MANIFESTING THE NEW BEING IN BRAZILIAN JIU-JITSU

Rachel Nelson
Southeastern University - Lakeland, rmnelson@seu.edu

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MANIFESTING THE NEW BEING IN BRAZILIAN JIU-JITSU

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RACHEL NELSON, B.A.

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This thesis, written by

Rachel Nelson

Under the direction of the candidate’s Thesis Committee and approved by all members of the Committee, has been presented to and accepted by the Faculty of the College of Christian Ministries and Religion in partial fulfillment of the requirements for the degree of Master of Divinity.

Date

Signature

Alan J. Ehler, D.Min
Dean, Barnett College of Ministry & Theology

Melissa L. Archer, Ph.D
Chair, School of Divinity, Barnett College of Ministry & Theology

Peter F. Althouse, Ph.D
Professor, School of Divinity, Barnett College of Ministry & Theology

Kenneth J. Archer, Ph.D,
Professor, School of Divinity Barnett College of Ministry & Theology
ABSTRACT

The grappling art of Brazilian Jiu-Jitsu is often seen as a spiritual practice for those that regularly train. Practitioners claim to undergo a personal transformation that enables growth towards greater harmony within themselves and among humanity. The experience of growth within oneself and towards humanity corresponds to Paul Tillich’s theological concepts of the Kingdom of God and the New Being. The Kingdom of God is characterized by individuals whom possess a harmony within themselves, and in turn, successfully live in harmony among a diversity of others. Jesus the Christ, known as the New Being, is conceived as the ultimate symbol of the human potential. Jesus was the Christ through his actualized inner disposition of harmony within the time and space of existence; Jesus the Christ’s inner disposition corresponds to characteristics of the symbol of God as self-surrender to the other. Jesus the Christ’s inner disposition is reflected by outward actions, titled agape. While Tillich’s theology of the New Being and the Kingdom of God is a fair response to philosophy’s questions of anxiety and angst found in the human condition, it is limited to explain how an individual manifests the New Being for her or himself; how is an individual to become like Jesus the Christ and also reflect agape?

Through a critical analysis of Tillich’s theology in relation to personal transformation experienced in the practice of Brazilian Jiu-Jitsu, a trinitarian perspective explicit in Brazilian Jiu-Jitsu will be presented to provide guidance towards manifestation of the New Being in the time and space of existence.
# TABLE OF CONTENTS

I. INTRODUCTION
   a. An Overview of Brazilian Jiu-Jitsu  
   b. Common Conversations of Faith and Spiritual Transformation within Brazilian Jiu-Jitsu Circle  
   c. Tillichian Contribution to Spiritual Transformation in Brazilian Jiu-Jitsu  
   d. Understanding Spiritual Transformation in Brazilian Jiu-Jitsu in Response to Tillich’s Limited Understanding of Spiritual Transformation Towards the New Being  
   e. Thesis Statement and Prospectus

II. TILLICH’S THEOLOGY OF THE NEW BEING
   a. Overview
   b. Tillich’s Understanding of Ultimate Concern as Transcendent to Religion and Correspondent to the Experience of Spiritual Transformation in Brazilian Jiu-Jitsu
   c. Tillich’s Understanding of Doctrine as Self-Salvation
   d. Tillich’s Understanding of Jesus the Christ as the New Being

