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NEW BODY-MIND-SPIRIT-ANTHROPOLOGY AND ANCIENT DOCTRINE OF CHAKRAS
AS COMMON FUNDAMENT OF ECO-LOGIC

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A philosophical, that means holistic doctrine on the nature of nature is called ontology of nature. It deals on the "logos" of Nature, Her Divine Logos or Atman, as we may call it, not only from the viewpoint of traditional religions, but also from the angle of so-called "secularized" religious philosophy.

1. The quaternity of sense-elements

On the level of post-Kantian "transcendental", that means subject-reflexive and "self-reflexive" philosophy, this Logos or Atman is not a matter of belief, but of insight and experience of mental activity. The duality of *res extensa* and *res cogitans*, methodically established by Descartes, who should not be blamed for this first step of reflexive philosophy, is not sufficient. This duality must be overcome not only into a trinity, but into a quaternity of what I call (with a term of Paul Tillich) sense-elements: the extended world of matter is only for the self-conscious instance, which we call I (Ego), but - here the first correction of Descartes and his followers until Kant and Hegel becomes necessary - the solitarian Ego is only possible together with another self-conscious instance, the You (Alter Ego) and the plurality of self-conscious beings, inherent in each self-consciousness in itself. This is the dialogical correction brought into the field of classical philosophy first by Ludwig Feuerbach, then, in our century, by the so-called dialogical thinkers as Martin Buber. So we have already three sense-elements, whereas Tillich, himself inheritor of the Cartesian and idealistic stream of thinking, knew only two of them: thinking and being united in the dialectical unity of "sense" itself. If we take into account not only the subject-object-relation, but two self-conscious subjects in dialogue with each other, we must ask after the condition of possibility of their communication. In this way methodical reflexion leads to the fourth sense-element: the medium of sense "between" Ego and Alter Ego. The most known formation of this sense-medium is language. But language does not exhaust at all the entire realm of sense between communicators. There are spheres of sense below linguistical sense (as physical perception and communication) and spheres of sense above language as art, especially music, and the manifold ways of mystical sense processes. We must distinguish the cultural formations of sense (as in every language), and the trans- or precultural layer of Sense itself: the a priori condition of possibility of every cultural formation. The "medium of Sense" in this a priori and transpersonal status is, by the way, the principal "object" of contemporary transpersonal psychology. It is the transpersonal element inherent in each "persona".

I use to sum up these four sense-elements in the following scheme:

Sense-Medium (Logos, Atman)

Ego
(subjective subject)

Alter Ego
(objective subject)

objects
(res extensae)

2. The ontological trinity of body, mind and spirit

Proceeding from the above quaternity, we gain the possibility to introduce in a methodical way the trinity of body, mind, and spirit. It is of greatest importance that these expressions are introduced methodically instead of serving as vague catchwords, because under that condition, they open the way for an ontology of human nature as well as of nature in the whole.

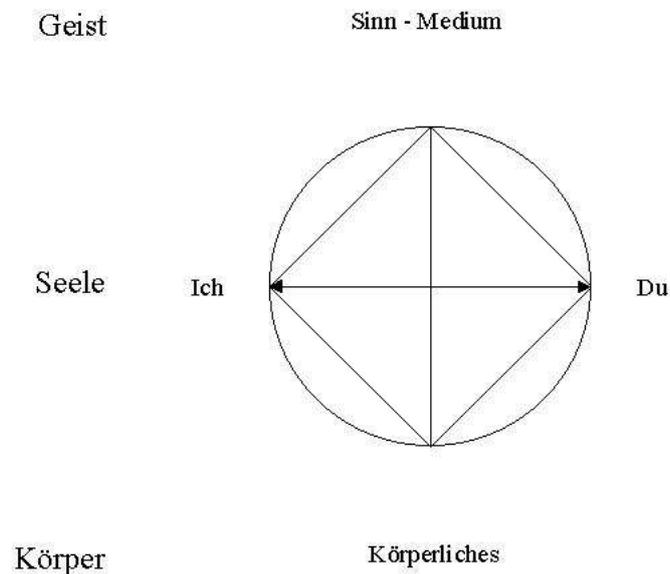
To put it here very shortly and formally, we can extract the trinity of body, mind, and spirit from the above scheme, if we address Ego and Alter Ego as "minds", the world of objects or res extensae as "body", and the medium of sense as "spirit". It is the equal ontological standing of Ego and Alter Ego which allows the reduction of the quaternity of sense-elements of reflexion to the ontological trinity of body, mind, and spirit:

