the future, yet often enough they indicate by this adjective their move from

individualism to collectivism, often enough understood as collectivism in a Marxist or socialistic fashion, where the state or the government is the solution to all problems, while individual effort and achievement is seen as a misguided and often evil intention. The historical context to this assumption is ironic. Karl Marx, in his materialistic point of view, where every progress is based on the economic structure of society, stated in the Communist Manifesto that the “free development of each is the condition for the free development of all”.⁵

Yet, in all countries where his ideas became the guiding philosophy of the government the diametrical opposite happened, the freedom of the individual was forcefully suppressed by an overpowering state that used terror tactics to enforce this ideology. The so-called progresses lead from extreme liberalism and capitalism to communism, both the extreme positions in this philosophical polarity, both causing devastation and backwardness, lack of progress and rigid social structures that eventually collapsed in the Soviet Union, or had to be drastically changed in post-Mao China.

When the word progressive is used in this paper and by this author it is used in the context of the Bahá'í Writings about Progressive Revelation, indicating a progress to an ever higher level of reality, or as stated by Bahá'u'lláh that *All men have been created to carry forward an ever-advancing civilization* [GWB 214]. This advancement of civilization, directs society towards what Teilhard de Chardin called the point Omega or the Noosphere. That most of the writings of Teilhard are consonant with the Bahá'í Writings in this and other points was demonstrated by this author in a previous paper in the *Lights of Irfan*.⁶

The term progressive in this paper needs to be understood not as going from individualism to state collectivism, as modern “progressives” would have it, but from a development of the polarity between the individual and the collective, in which both poles are protected and enhanced. This will lead progressively forwards to an ever higher and advanced society. Whenever a concept is presented it has to be understood in the horizon of the writer and then placed into the horizon of the reader as Gadamer⁷ has explained.

Tetrarchic Understanding of Reality

Considering that answers reaching into the depth of being are complex, are transcending simple logic or straight forward logical 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 that answers presented in this paper are called tetrarchic. This is a Greek word from history, “*tetras*” meaning four and “*arche*” meaning beginning, principle, prince or ruler. While the historical use of this word was describing a single country governed by four rulers, who were called tetrarchs,⁸ in this writing its meaning is drawn back to the original meaning of the words *tetras* and *arche*, indicating an idea or a reality that is based on four principles, or is emerging from four beginnings. This emerging is best expressed by the German word “*Ursprung*,” meaning springing or leaping forth from the beginning, like water welling up from a spring, or emerging from a fountain.

Reality, as it is understood here, and the understanding of reality as well, emerges always from four principles, from four origins or beginnings. To see this, to perceive such a process takes a special way of understanding; it takes what we call vision, to recognize reality in this way and a whole section will be dedicated to this aspect of epistemology in order to clarify how to see reality and why it is not always seen that way.

Another thought that will be developed is the fact that these four principles are organized as two pairs of opposites, which subsequently are combined into four unified quadrants. Consequently, we understand that any tetrarchic unity is created from its parts. In a reverse way it must also be said that the whole creates the parts. The parts in the whole are assuming different functions contributing to the whole, and are doing that only because they are unified in the whole, therefore, it is a unity in the diversity of its parts. This will then be explained as the structure of reality of the cosmos, of all living beings and first and foremost of humanity. It will, as well, best describe the way of thinking about this very reality.

The central theme of this paper is dominated by the consideration that the world is changing and developing, i.e., is

in process of evolution and has to be seen in new ways in order to be understood. This has to be kept in mind, so that further changes and developments can be anticipated.

Philosophy

“Gegensatz,” or Polar Oppositeness: Romano Guardini

In this chapter, the focus is upon the philosophical issue of the reality “as it really is” and not as it can be logically described. There is, quite definitely, a difference of how we think logically about reality and how reality really is. Throughout history, as will be described later, the view of reality has changed over time, now we are concerned about today’s view, how do we have to understand, how do we have to think in order to understand our world. Every historical epoch has different paradigms to understand itself and its world; therefore, it is important to think with new understanding especially in a time as ours, where changes in thinking, changes in science and technology, changes in everyday life occur almost daily.

There are two thinkers, among many that will be focused upon, who have changed thinking about reality, who see the world not as a simplistic mechanistic structure, like a machine, but look at the world from the point of view of life and development of life, they ask the question what do we see when we look at the world, at the human condition?

Guardini’s Gegensatz or Oppositeness of Reality

The first concept we consider is the concept of “Oppositeness,” “Opposites” or “Polar Opposites.”⁹ These words are chosen to stand for the German word “Gegensatz.” This word means that something is set against some other thing, it is opposed to it, at least in some ways, and it is united with the other concept as well. It is important to see these opposites as forming a unity; in other words, the unity experienced when considering life forms, is always a unity that is build and formed from opposites, these opposites are opposites because they

form a unity and the unity is only possible as unity, because there are opposites united, consequently neither unity nor opposites can be conceived without each other. Guardini expressed this when saying (translation by this writer):

Life consists in unified opposites; in a Unity constructed from opposites. We experience life as existing and functioning in opposites and as unfolding in that way.... Everything has its Opposite in itself, so that one is in the other, or even better, one is through the other.¹⁰

When saying that in this polar relationship one is in the other or through the other, it is stated that “one” cannot be thought of without the “other”. Then the question arises of what is prior or more valuable, the whole or the parts, the unity or the opposite parts constituting the unity. If one is through the other, this question is moot: both in their special ways are first or originating the other and both are originated by the other. In other words, the whole is constituted through the parts and the parts are constituted as parts only if they are forming a whole. That thought includes the consideration that the parts, now forming a whole function different than before and the whole by being a whole of parts is different than the mere aggregation of parts, not forming a whole.

A simple example will explain that and it can be applied to all reality. In the chemical molecule water, when separated, the same atoms form gases, when combined they are a liquid at normal temperature with totally different attributes and function. When atoms form a molecule, they are still the same and when the molecules falls apart, the atoms have not changed, yet, when combined in the molecule, i.e., when these parts form a whole they will function differently and appear differently, have different manifestations and react differently with other atoms and molecules. For example a water molecule contains one oxygen and two hydrogen atoms connected by covalent bonds. Water is a liquid at ambient conditions.

Logically, this problem cannot be solved. This was known already by Plato, who in his Dialogue “Parmenides” let Parmenides talk with Socrates and they are not finding a

solution of the problem of the one and its parts. The questions are asked by Parmenides; Socrates gives the laconic answers in this dialogue.

Then the one cannot have parts, and cannot be a whole?

Why not?

Because every part is part of a whole; is it not? Yes.

And what is a whole?

Would not that of which no part is wanting be a whole?

Certainly.

Then, in either case, the one would be made up of parts; both as being a

whole, and also as having parts? To be sure.

And in either case, the one would be many, and not one?

True.

But, surely, it ought to be one and not many? It ought.