III. TILLICH’S UNDERSTANDING OF MANIFESTING THE NEW BEING AND THE ROLE OF THE HOLY SPIRIT
   a. Overview
   b. Tillich’s Understanding of How an Individual Comes to Manifest the New Being
   c. Tillich’s Understanding of the Role of the Holy Spirit in Manifesting the New Being
   d. A Personal Assessment of the Unaddressed Elements in Tillich’s Understanding of How an Individual Manifests the New Being
   e. A Personal Perspective in Response to Tillich’s Perspective of Grace and Free-will
   f. A Personal Perspective on How to Manifest the New Being through the Framework of Tillich’s Theology
   g. Understanding Jesus’ Actions of Equal Value Towards an Existing External Diversity of People to Develop the Formula of Internal Order of Equal Value as Self-Surrender Towards Existing Internal Diversity of Mind, Body, and Emotion
   h. A Personal Perspective on the Role of the Holy Spirit in Manifesting the New Being from the Framework of Tillich’s Theology
   i. Understanding the Philosophy of Gurdjieff to Describe the Importance of Individual Effort Towards Cultivating an Internal Disposition of Self-Surrender among Mind, Body, and Emotion
## IV. A TRINITARIAN PERSPECTIVE OF BRAZILIAN JIU-JITSU TOWARDS MANIFESTING THE NEW BEING

a. Overview 36  
b. How the Environment of Brazilian Jiu-Jitsu Provides Opportunity to Manifest the New Being Through the Experience of Authenticity 37

## V. CONCLUSION 45

## VI. BIBLIOGRAPHY 48
CHAPTER ONE
INTRODUCTION

An Overview of Brazilian Jiu-Jitsu

This thesis is born of a mystery that is commonly spoken in conversation with teammates of Brazilian Jiu-Jitsu (BJJ). Brazilian Jiu-Jitsu is a grappling art, but there is also an awareness of spiritual transformation that takes place alongside the task of training in the grappling art. Although spiritual transformation is acknowledged among practitioners, there remains a lapse in understanding how this transformation unfolds within the practice of Brazilian Jiu-Jitsu.

In order to discuss spiritual transformation through participation in BJJ, it is appropriate to provide a brief definition of this art and the practice of it. Brazilian Jiu-Jitsu is a combative art conducted on the ground, body to body. It is void of punching, kicking, instead utilizing leverage applied to the limbs and joints of an opponent from various body positions. This leverage is utilized to perform joint manipulations from any angle imaginable. This leverage is also applied to create various arterial chokes using the actual cloth of the uniform titled a gi. All participants wear a gi to train in. With an emphasis on understanding leverage in relation to an individual’s bodily movement, any hierarchy among participants dissolves. Unlike many physical sports, the strongest and heaviest participants do not hold superiority over the light and weak. Rather, an individual’s ability to understand their own body and utilize leverage plays a much larger role towards success in the sport. With a focus on technique over brute strength, BJJ is often referenced as the gentle art.

Brazilian Jiu-Jitsu gained its initial popularity in America through the now popular Ultimate Fighting Championship. Competitor Royce Gracie utilized BJJ to choke unconscious and break the bones of much larger and stronger opponents with minimal effort in a no rules
fighting platform on national television. It was at that moment that Brazilian Jiu-Jitsu gained popularity as the most superior fighting method available.

The practice of BJJ most often takes place in a vacant indoor facility commonly called a gym. The floor inside the facility is covered with hard mats. The hard mats offer comfort for practitioners that will engage in ample amounts of falling and constant full body movements on the ground. The average BJJ practice is often one hour to one and a half hours in length. The average size of a BJJ class is anywhere from fifteen to fifty participants. Participants involved in a BJJ are diverse and train together regardless of skill level, age, gender, body size or any further human category.