spirit (transpersonal)

mind 1 / mind 2 (personal)

body (pre-personal)

In German:



The quaternity of sense-elements in relation to the ontological triade of body-mind-spirit

The sense-medium is translated by "spirit", meaning nothing else than trans-individual contents and structures. We have to do here with the over-personal structures of logical as well as of mystical contents. It is extremely important to take seriously the ontological status of the sense-medium: it is not only an abstract thought, but the "condition of possibility" of any real communication, that means sense-transport oder sense-sharing. This transpersonal, medial and intentional reality, which has not been seriously taken into account by classical (medieval) occidental philosophy of "being" , corresponds to what is called spirit by many religious traditions as well as for example to Hegelian philosophy. Nowadays, Gregory Bateson aims at this concept, but uses unfortunately the term "mind", knowing not the distinction between mind and spirit. The transpersonal reality of spirit is shared (participated) by the individuals. Spirit is the medium of "spiritual" participation.

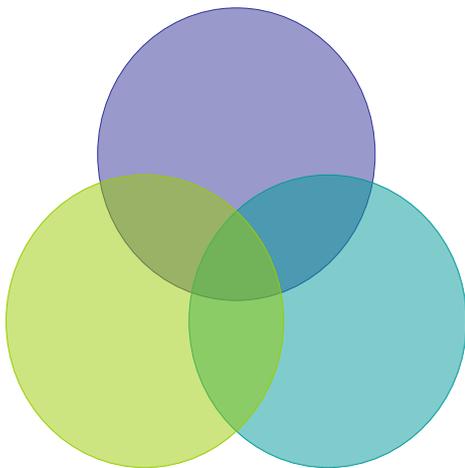
Whereas the trans-individual status is essential for the concept of spirit, individuality makes just the essence of the concept of mind or soul. It is the individual identity. On the level of self-consciousness, this identity is constituted by self-reflexion, naturally a form of reflexion which is not subsequent and objectifying, but just accompanying, because constituting the process of self-consciousness. This is a point which is hardly understood by many European critics of the so-called reflexion-theory of self-consciousness. Of course, there are a lot of questions around the origin and the nature of individual self-consciousness. In its formal structure, this constitutive factor of individuality is not

individually different for the individuals. But this paradox can be risen by the fact that the formal structure of individuality, reflexion, has always another point of departure. It is always another natural "substratum" of the soul which reflects itself into self-consciousness. Yet, the mystery of individuality is not explained by self-consciousness and self-reflexion alone. Individuality as presupposition of self-reflexion seems to be a natural or divine gift, which must be received by the individuals own self-reflexion in order to become a personal individuality.

I renounce to give further explications on the third factor of the ontological trinity, on the body, which is matter as belonging to mind-individuality. Let us directly regard the trinity of body-mind-spirit as such for further explication.

3. The resulting "trinitarian" anthropology

We now can illustrate the correlation of the three factors of human nature by three circles, penetrating each other in that way that one point of intersection of two circles is the centre of the respective third circle:



This method of intersecting "Euler-circles" I use to apply, whenever there are three concepts and their respective entities, which are on equal logical level, and which together form an integral or holistic entity just by their interpenetration. There are few methods in philosophy to demonstrate the interpenetration of concepts and their respective entities in a methodical way. We find everywhere this trinitarian structure, if we deal with the natural constitution of entities, in difference to the action-constitution, which leads to that quaternary which we had in the beginning, when proceeding from human conscience-

actions. The method of intersecting circles can bring much clarification, if we know to interpret the figure given above.