The history of philosophy since Parmenides and Plato is the story of attempting to solve this problem between the whole and its parts. Either the whole got priority like in Aristotle or the parts do not form a real whole like by Democritus. Either the world is conceived like a big machine by Newton, where the parts are not really forming a whole or the world is understood like a big organism, as in the romantic philosophy. The concept of parts combining in a whole like in a machine is the ideology that has created modern technology and science, the organic understanding is the more humanistic and spiritual understanding that is in conflict with the other. Issues like religion versus atheism, Darwinism versus intelligent Design even today exist in this conflict between the Parts and the Whole, as anticipated by Plato.

There are many examples of polar opposites; one of the oldest to be considered is the oppositeness of gender, of female and male. Here it is clear that both have humanness in common, so they are united in an essential way, yet they are opposed to each other as well, and what is even more important, they can only exist when the other opposed side exists as well, because

they are designed to complement, to support and to collaborate together, without this relationship humanity could not exist, neither could either man or woman.

This relationship was described in this mutual dependency, as the “Universal Man” in Hildegard von Bingen’s *Liber Divinorum Operum*, in the year 1165.

“Man and woman are in this way so involved with each other that one of them is the work of the other. Without woman, man could not be called man; without man, woman could not be named woman.”¹¹

What will be found is that this kind of opposite relationship is crucial in the understanding of reality, it pervades all of reality. Neglecting it is creating misunderstanding and, consequently, reality is not understood. If either the male and rarely in history the female is taken as the only and real human, it becomes clear that both lose, the supremacy of the male will in extreme destroy not only the female but will also diminish the male aspect of humanity. Modern tendencies to correct the previous one-sided view of humanity have marked the new thinking and understanding of the human reality.

The definition of the word opposite or oppositeness, with which the word “Gegensatz” is translated, was presented by Romano Guardini in his book “Der Gegensatz,” (*The Oppositeness, an attempt to a philosophy of the living-concrete,* translation by this writer).

This specific relationship, in which two elements generally exclude each other and yet are connected with each other, and in addition seem to presuppose each other, a relationship that appears in quantitative, qualitative and formal structures, we call oppositeness (“Gegensatz”).¹²

Several elements of this description need to be further explained. These opposite elements generally exclude each other, especially logically and in the way, they are usually considered by the rational mind. Yet, they show a connection with each other, in other words, they cannot only be looked at insofar as

they are in opposition, but need to be considered as well, insofar as they are always somehow connected and, as is said in the next sentence, they are not only connected but are presupposing one another. That means that one cannot exist in reality without the other, or in other words, one without the other presents an extreme situation that is not functional and destroys the unity of reality. With reality is understood the concrete individualized reality, of the thing as it is and not the abstract concept of things in our rational understanding.

This can easily be explained when we consider such opposites as rest or stillness on the one hand and action and movement on the other. These two opposites belong together like night and day, like being awake and being asleep. One cannot be totally resting, even in sleep we dream and one cannot be totally in action, we need a reserve of rest and inner stillness that makes action meaningful and productive. While they are logically opposites, we cannot think other than by separating them, these two concepts are inseparable in reality and always need to be considered together, whenever we think about the reality of both, of rest and stillness and action and movement. In life, an overactive person loses effectiveness, and an overly resting person will not act enough to make a difference. In extremis, we have the inactive couch potato who does nothing and the neurotic overactive meddler, who does too much and achieves nothing.

In concrete reality, we need both and life is a constant walking and living in this tension between rest and activity, we need periods of work and vacation, we need daytime activity and nighttime rest and sleep to be productive and effective. Especially creativity must be based on both sides of these opposites and the balance is crucial, even though every person must find her own measure and equilibrium between these opposites without falling in the extreme and destroying this living unity.

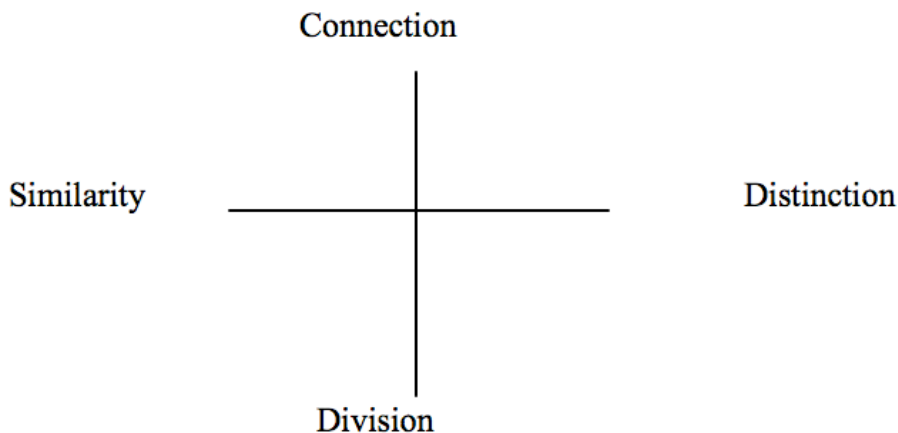
Another word of Guardini needs consideration, when he describes the *Gegensatz* (opposites):

Both sides are always given together; one is only possible and conceivable with the other. This is

oppositeness: Two moments, each one of them cannot be derived from the other, or transferred into the other, each one is unmixed in itself, nevertheless they are irremovable connected with each other, they cannot be thought of unless they are understood as existing with each other and through each other.¹³

Guardini's crossing of opposites

Romano Guardini further talks about the oppositional unities that are combined so that two pairs of opposites form a crossing where two pairs of opposites are seen together in the form of a cross forming four quadrants. He places the opposites "Act and Structure" as well as "Form and Abundance" in this structure. In another of these crossings of opposites, he places Connection and Division in opposition to Similarity and Distinction producing the following picture.



It is interesting to note that a rather similar arrangement was used by an American thinker, Ken Wilber, of whom we will talk later, and who most likely never read the book of Guardini as it was not translated into English and Wilber never mentioned Guardini in his Bibliography. While there is the possibility that some intermediate writer transferred the idea of Guardini to Wilber, from the description of Wilber that does not seem apparent. Most likely, the idea was independently found. Even

more interesting is, what we will discuss in the theological part of this paper, the same arrangement was presented in the previous century in a mystical writing of Bahá'u'lláh.

When different writers, who are separated in different continents and who speak different languages, and live in different times come independently to the very similar conclusion, we observe a phenomenon that needs to be considered. Guardini wrote his book in 1925, Wilber wrote about this idea at the end of the century, and the theological description happened a century before these writers, nevertheless, the similarity is more than a coincidence. It can be described as something that was an idea which time had come.

In order to properly describe this arrangement and give it meaning, the word Tetrarchy was applied to this structure by this writer, where two pairs of two opposites are forming the four principles of a new unity, like in a tetrarchy four rulers rule one country. Here four principles are forming a unity, describing a reality that cannot be otherwise described.

The obvious similarity of these thoughts should not make us forget their differences. While Guardini's interest is mainly in the oppositeness of the pairs, Wilber does not stress this idea and develops the pairs in four quadrants, attempting to describe the developmental aspect of life and reality. Wilber sees the connection of the pairs in the four quadrants of the crossing and develops his understanding of reality from this aspect as will be described below.