A BJJ class initiates with a group warm-up. This warm involves various types of running followed by movement drills conducted from one end of the gym to the other. The movements are vast such as carrying a partner while squatting, conducting judo throws, or performing various types of drills to pass and recover different positions commonly encountered. This is conducted for fifteen to twenty minutes. The teacher is referred to as a professor. The professor holds the rank of black belt. The professor will demonstrate a technique while the participants form a learning circle seated on the floor as they listen and watch for small details as it is demonstrated. After the professor has demonstrated the technique three or four times, each participant will select a partner to practice the technique on. The practice of the technique is known as drilling. Drilling lasts approximately fifteen minutes. Following drilling, what is best known as rolling occurs. Rolling is when participants pair up and grapple live for six minute rounds. After each six minute round, participants will pick a new partner to conduct another six minute round. Rolling continues for at least four rounds of six minutes.
The goal in rolling is to submit your partner through applying the techniques that have been taught throughout the year. A submission occurs when a choke or joint lock is applied correctly. When a technique is applied correctly, the partner whom it is applied to will tap the other partner on his or her body to signal defeat. When a tap occurs, it is important to let go of the position, continuing will result in the breaking of bones or unconsciousness from a choke. This type of training leaves little room for pride. While participants never intend to cause harm to a partner, it is up to the partner to be humble and tap when something hurts and they know they cannot get out of it. BJJ gyms are commonly seen as a house of the humble rather than the prideful for these reasons.

*Common Conversations of Faith and Spiritual Transformation within Brazilian Jiu-Jitsu Circles*

While BJJ is excellent for physical conditioning, what it is more commonly applauded for is its ability to transform the lives of its practitioners. Noted from first-hand conversational circles, it is agreed upon that something mystical happens on a spiritual level when Brazilian Jiu-Jitsu is practiced on a regular basis. It is common in conversation with BJJ participants to hear various affirmations on how the sport has made them into a better person. Common side effects mentioned from attending regular BJJ practice are notable spikes in the ability to love and accept others as well as the ability to remain calm in stressful circumstances. BJJ has a mysterious way of creating a type of inner equilibrium within its participants during a class. While participants may enter the gym highly worried and anxious over a multitude of life circumstances, they find themselves in a total shift of perception after class. It is the shift in perception experienced in BJJ class that allows participants to act differently towards people and circumstances as they return to their day outside of the gym.
The change in perception linked to BJJ practice is valuable to its participants in as much as it transforms them into the type of person that they feel can contribute to making the world a better place. Overall, there seems to be an agreed upon spirituality among BJJ practitioners. This spirituality is based in the assumption that the world is not what it should be: a place where peace and acceptance of all people exist. However, by becoming a people that perceive others and circumstances with love and acceptance the world could be what it should be. The change in perception that occurs in BJJ class serves as a mode of spiritual transformation towards a commonly spoken of faith within the gym setting. The potential for spiritual transformation in BJJ is suggestive of a framework for theological interpretation, a framework offering in Paul Tillich’s theology of the New Being.

_Tillich's Contribution to Spiritual Transformation in the Practice of Brazilian Jiu-Jitsu_

Paul Tillich constructed a theology of the New Being that will be utilized to demonstrate the spiritual transformation of BJJ. Paul Tillich proposed a theology titled the New Being. The New Being is symbolic of a human being who by overcoming the meaninglessness of selfish ambition is able to act selflessly towards others. This type of selfless action towards others is known as _agape_ (translated as overwhelming love). Only through _agape_ does the human being find self-fulfillment; only through the self-fulfillment found in _agape_ is God’s own desire fulfilled. God’s desire is termed _eros_. Where _eros_ and _agape_ meet is also a point of reconciliation with God; the New Being is being that is no longer estranged from God.¹

The New Being coincides with the Holy Spirit in the work of Tillich. An individual who carries out selfless actions does so because they share in the same spirit of God: self-surrender to others. The New Being shares the same spirit of God and therefore is Holy in spirit. The Holy Spirit is not a third party, which helps transform a human being into something holy but is the essence of the New Being that is holiness actualized.

The New Being, through acting out *agape* synonymously participates in the Kingdom of God that is and is yet to come. The Kingdom of God is marked as a Kingdom where *agape* reigns. By manifesting the New Being, the Kingdom of God exists in time and space yet continues to actualize beyond this moment.