We name the three outer sectors, which belong only to one circle: Body, Mind, Spirit. This means respectively: body as "pure" matter, mind as "pure" self-consciousness, spirit as "pure" Logos or Atman. Nevertheless, the "purity" of all these three components is already deeply transformed by the fact, that they are component of a indivisible unity called Man.

If we now follow the body-circle in the direction of increasing spiritualization, that means against clockwise, we find three other body-sectors. The sector Body2 overlaps evidently with the second (not with the fourth) sector of the mind-circle. So it is plausible to numerate the sectors of this circle clockwise.

The field Body2/Mind2 can be called that of body-soul or vital soul or etheric soul.

You see already that we come to interpret our formal scheme in terms of the old vedantic and theosophical tradition. We need no traditional authority, but we gratefully can accept what is offered by the Indian tradition to interpret our Western way of making our concepts clear.

Therefore I very briefly remind the very generally accepted main chakras or energy centers of the human body with their Sanskrit as well as with their English names:

- (1) muladhara or basis chakra,
also called kundalini chakra located at the basis of the spine
- (2) svadhisthana or sacral chakra, located in the genital apparatus
- (3) manipura or solar plexus, located at the navel
- (4) anahata or heart chakra
- (5) vishuddha or throat chakra
- (6) ajna or third Eye, located between the two eyes
- (7) atma or lotus chakra above man`s head

If the physical body can be correlated to the basis chakra and kundalini power, this is because it is already conceived as part of a holistic entity, not separatedly as mere physical. The kundalini energy seems to be the prime or basis energy which in a transformed way is constitutive for all the other forms and levels of energy. The distinction between basis chakra and sacral or genital chakra is not very easy. But it is not possible for me in this frame to go into the details of chakra interpretation.

The field Body3/Mind3 is at the same time also Spirit3, independent on the direction of the spirit-circle. This sector is evidently that of Body-Mind-Spirit, which in theosophical tradition, is called astral body, a name which reminds to the cosmic nature of human soul, corresponding to the solarplexus. As to the soul-part of this astral body, this body is the body of feelings in the sense of sentiments: soul-feelings in difference to the body-feelings belonging to the vital body (Body2/Mind2). The graphical presentation lets appear the

central position of the astral body, which alone is equally body, mind and spirit. Should we therefore speak here of man's HEART? I will come back to this question afterwards. Until now, we didn't deal with the heart chakra. The fourth body-sector corresponds to what traditionally is called mental body: It overlaps evidently not with the fourth, but with the second sector of the spirit-circle: Body4/Spirit2. Here we have the immediate touch between body and spirit, which happens evidently in our brain, which has no feeling of itself, though it is the commanding center of human body and human action and intellectual efficiency. Here information in its double sense is transmuted: physical information becomes spiritual information (sense, meaning) and vice versa! The insufficient traditional dualism of body and spirit and the everlasting question, how the two principles can communicate, has its fundamentum in re here. It is not a dualism of body and mind, but of body and spirit. This double side of information is equally the basis of our computers, even if they will never achieve the complexity of our living brain-computer, which enables self-reflexion. As can be seen in the scheme, this transmuting process between spiritual and physical information has no soul. So the the other unfortunate dualism between mind and spirit (cf. L. Klages: "Spirit as Enemy of Soul") also has its roots here. But we should at least see clearly that we have to cope with a dual dualism: body-spirit, spirit-mind. (The dualism body-mind would be a problem of physical and vital body, if there exists such a problem at the basis of human nature, as in cases of sickness.)

The information transmuting place, called mental body, needs a soul, nevertheless, for being not heartless. It could find it in the field Mind1 - if this is not pure formal self-consciousness and heartless itself. Or in the astral body, if this is not too irrational. So we see now, what "heart" means in philosophical interpretation: the integration of mental body, self-consciousness and astral body. Under the condition of such an integration self-consciousness doesn't remain purely formal Ego nor pure memory of a karmic history, but together with all this: heart - an integrated, no empty and idle self-consciousness. A heartfelt self-consciousness is able to integrate for its part, also the mental level, which in this way loses its cool character.