Before going forward and explaining the concept of quadrants, as Wilber has formulated it, let us recapture the important features of oppositeness as described by Guardini.

Two concepts are described as opposites, if they are logically in opposition, but must be perceived as in reality always presupposing each other, and being in existence through their oppositeness, as well as, forming through their mutual presupposition a unity, which best can be described as a unity in diversity.

This definition cannot be logically reduced, but the tension that is inherent in this opposition needs to be supported

rationally and will always require that these concepts have to be considered together. Any separation or undue emphasis on one side or the other is destroying this precarious unity on which every living being is based. In fact, this oppositeness with its tension and resolution in a unity in diversity needs to be extended to all beings, from the material to the spiritual reality. If anything is seen otherwise, the reality of it is not really brought into the understanding mind, and only part of reality is seen. This is not only unrealistic, but also destructive, when used in application it will destroy the reality that it tries to deal with.

There is a good example from politics to clarify the above statement. In any democratic process, there are parties, and the parties are most often in opposition. Nevertheless, the parties on both sides are necessary and presuppose each other in order to take care of the whole, the state. If one party takes over the whole, especially if it eliminates the other parties from functioning or even from existing, it will be destructive to the whole and not represent the whole in any meaningful way.

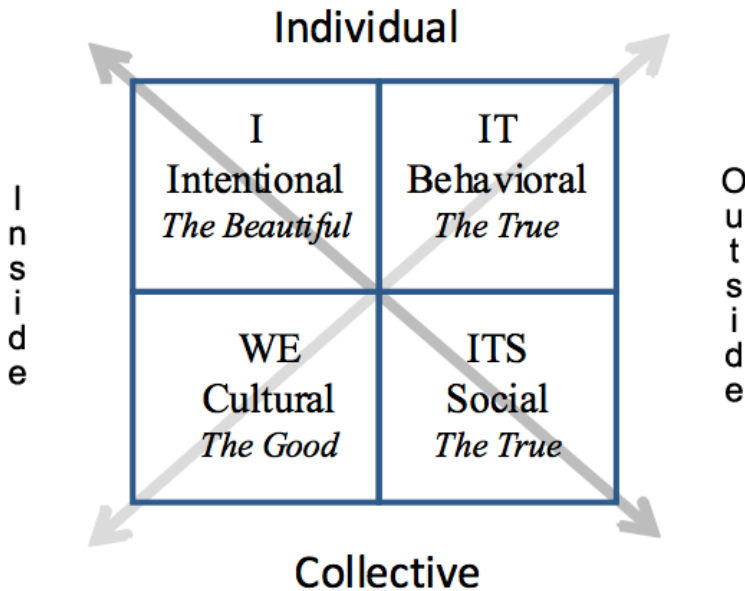
Even after all other parties have been eliminated, as for example in Hitler's Germany or Lenin's Russia, these dictatorial governments still call themselves parties, even though, they have assumed the governance of the whole and do not tolerate any opposition. That such an arrangement is dysfunctional has been proven in the last century and any party who acts as the whole is unable to produce results that benefit the whole, it becomes destructive and creates a dysfunctional society.

It is interesting to observe that these parties developed a tyrannical leader, who eventually had to "purge" the party itself, as Hitler did in the "Röhm Putsch" and Stalin did when killing two thirds of the party's first Central Committee. In this sense, it has been said during the French Revolution, that the revolution devours its own children.

The contribution of Ken Wilber: Quadrants, Levels, Holon

The integration of the inside and outside, of the individual and collective, of being and awareness is at the core of the integral philosophy of Ken Wilber, whose writings will assist in this paper's quest to understand reality¹⁴. What is reality, we need to ask again? How does the self relate to the internal and external, to the individual and to the collective? To rediscover this tradition of the self and to fortify it with modern science and the understanding of the development of the individual and of humanity Wilber's has developed his integral philosophy, which has become a new, a worldwide phenomenon as the translation of his books into 20 languages demonstrates and made him the most read thinker not only in USA, but popular also in countries such as Germany and Japan?

KEN WILBER'S FOUR QUADRANTS



Wilber's Four Quadrants

Wilber organizes the structure of reality as well as of human consciousness in four quadrants, where the left two quadrants are depicting the inside of things and the right two sides the outside of things [see graph on previous page]. The upper quadrants signify the individual aspect and the lower two quadrants the collective aspect of reality and consciousness.

This paper is concerned with a vision that will shape the future; it is trying to discover the way humanity sees itself and it will try to solve the difficulties the future might bring. Can philosophy be the answer, or does it take more than human understanding? This idea will result in an attempt to formulate some principles of integral and progressive thinking, an attainment that can today only be envisioned in its outlines and that will have to be developed over time.¹⁵

A note about popularity needs to be inserted here. Popularity is not a criterion of truth, in fact, it often is indicative of a lack of truth, or, as history has proven, it is an indication of what can be called "half-truth." Something becomes popular because it conveys some truth, but in an easy form, which often disguises the untruthful, but popular aspect of the statement. In the case of the Integral Philosophy of Ken Wilber this issue will be explored below under the term of spiritual materialism.¹⁶

He further indicates that the philosophical tradition for several thousand years, in East and West, has seen the structure of being in similar ways, talking about the area of the "I" as the Beautiful, about the area of "We" as the Good and about the right sight (the "It and Its") as the area of the True. (See picture above) Combining the tradition and the modern understanding of consciousness he added another aspect to this structure, that of the levels. With this concept, he introduces into the structure of the perennial philosophy the modern idea of historicity, of evolution and progress.

In this Wilber follows the view of Teilhard de Chardin and others, who had indicated that the evolutionary aspect of reality was a new understanding. Additionally, they had also described this evolution in not only a biological Darwinian sense, but also

much more in an ontological sense, ascribing this concept of evolution to the world and the reality of being. Teilhard had developed his view from the scientific understanding of the human phenomenon, since then many studies of psychology and philosophy have built a rather substantial understanding of the progressive character of the universe.