How such an integration is it possible? The answer will be: such an integration is mainly enabled by the following level of personality. The symmetrical counterpart of Body4/Spirit2 in our graphic is the field Spirit4/Soul4. This field can be called that of cosmic conscience, because it means unity, coincidence between soul and spirit. It means conscience of the cosmic character of mind and the soul-character of the cosmos. In difference to the pure Logos-conscience it is conscience of Nature as spiritual. Here nature means not directly body-nature, but universality, including material cosmos: Spirit as Nature. This cosmic concept of nature has gone lost in the occident, even if the Greeks and their followers in German literature aimed at this experience and concept of Nature as Being in the whole.

In difference to the cosmic conscience the pure Logos-conscience or Atman-conscience means a transcendental unity beyond all natural figurations. As long as people live their mystical sense in the sphere of nature (as Westerners like to interpret Asian mystics), they have not yet attained the sphere of pure Atman or Logos, which in both traditions means the Divine (Brahman/Father) as communicated to world and human being. In Christian tradition Logos is "the light that enlightens every man coming into the world" (Jo 1,9). In Him all visible life, as cosmos or being is created.

The philosophy of Being is an Aristotelian heritage, which traditionally remained in concealed and not clarified tension to the Johannean Logos-theology. Logos is beyond Being, and a "Being" which pretends to be the highest concept, leads into philosophical as well

as theological problems (see the catholic.protestant querell on analogia entis) or into a philosophical pseudo-mysticism as is the case with Heidegger. Philosophers of Being (medieval or modern) remain under the more severe level of thinkers of the Logos. Nature and Being can be understood from the higher viewpoint of Logos or Atman, not vice versa.

We now can summon up our seven sectors in the following hierachy of anthropological levels as corresponding to the chakras, beginning from above:

- (7) conscience of Logos/Atman - top chakra (Higher Self)
- (6) cosmical conscience (unity of Nature) - third eye
- (5) self-conscience (causal or karmic body) - heart chakra
- (4) mental body - throat chakra as center of expression
- (3) astral body - solar plexus
- (2) vital body - sacral chakra
- (1) physical body - basis chakra

As to heart chakra and throat chakra you will remark a deviance from the usual and physical succession of chakras, because the heart chakra is placed above the mental body. This is under the condition of an integreted personality: than his heart chakra correspondes not only formally with his inner self-consciousness, which seems systematically and with regard to its integration above the mental body. I think we should accept the deviance of the physical sucesion of chakras from their inner rank as a sign for the factm that the inner rank of each man lies in his integrating center. Only than he is "top", that means he develops his divine nature.

What still needs further explication, are the expressions "causal or karmic body" for what initially was simply called pure self-consciousness or soul and what I put on the fifth level of the whole hierarchy. We already have thrown a view on the mystery of individuality, saying that the formal structure of self-reflexion is not sufficient to explain it - just because this structure of self-consciousness does not explain individuality. It only performs individuality in presupposing its given nature as a matter of fact. It is really a deep and difficult insight, that human individuality is constituted by self-reflexion, in presupposing nevertheless a given nature, which is the point of departure of self-reflexion. The given nature of individuality is in Indian thought the karmic past of an individual, being a product of its own former deeds and decisions, but now being something given, which comes to self-consciousness in a new life. It is this reincarnational level of individuality which justifies the expressions "causal" or "karmic" self, even causal or karmic "body", because "body" is here a metaphor of what is a given nature. That nature of soul is given to itself as a product of former incarnations - and originally as product of divine will and love! - , in spite of being performed by its own self-reflexion. This presuppositional character makes speak of soul or mind as a "body", even if this is a metaphor, after the four real body-levels.

In this way, I hope to have briefly shown that there is a rational access to the old doctrine of chakras in Vedantic literature. Because, evidently, the seven main chakras are nothing else but concretizations of the levels of human nature, which I tried to demonstrate in a methodical way, starting from the mere trinity of clarified concepts of body, mind and spirit.

4. Human nature as key to nature in general

As in this conference we deal with "Ecology and Spirituality for Persons and the Planet", the structure of human personality cannot be neglected, evidently not for "spirituality", but certainly neither for "ecology" and "the planet". In our time much has been and continues to be written about a anthropocentric view on nature (e.g. by Fritjof Capra), which should be replaced by a "cosmocentric" view, in order to recognize Nature in Her own dignity. That cosmocentrism could, however, easily continue an objectivistic approach to Nature with other means. In reality, the objectivistic technical domination of nature is an insane objectivism, which must be replaced by a true "human" and self-reflected approach. In fact, human being seems to be the true key to the nature of Nature. From a "critical" epistemological point of view, there is no knowledge on nature, which is not human knowledge, implying human self-understanding. This epistemological insight, being put forward since Immanuel Kant, must be realized in our way of looking at and practically handling with Nature.

What directly results from the necessary anthropological approach to nature in the epistemological sense as well as in the sense of real analogy (man as "part" or product of nature), is - in the terms of Francis D`Sa - the Cosmo-the-andric nature of nature, because man is shown as a Cosmo-the-andric entity. Referring to Nature, this implies firstly a divine view, secondly a cosmic view of Her, thirdly an anthropological one. The third aspect is, as has been said, fundamental in epistemological respect. The second one means a cosmic view on nature as an holistic interdependent system, including all the levels which come to appearance in man. The first aspect means Nature as divinely founded, be it in relative separation from the divine ground, be it as emanation from it.

The Christian doctrine of "Logos, in which all things are created", and which is as well the principle of life as the light, emerging in every man (Jo 1,3-4.9), is a way between total transcendence of the divine ground and total identification - a way, which seldom has been seen as such in Christian theology, reproaching always pantheism to those who put the accent on a unity of God and Nature. I repeat: just this unity is proclaimed by the New Testamental doctrine of Logos, but rarely understood by theological orthodoxy, emphasising unilaterally "transcendence" of God.

If we take serious a cosmic or cosmo-the-andric understanding of Nature, we can interpret all the indicated levels of human being analogously as levels of nature. There are

- (1) the purely physical (mineral) level, object of physics and chemistry
- (2) the vital level of nature, object of biological disciplines
- (3) the psychological, emotional level , object of psychology
- (4) the informational level, object of information disciplines and brain research
- (5) the self-reflexive level, primarily object of philosophy both as structural reflexion-theory and as reincarnation-study
- (6) the cosmic level, which is no object of any science at all, but content and "subject" of holistic human experience and meditation, of cosmic feelings and divination as well as of artistical expression

(7) the divine level, which is the strictly mystical experience of nature`s transcending creation-ground and Her divine unity beyond Herself or at least beyond Her plurality

If we regard all these levels of nature, we realize, how narrow the angle and frame of our actual "natural sciences" really are. On the other hand, they have their rights. In the present state of historical consciousness, we must avoid any methodological confusion of levels. Any holistic or integrative view must go through differentiation of the levels. This is historically the philosophical chance of the development of our "natural sciences", which helped so much to destroy nature. They must find serious partners of dialogue in the so-called humanities. They are completely right not to accept any vague phrases under the name of philosophy. They are right not to take too serious human sciences which have lost contact to their philosophical fundamentals, be it in the name of "pragmatism" or "scepticism" or in the name of the all-pervading ideology of our time, philosophical relativism, well disguised as tolerance.

Nature is both clearly structured and deep. There is neither superficial pragmatism nor scepticism nor relativism in Her. She combines a maximum of clarity with depth. Therefore it would be worthwhile to study the relations of all Her indicated levels in a very thorough way. This study of nature would always begin with a study of man, as Goethe emphasized in his way.