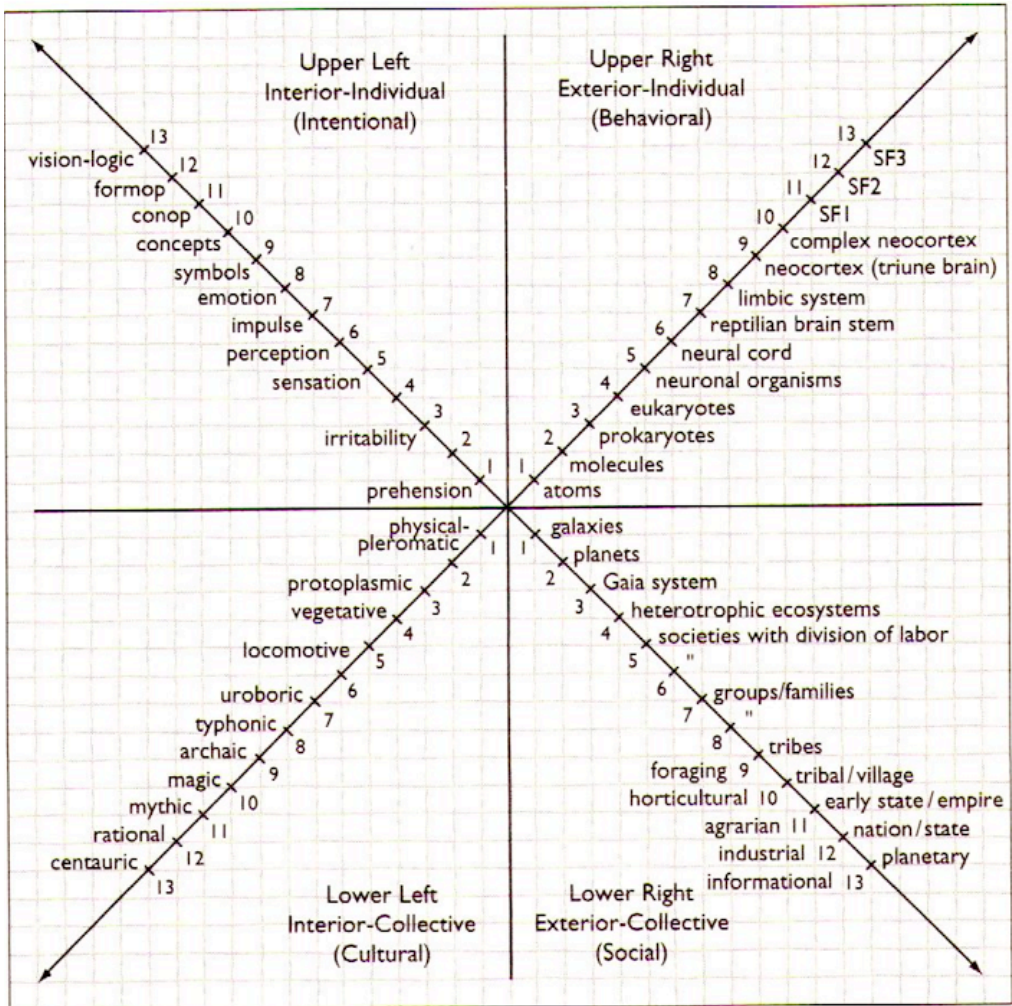


FIGURE 3. The four quadrants. (SF in the Upper Right stands for “structure-function”; see *Sex, Ecology, Spirituality*.)
(Reprinted from *A Brief History of Everything*, p. 74.)

In Wilber's graph above,¹⁷ the development of the individual consciousness is shown as starting at the center and moving towards the corners in a continuous evolution of awareness, of behavior, of social and cultural understanding.

The same is true for the reality and development of the universe, starting in the center with the big bang and developing upwards and towards the corners in all four directions.

What should never be overlooked is the fact that this development is not happening in four different directions, but that these four quadrants are integrated and corresponding aspects of the same reality. Whatever develops or changes in one quadrant has effects in all the others, and happens at the same level in all four quadrants. This fact was cogently demonstrated by Wilber in an overview of the modern understanding of developmental psychology and is demonstrated in the history of humankind as well.

In the figure above from Wilber's books, this development is depicted. Beginning in the center, the development of the physical world on the right side and of the spiritual world on the left side is noted in the different levels of development. In all four directions, the development starts in the middle and spreads out from there, this progress is interconnected, and all four arrows are presenting the development of the whole.

Obviously, this scheme presupposes the understanding that awareness is present at all levels of development of the universe. The reader is invited to seek the explanation for this understanding of awareness and the history of this ontological and epistemological idea in the writings of Wilber. Wilber describes the development of the universe in three spheres: The understanding, development and integration of physiosphere (matter), biosphere (living organisms) and noosphere (a Teilhardian concept, meaning the sphere of the mind), is presupposed in this scheme.

Wilber's Holon

There is another Wilberian concept (originally coined by Arthur Koestler) that is important for the understanding of this

metaphysical concept of integration, which again places Wilber in the center of modern thinking and demonstrates that all of his concepts are thoroughly integrated with the understanding of science. This is his concept of the Holon. This Greek term stands in for the word whole but in a very specific sense. Wilber explains that the world is not made of matter or spirit, who in his and Teilhard's system are never to be separated, but out of Holons. A Holon is a whole consisting of parts in its own right, and which is always at the same time a part of a higher whole.

Consequently, and that is important to the understanding of Wilber's system, everything is such a Holon, and dependent on what place such a Holon is found it will be including always parts and be a part of other wholes. So for example, the atom is a whole compared to subatomic particles such as electrons or even lower quarks etc. As soon as the atom is included in a higher whole such as a molecule, it becomes a part of this. Again, the molecule will be part of the cell, and the cell of the organism and so forth, even into the spiritual area of consciousness, this principle is continued. There is no end in either direction. The reality consists of these Holons, which gradually developed into ever-higher wholes.

When the oppositeness of Guardini and the crossing of opposites is introduced into the Wilberian concept of Quadrants and Holons a new idea is emerging, which we call the tetrachic structure of being. What is important to note is the fact that this is a basic structure of being, it appears in all concrete existing entities, and solves the old problem of the whole and its parts, in developing the understanding of reality. This relationship is placed at the center of the consideration: reality is seen as it is concrete and actual, not in abstract logical constructions, but as it is. It takes this difficult logical structure to approach the concrete and individual reality, to understand its functioning and gain new insight in "how reality really is."

It is further important to recognize that it takes a special way of thinking and understanding in order to be able to penetrate to this level of understanding. As Teilhard of Chardin mentioned, there are two different way of thinking,

However, it is just at this point, in fact, that we meet an initial split in the thinking mass of mankind.

And further:

Beneath an infinite number of secondary differentiation, caused by the diversity of social interests, of scientific investigation or religious faith, there are basically two types of minds, and only two: those who do not go beyond (and see no need to go beyond) perception of the multiple – however interlinked in itself the multiple may appear to be – and those for whom perception of this same multiple is necessarily completed in some unity. There are only, in fact, pluralists and monists: those who do not see, and those who do.¹⁸

Obviously, in this paper the thinking in unity is attempted and there are several ways how this can be described. Teilhard calls it monistic versus pluralistic thinking, another way to understand the relationship between these different ways of thinking and understanding reality was described by Guardini, who wrote his book before Teilhard's papers were available and mentioned three ways of understanding.

Guardini's Epistemology or three Ways of Understanding

Guardini at the end of his book "Der Gegensatz" presents another interesting consideration about the way concrete reality is understood. He distinguishes three levels of understanding: rational, trans-rational and super-rational (in German: Rational, Außer-Rational and Über-Rational).