5. Conclusion: Integration by differentiation

The question "What is natural" cannot be answered in proceeding from one or two levels alone. Each chakra-level has its doctrine or message, and we must always try to find a synthesis of all without nivellation of the differences. Let me, for finding a brief conclusion of a vast topic, give just some key-words which result from the key of intelligent and spiritual ecology, which is human nature itself:

(1) exactitude for the physical level and its natural laws, but at the same time openness to higher laws

(2) livelihood and respect for biological life as to the vital level, a respect with many, many practical consequences

(3) emotional sympathy for all creatures, especially for the feeling ones; there is especially the problem of killing animals and of their treatment

(4) informational richness and intelligence for the communication; there is a natural pleasure of information and communication, but both are not the same: communication is a qualified form of information, qualified by reflexivity and reciprocity

(5) self-reflexive concentration as source of true creativity instead of a culture of mere distraction; philosophy and art are self-reflexive activities, and not only for a few men

(6) meditation of the cosmic unity of all natural beings; meditation is an indispensable "ecological" activity; there have been "natural", traditional forms of meditation (e.g. walking or riding long distances or working in the fields), which must be compensated by conscious meditation

(7) last not least love of the Divine, which is the indispensable source for love and awe against Nature.

Never any ecological ethical standards and prescriptions will succeed, if there is no sympathy and empathy for all what is on Earth resulting from that spiritual love. The boom of ecological "ethics" makes suspicious, as well from the spiritual as from the intellectual as from the social and ecological point of view. Written ethics are not lived ethos, and this comes not from those, especially, if they are too superficial in their casuistry. If spiritual love alone seems too high or too far from concrete problems, the other indicated levels put that same love in their respective channels.

(September 1992)

I do not share the common view of secularization as loss of religion. It is in fact a loss of denominational or traditional forms of religious expression.

Cf. J. Heinrichs: *Handlung - Sprache - Kunst - Mystik. Skizze ihres Zusammenhangs in einer reflexionstheoretischen Semiotik*, in: *Kodikas/Code 5/6* (1983).

The Heideggerian approach to "being" is, in my eyes, partly a fall-back into medieval philosophy of being, partly a false mystification. In behalf of a structured thinking on the last or "englobing" reality, I prefer the term "sense" to "being".

Gregory Bateson: *Steps to an Ecology of Mind*, 1972 (Chandler).

"Participation" in this sense is a very important Platonic concept.

My rejection of this disastrous misunderstanding is already included in the books: *Reflexion als soziales System*, Bonn 1976, and *Die Logik der Vernunftkritik*, Tübingen 1986. But we live in a time where arguments cannot do anything against prejudices well disguised as arguments.

Cf. e.g. *The Doctrine of Growing* (vol. 1 by C.W. Leadbeater, vol 2 by A. Besant, vol. 3 by I.K. Taimini), Adyar (The Theosophical Publishing House).

The "reflexive" structure of cybernetical systems is no self-reflexion in the full sense. Cf. Gotthart Günther: *Cybernetic Ontology and transjunctional operations*, in: *Self-Organizing Systems*, ed. by C. Yovits et alii, 1962. For philosophical analysis of the structure of self-consciousness see the author's books quoted in footnote 6.

All these remarks have some experimental character and need further exchange of insights and traditions. I say thanks to Franz Feige for the productive provocation by some notes to a first version of this paper.

This dialectic of constitutional reflexion (*setzender Reflexion*) and presupposition (*voraussetzender Reflexion*) is deeply meditated in G.W.F. Hegels "Science of Logic", Part II: "The Determinations of Reflexion".

Cf. Francis D'Sa: *Ultimate Peace. Paper for the Eighth International Conference on "God: The Contemporary Discussion"*, May 1992 in Chateau de Bellinglise, France.

The author has tried to outline an answer in a study for the Schweisfurth-Foundation, Munich: "Was heißt naturgemäß? Naturphilosophische TMko-Logik", Köln-Bonn 1988.

Cf. by the author: *Freiheit - Sozialismus - Christentum. Um eine kommunikative Gesellschaft*, Bonn 1978 (Bouvier).