The first is the rational understanding forming concepts, which abstracts from the concrete individual reality and forms a general idea. In order to individualize we have to give this thing, this animal or person a name or indicate that we mean this house and not the other house next to it. Fortunately, houses have numbers and people and pets have names, otherwise we could not speak about an individual person without describing

some features that are specific to that individual, or pointing to that individual, like in court.

Guardini describes another way of understanding, which he calls intuition. This way of understanding Guardini calls trans-rational (“Außer-Rational”), which he describes as a clear and normal way of understanding. Additionally, he places these two ways of understanding in an opposition, so that the conceptual, abstract way of understanding can never be totally separated from the intuitive concrete way of understanding. Whenever we think of a general abstract concept, like that of “cat,” or felineness, we somehow have the concrete experience and picture of a specific individual cat or cats in mind, only that makes the abstract thought possible and meaningful.

And whenever we think or talk about an individual cat, for example, the abstract concept of cat is in the field of understanding as well, because we know always both, the focus and concentration may be on the individual or on the abstract concept, but both cannot be thought about without the other side, i.e., its opposite being included and in some way this defines the idea of either a particular animal or person. On the other hand, the idea of animalness, or humanness must be considered whenever the individual example of this animal or person is considered,. Even if we invent a fictitious animal, like the unicorn, we have to make a picture of it in our mind, and this picture will be concrete of such an animal and not abstract as the concept of unicornness would be.

After that discussion, the third way of understanding is mentioned by Guardini with some caution. He claims that the mystery of the living is not in the intuitive versus the rational understanding, but in this third way of understanding that he calls super-rational, it is a higher understanding than reason or intuition, it is the understanding of the whole, of the unity of reality and it is achieved in the tension between rational and intuitive understanding. It is not a Hegelian synthesis, which abolishes the other ways of understanding; it is an original, a first and essential understanding, which is actually very simple in its complicatedness. Any attempt to define this logically, is bound to fail. This core of the concrete reality can only be

understood in an act of knowing, that has the same structure as the reality, and this is what Guardini calls vision (*Anschauung*):

To understand the core of the living reality and to approach its mystery is not a nebulous imagination, it rather takes vision, which is possible only in the tension, and in respect of the mystery, which requires discipline and self-control.¹⁹

Guardini describes further this concept and indicates that any one-sidedness destroys this tension of understanding reality; that it leads to erroneous simplification, and to false explication and failure to understand truthfully. Only the oppositeness of this relationship allows the human mind to grasp the whole and to use rational understanding and intuitive perception in a scientific and philosophically correct way in approaching reality. Rationalism and intellectualism, if used one-sided, will be opposed by Intuitionism, or Romanticism and Mysticism and both will fail to understand reality as it really is.

In understanding reality, this epistemological structure needs always to be kept in mind, and the vast theological and pastoral work of Romano Guardini is testimony to that fact. Here we will use this understanding to improve on the psychological and cosmological conceptualization of Ken Wilber and later it is expected to be helpful in understanding the theological and revelatory Writings of the Bahá'í Faith. The last part of this paper will be an attempt to apply this way of thinking to psychology as a proof of its value and effectiveness. Another thought, which will be considered later, is the fact that in modern physics, especially in Quantum Mechanics, light has oppositional character, it is showing wave characteristics and/or corporal characteristic, depending on the research apparatus of the investigator, the same is true for Einstein's Relativity Theory, between mass and energy.

This oppositional essence at the core of reality has created a revolution in physics and in philosophy as well. It has put consciousness in the center of discourse, with many consequences that will be explored later.

Integral Opposite of Unity in Diversity (Goethe, Solovyov, Gabriel, Wucherer)

The history of the thinking in “Gegensatz” (Oppositeness) has predecessors but comes to its fruition in the writings of Augustinus Karl Wucherer-Huldenfeld, who wrote his dissertation on the Gegensatz philosophy of Romano Guardini and developed this and other ideas into a Philosophy of the Whole (Ganzheitsphilosophie). In his most recent book, *Philosophische Theologie im Umbruch*²⁰ (Philosophic Theology in Radical and Renewing Change) he has developed this topic over many pages as a separate topic.

In this excursion or digression first the general idea of the one and the many is discussed, and then its development by Thomas Aquinas is described. The different understanding of the dialectic of the idea of the whole is seen in its extreme understanding of totalitarian unity versus anarchistic plurality. Finally the history of the integral whole is explained in the Aristotelian tradition and the new paradigms of its understanding are presented, where Guardini and Teilhard de Chardin play a major role.

It is significant that Wucherer, when applying this idea of the integral whole to the different religions and the conversion from one religion to another, presents an understanding that is only expressed in the Bahá'í understanding of unity of religion.

A criterion of the truth of one's own religion is the uninhibited and loving acceptance of all other paths to salvation of humankind, because ultimately they all stem from the same origin as your own religion.

He claims in this passage that all religions are from the same origin, are from God, their revelations are presented by distinct messengers, at different times to humanity at different levels of evolution. The same God is revealed in the different revelations, which were given at different historical times to different people, therefore the same message had to be presented in diverse ways. Additionally, he further says that

the conversion or the going from one religion to another (if one has honestly lived in the original religion) is outdated, or possibly even morally questionable, if the growing into another religious community excludes the improved retention and deepening in the own original religion from which one is coming from.²¹

These statements are based on an understanding of the different religions of this world, that is only present in the Bahá'í Faith, i.e., all religions are true and are only steps and historical expressions of the different Manifestations, who all bring the same message from God to humankind, adjusted to the level of understanding in the different periods of history.

That this idea is not alien to the Christian message was demonstrated by Wucherer in a personal discussion with this writer. He reminded this writer of the story of Cornelius in the Acts of the Apostles, (Chapter 10-11) where Cornelius, who obviously was a Roman and a pagan at the time, is several times mentioned as a devout God-fearing person (Act 10:1; 10:22: upright and God-fearing) who in his prayers got a message from God to seek Peter and who together with his family and friends received the Holy Spirit even before he was baptized. It is remarkable that this episode which is a lengthily passage of the Acts and is repeatedly mentioning the religious qualities of Cornelius has been so totally forgotten in Christianity. Many Christians condemn not only the adherents of other Religions but also members of other Christian denominations, a fact that does not seem to be based on scripture, but is a human convention of intolerance and exclusivity born from pride and ignorance and based on a wrong understanding of reality. When the oppositional aspect of reality is overlooked, the unity is destroyed, politically as well as socially and philosophically.

Matter and Spirit (Teilhard, Ebner, Buber)

The relationship between matter and spirit has occupied philosophers throughout history, from materialisms of a Democritus to Hobbes Leviathan and finally to Karl Marx and the dialectical materialism of Communism, as described by

Stalin. There is the dualistic solution as presented by Descartes, which is dominating modern science, and the conflict between Plato and Aristotle, about what is reality, the eternal ideas of Plato or the concrete reality as presented in the physics and metaphysics of Aristotle has never been resolved.

In recent times Teilhard de Chardin has attempted a novel solution by stating that mater and spirit are fundamentally connected, are dependent of each other and are in a process of development that has come in our days to a significant solution.

Ferdinand Ebner has placed the spiritual in man into the word, and proves that the word, given to man is the source of man's spiritual existence, a similar approach has been presented by Buber and the other personal dialogical thinkers of the last century.

Theology

New Heaven and New Earth

In the book of Revelation (21:1) a vision is described

Then I saw a new heaven and a new earth, the first heaven and the first earth had disappeared now, and there was no longer any sea.

Bahá'u'lláh interpreted this passage in a new way, stating:

On the contrary, by the term "earth" is meant the earth of understanding and knowledge, and by "heavens" the heavens of divine Revelation. [KI 47]

This change from the old to the new is a change of understanding, of a new understanding of the creation as renewed by the new Revelation. What is prophesied in the book of Revelation has been fulfilled in the Revelation of Bahá'u'lláh, the change is a change of understanding; it is a new and *sublime Vision*.

Were the breezes of Revelation to seize thee, thou wouldst flee the world, and turn unto the Kingdom, and wouldst expend all thou possessest, that thou mayest draw nigh unto this sublime Vision. [SLH 81]

In the Surih of the Temple, Bahá'u'lláh describes the Maiden as announcing to the world a new understanding of reality expressed in new and wondrous sciences and craft, brought through the Revelation of Bahá'u'lláh:

Erelong shall We bring into being through thee exponents of new and wondrous sciences, of potent and effective crafts, and shall make manifest through them that which the heart of none of Our servants hath yet conceived.²² [SLH 35]

Must it not be assumed that the new philosophical and scientific understandings, which have been presented in the first part of this paper, are part of the new understanding of reality? This new understanding was originated in the Revelation of Bahá'u'lláh and it was found a century later by thinkers and theologians, even if they had no first-hand knowledge of this Revelation. To make sure that this is more than an idle speculation, we will now demonstrate how the Bahá'í Writings can be understood and how this new thinking in Opposite and Tetrarchic structures can be found in the Bahá'í Writings. This is not only found there, but it clarifies these structures, gives them a new and deeper meaning, which does elucidate the Writings as well and makes them easier to understand.

It takes a *New Eye, a New Ear, a New Heart, and a New Mind* to find this new understanding of the Creation and it is given to the seeker, as Bahá'u'lláh stated:

He [the seeker] will find himself endowed with a New Eye, a New Ear, a New Heart, and a New Mind. [KI 195]

“Gegensatz” or Polar Oppositeness in the Bahá'í Writings

In the Bahá'í writings the word opposite is only used in the extreme and contradictory way, so that opposites excluder each other like good and evil, light and darkness. Nevertheless, other concepts are frequently placed in opposite or polar positions as can easily be demonstrated. When Bahá'u'lláh speaks in the Tablet of Wisdom of the *world of existence* coming *into being* he presents on oppositional polar relationship of the principle forces involved.

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. Thus doth the Great Announcement inform thee about this glorious structure. [TB 140]

The *active force* and the *recipient force* are clearly describing a “Gegensatz,” they are polar opposites, therefore they are called *the same* and *different*. One can make a reference to the Aristotelian concept of form and matter, but this understanding of *same* and *different* goes beyond the Aristotelian concept of form and matter, which are only conceived as being opposite but not as the same as well. Bahá'u'lláh calls this a *glorious structure* in His *Great Announcement*, placing a great emphasis and importance on this way of describing reality and its origin.

When tetrarchic structures in the Bahá'í Writings are described below, it will become clear that all the concepts used to form a tetrarchy are in a “Gegensatz” or in polar oppositeness to each other and are to be understood in the same way. Such polar concepts are *Firstness* and *Lastness*, *Inwardness* and *Outwardness*, [SVFV 27] *Stillness* and *Motion*, *Will* and *Purpose* [GWB 164], *Ascent* and *Descent* (TU 51); to mention only the most obvious examples. Concluding it can be stated that the concept “Gegensatz” or polar opposites is not present as such in the Writings. Nevertheless, this phrase, common in the Writings, leads us directly to the concept of “Gegensatz” as it was described above.

Tetrarchies in the Bahá'í Writings

Bahá'u'lláh has many fourfold statements that can be seen as tetrarchic statements, because they are addressing the principles or origins of reality. A list is added here, that is most likely not complete, but should make clear that this is a frequently used form of speech in Bahá'u'lláh's Writings.

These structures are from the early writings of Bahá'u'lláh, mainly of the Bagdad Period. The last here mentioned is from the Gleanings but is original in a Tablet written to Mirzá Hádí during Bahá'u'lláh's stay in Edirne (Adrianople). This is the period where most of Bahá'u'lláh's mystical writings were composed, after His stay at the Mountain of Kurdistan where He had contact with Sufis, who were visiting Him later on in Bagdad after His return. Most of these statements were made before his public announcement in the Garden of Ridván. This point is made to explain that it is the mystical approach to reality that is expressed in these tetrarchies. This approach is based on a special way of understanding reality, which is called vision like in this Verse of Bahá'u'lláh:

Were the breezes of Revelation to seize thee, thou
wouldst flee the world, and turn unto the Kingdom, and
wouldst expend all thou possessest, that thou mayest
draw nigh unto this sublime Vision.” [ESW 56]

The same term Vision (in German “Anschauung”), is used by Guardini as presented above, in the context of the way we understand reality. For Guardini Vision transcends the rational and intuitive understanding and is needed to approach the mystery of reality, when he said: “To understand the core of the living reality and to approach its mystery is not a nebulous imagination, it rather takes vision.”²³ This mystery is the reality seen in Bahá'u'lláh's Revelation and Vision; it is the way to approach this Revealed Reality.

While tetrarchies are found in the so-called mystical writings of Bahá'u'lláh, these are philosophical and fundamental ideas about being, which refer to the structure of reality and give us insight in the new way of understanding reality of the Bahá'í Revelation.

Tetrarchies in Bahá'u'lláh's Mystic Writings

<i>Prayer of the Báb Is there?</i>	<i>Pathways of Love SVFV 25</i>	<i>Praise of Creation SVFV 2</i>	<i>Tabernacle of Unity TU 5.1</i>	<i>True of Thyself SVFV 27</i>	<i>Examine Thine own self GWB 164</i>
<i>Praise be God</i>	<i>Creature to True One</i>	<i>First Fire</i>	<i>Ascent</i>	Firstness	Will
<i>He is God</i>	<i>True One to True One</i>	<i>First Sun</i>	<i>Decent</i>	Lastness	Purpose
<i>All are His Servants</i>	<i>True One to Creature</i>	<i>First Morn</i>	<i>Motion</i>	Outwardness	Motion
<i>All abide by His bidding</i>	<i>Creature to Creature</i>	<i>First See</i>	<i>Stillness</i>	Inwardness	Stillness

The question is here, can we organize these statements into a tetrarchic structure and what does this mean? One answer would be that these statements can be inserted into existing tetrarchic structures without difficulty. If the Bahá'í concepts fit into these structures and if this insertion makes sense, we can conclude that these fourfold structures can be described as tetrarchies. Another answer to the question posed above is the fact that when the Bahá'í concepts are inserted into this structure, they make sense and the other concepts become more meaningful as well. So it seems advantageous on both ends, advantageous for understanding the Bahá'í writings and also for better understanding such structures in modern writings.

Integration of Tetrarchies

It is important that tetrarchies are not logical structures that follow the logical way of understanding; neither do they follow the intuitive way of understanding to follow Guardini's epistemology. Tetrarchies are elements of Vision, of Anschauung, and therefore need to be understood in a totally

new way. Bahá'u'lláh indicate this distinction of understanding when He describes the wayfarer's journey in his mystical pursuit. In the first part of the Valley of Unity He describes the fact that the light of the sun, being white, is reflected in colorful objects as color and concludes that colors are from the object, not from the light. In other words the diversity of the world is based on an underlying unity of light.

In like manner, colors become visible in every object according to the nature of that object. For instance, in a yellow globe, the rays shine yellow; in a white the rays are white; and in a red, the red rays are manifest. Then these variations are from the object, not from the shining light. [SVFV 19]

Later he explains what this fact means to the wayfarer in his journey towards the Unity with the Beloved. Those who only see the diversity and color of objects see only the surface, the outside of beings. What they do not see is the underlying unity of reality, of all things. Looking only at the diversity and differentiations of things, we do not see reality, but see the dust that hides reality. Bahá'u'lláh then talks about some who look at the light, which is the unity in diversity of the world, and the third group He is talking about are those who see the origin of the world's unity; in the metaphor presented here, they see the sun itself.

In sum, the differences in objects have now been made plain. Thus when the wayfarer gazeth only upon the place of appearance — that is, when he seeth only the many-colored globes — he beholdeth yellow and red and white; hence it is that conflict hath prevailed among the creatures, and a darksome dust from limited souls hath hid the world. And some do gaze upon the effulgence of the light; and some have drunk of the wine of oneness and these see nothing but the sun itself. [SVFV 21]

These are the three levels of knowing, the three planes we know reality, from the diversity of this world to the unity in this diversity and to the origin of this relationship of unity in diversity in the unity of God. These different epistemological positions are the cause of conflict in this world, according to

Bahá'u'lláh, which could easily be demonstrated in describing the different philosophical and scientific opinions prevalent today.

Thus, for that they move on these three differing planes, the understanding and the words of the wayfarers have differed; and hence the sign of conflict doth continually appear on earth. [SVFV 21]

In the following passage Bahá'u'lláh describes the three basic ways of understanding reality, the three epistemological positions towards the understanding of reality and he adds a fourth position, the position of ignorance, of being unable to see anything, of being “*completely veiled.*” Again, he adds to this explanation the insight in the problems which is created by those “*ignorant people,*” who do not see the reality in a spiritual understanding and therefore inflict on people what they actually deserve themselves.

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. Thus do the ignorant people of the day, who have no portion of the radiance of Divine Beauty, make certain claims, and in every age and cycle inflict on the people of the sea of oneness what they themselves deserve. [SVFV 21]

This description can be compared with Guardini's three ways of understanding, explained above.

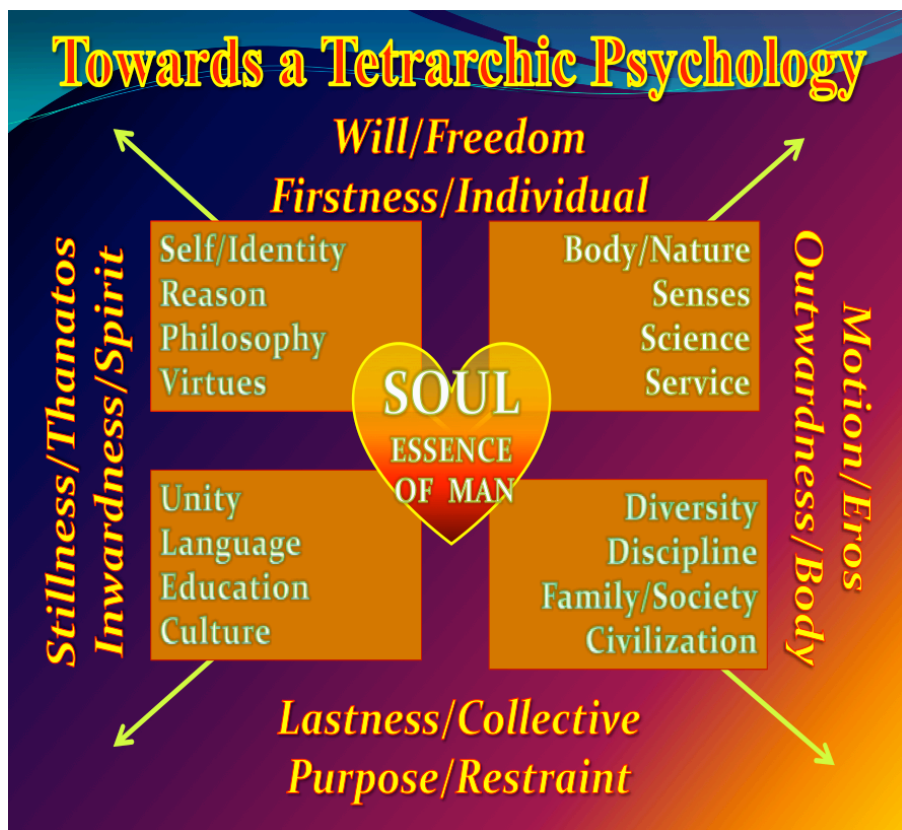
Those “*who dwell upon the plane of oneness*” have vision or Anschauung, those who “*inhabit the realms of limitation*” are bound by logical thinking only, and those who inhabit “*the grades of self*” clearly belong to those who have intuition as their tool of understanding.

It should not be surprising that tetrarchic structures are difficult to understand, especially as we are all seeing the world mostly in scientific and logical terms, are used to explanations of reality in this way and are not educated to accept other ways of understanding. As Guardini has noted vision is difficult, it takes the toleration of the tension between logical knowledge and intuition and it entails “respect of the mystery, which requires

discipline and self-control.” On the other hand, Guardini’s influence in the Catholic understanding of religion, primarily in Germany but even here in USA, where his books are translated, might indicate that this way of thinking is not only powerful, but also forward-looking and progressive for our times.

Thoughts about Dual and Tetrarchic Structures in the Bahá’í Faith

In the following pages, the adjective tetrarchic²⁴ is used from the Greek meaning four (*tetras* = 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....” [SVFV 27]

With this passage in mind, we shall below consider the principles of a Tetrarchic Developmental Psychology, which deals with how the human psyche develop 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*:

Motion <i>eros/thanatos</i>	< > –	Stillness <i>life/death drive</i>
Will <i>purposeful goal directed</i>	< > –	Purpose <i>freedom of choice</i>

Firstness <i>individual</i>	< > –	Lastness <i>collective</i>
Inwardness <i>spiritual</i>	< > –	Outwardness <i>material</i>

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. [SV 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. [SV 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:

All things are double, one against another:
and he hath made nothing imperfect. (Book of Sirach,
25:24)

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*.

Psychology

After having established the tetrarchic vision of reality in philosophy, after having expanded and transcended this view in the theological section of this paper, it could be applied to a specific field, to psychology to demonstrate its value and potential usefulness. Other realms of reality could be as well be seen in the tetrarchic vision, for example modern Quantum Physics, where the dual character of light as particle and as wave can be seen as a polar opposite and this findings have revolutionized modern physics, but we will not pursue this idea here.

This application to psychology has been made in a previous paper by this author, about "The Essence of Man,"²⁶ in this paper the basic philosophical and theological condition for the finding presented in that paper were more explicitly explained, giving it a deeper understanding so that future application to psychology can be improved, and its meaning towards a new understanding of the psychology of man can be expanded. Further studies will be needed to prove the thesis, which was enlarged in the present paper, to diverse psychological disorders and to the infantile development as well as to the mature human behavior.

The concept of the tetrarchic structure of reality was further explained and the concept of Polarity or Gegensatz was developed to further deepen the understanding of reality as

presented in its tetrarchic structures. The previous paper about “The Essence of Man” and the understanding of the tetrarchic structure as applied to psychology was extended and presented with a better understanding of its integral aspects. These aspects include the polarity of reality and a new epistemology to be able to have a vision of reality seen in its tetrarchic structure. This added insight was found to be present in the Bahá’í Writings, and this further improved the understanding of how to see reality in this new and progressive way, at the three planes of Vision, Reason, and Insight and as presented in the Valley of Unity in the Seven Valleys of Bahá’u’lláh where He said: “*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 21]

It seems to be advantageous that the development of the progressive understanding of the Bahá’í Writings is coordinated with the thinking of today in order to better present them when teaching the Bahá’í Faith. This paper needs to be regarded as another small step towards this goal.

NOTES

¹ Bahá’u’lláh, *The Seven Valleys*, page 27.

² Paul Watzlawick, *Wie Wirklich ist die Wirklichkeit, Wahn-Täuschung-Verstehen*, (How Real is Reality, Delusion-Error-Understanding), Piper Verlag, München, 2010, ISBN 978-3-492-24310

³ Term often used by philosophers in the (mainly continental) tradition running from Schleiermacher and Dilthey to Heidegger, Gadamer, and Ricoeur

⁴ Oxford University Press, Oxford, New York, 2005

⁵ Karl Marx, *The Communist Manifesto*, 1848

⁶ Wolfgang Klebel, “Unity and Progressive Revelation: Comparing Bahá’í Principles with the Basic concepts of Teilhard de Chardin” in *Lights of 'Irfán*, Book Five; Wilmette: BNC, 2004, pages 77-108.

⁷ Hans-Georg Gadamer, *Truth and Method*; Continuum; London, New York, Second Revised Edition, 1975, pages 301-306

⁸ 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, without dividing the kingdom; the word tetrarch is similar to monarch, instead of one ruler there are four rulers or princes in one kingdom.

⁹ Guardini in his book: *Der Gegensatz, Versuch zu einer Philosophie des Lebendig-Konkreten*, (Oppositeness, an attempt towards a philosophy of the living-concrete) Matthias-Grünwald Verlag, Mainz, fourth edition 1998, mentions that “Polarität” (polarity) and “Gegensatz” have for all practical purpose the same meaning, He stated that “these concepts are comparable if closely looked at” (page 24 footnote). He prefers the word Gegensatz to Polarity because polarity has been too much talked about (“ist zerredet”), in other words, is more confusing in its use. It might be important to talk of “polar opposites when correctly translating the word Gegensatz.

¹⁰ Ibid. page 133

¹¹ This quote is taken from Wikipedia, Hildegard von Bingen.

¹² Romano Guardini *ibid.* page 28. While many of the theological and pastoral books of Guardini have been translated into English, this book, unfortunately, has not yet found a translator.

¹³ Guardini *ibid.* p.41

¹⁴ This idea was presented in *Lights of Irfan*, Wolfgang Klebel “True of Thyself: The Mystical Writings of Bahá’u’lláh and Ken Wilber’s System of Integral Philosophy” Book Six (2005), pages 87-120. The idea was further developed and is here presented in an abbreviated and advanced way.

¹⁵ The dialogical thinking of Martin Buber and Ferdinand Ebner as presented by Augustinus Karl Wucherer Huldendorf and *Ebner und Martin Buber (The dialogical thinking)* Verlag Karl Albert, Freiburg, München, 2002. At present another volume of the same writer is available that will be commented upon later in the paper.

¹⁶ Wilber’s psychological and philosophical system is based on the Psychology of Transpersonalism. In an extensive and internal critique of this philosophy, which places Wilber in a modern and Western Buddhist tradition, Toegel has called Wilber’s position “Spiritual Materialism.” Johannes Toegel, *Eine Theologie des Zeitgeistes, Darstellung und Kritik am Beispiel der Transpersonalen Psychologie* (A theology of the spirit of the time, a presentation and critique using the example of transpersonal psychology); Dissertation (28,684); University of Vienna, 1991. Toegel reports that for three years he had tried the same approach, while living in a cave in Tibet, where he eventually met a true master and realized that true mystical experiences consist in trust and acceptance and not in

striving to higher transpersonal techniques. This issue will be dealt with in another chapter.

¹⁷ This chart is taken from the book, *The Essential Ken Wilber, an Introductory Reader*, by Kendra Crossen Burroughs, Shambhala, Boston & London, 1998, p. 103

¹⁸ Teilhard. "How I believe" page 101 in *Christianity and Evolution*, Harcourt Brace & Company, San Diego, New York, London 1969,

¹⁹ Guardini *ibid.* p.174 *passim*

²⁰ Augustinus Karl Wucherer-Huldenfeld, *Philosophische Theologie im Umbruch*, Boehlau Verlag, Vienna, Cologne, Weimar, 2011. Especially the Fourth Excursion, pages 469-556

The German word "Umbruch" implies the act of plowing, breaking the earth and opening it for the new seed, indicating radical change and profound renewal, consequently the cover picture of the book is the Sower by Vincent van Gogh, 1888

²¹ *Ibid.* page 477

²² The paragraph is broken u for better understanding. In the phrase "*through thee*" the pronoun *thee* clearly indicates Bahá'u'lláh, it must be questioned why the *Thee* is not capitalized as in all the other paragraphs of this Tablet, this seems to be a printing error.

²³ Guardini *ibid.* p.174 *passim*

²⁴ 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.

²⁵ 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. (Confer Wikipedia and the Introduction in "The Jerusalem Bible"; Doubleday and Company, Inc.; Garden City, New York, 1966)

²⁶ Wolfgang Klebel, in *Lights of Irfan*, Book Twelve, Wilmette 2010, pages 27-104.