Tillich’s theology of the New Being reflects the overall attitude of participants within BJJ as they encounter spiritual transformation. Tillich’s theology suggests that human beings only find fulfillment in the self-surrender to others. Likewise, growth in ability is expressed as self-surrender towards others that practitioners find so fulfilling. It is growth in self-surrender that account for BJJ class making them into a better person. The ability to grow in self-surrender allows participants to fulfill a self-imposed task of acting out love in the world with the belief that their actions will help grow a world ruled by love. This corresponds to Tillich’s New Being that participates in the Kingdom that is and is yet to come by way of *agape* acted out in time and space.

Tillich’s theology of the New Being is conceptualized through the polarity of self-fulfillment found within self-surrender. This polarity corresponds to the spiritual transformation within BJJ class; Tillich’s theology is employed to analyze this transformation in BJJ.

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2 Ibid, 49.
Understanding Spiritual Transformation in Brazilian Jiu-Jitsu in Response to Tillich's Limited Understanding of Spiritual Transformation Towards the New Being

While BJJ practitioners find self-fulfillment in the ability to self-surrender to others, and further in a desire to participate in creating a world of peace and acceptance that mirror Tillich’s New Being, Tillich’s theology would benefit from a proper explanation of what initiates transformation from a human being into the New Being. Tillich states that selfless actions are the outward expression of an already existent internal disposition. Therefore, it is not through selfless acts that the human being transforms him or herself into the New Being. Rather, Tillich states it is through accepting the acceptance of a higher power despite the guilt and anxiety of estrangement in relation to that higher power that the love of self is able to grow. From self-love then comes the ability to love others outside oneself and the end of estrangement in the same breath. Through the ability to accept acceptance, transformation of the inner disposition of a human being is transformed which allows the New Being to express itself as the outer reflection of the inner disposition.³

Tillich’s concept of accepting acceptance is surface level and seems a mere intellectual idea that cannot penetrate the inner disposition of a human being by itself. The idea of simply believing the right thing about a higher power and its relation to humankind does little to alter the inner disposition that results in altered outer actions towards others. Further, Tillich’s concept of accepting acceptance fails to interlock with the actual experience of the BJJ practitioner as they encounter a change of inner disposition through regular training that allows for an actualized transformation towards Tillich’s New Being.

³ Ibid, 182.
Something other than intellectual belief serves as the cause for change of inner disposition in humanity. Through a critical analysis of the framework of Tillich’s polarities of *eros* and *agape* as they relate to the New Being, there emerges an understanding of how inner transformation is initiated which is also congruent to the experience of spiritual transformation encountered in BJJ. Rather than accepting acceptance, the BJJ practitioner experiences regular shifts in perception of themselves and others during class. These shifts in perception alter the participant’s inner disposition, which alters their actions towards others.

Shifts in perception are linked to the manner in which BJJ is able to establish equilibrium of body, mind, and emotion. This is significant as it also relates to how closely perception of reality is aligned with inner equilibrium or a lack thereof. Moments of equilibrium establish moments of authenticity. Authenticity allows fragmentation to be overcome as participants experience a reality beyond their own religion, family values, societal norms, etc. Through manifesting moments of equilibrium, BJJ allows participants to manifest the New Being and overcoming estrangement through authenticity.

*Thesis Statement and Prospectus*

In order to argue that BJJ can become a spiritual practice it will be proposed that BJJ creates moments of inner equilibrium that correspond to Tillich’s New Being. In the creation of moments of inner equilibrium, authenticity is cultivated that simultaneously enables moments of non-estrangement; this serves as a mode to manifest Tillich’s New Being.

In order to demonstrate the thesis, chapter two will begin to traverse concepts within Tillich’s theological writings to build a fuller understanding of Tillich’s theology of the New
Being. In chapter three, Tillich’s understanding of how to manifest the New Being and the role of the Holy Spirit within the manifestation of the New Being will be examined through concepts of the same popular literature. Chapter four will identify an unaddressed element within Tillich’s theology that is suggested necessary towards the manifestation of the New Being in humankind. Through a critical analysis of the framework of Tillich’s theology of the New Being, a re-conceptualization towards manifestation of the New Being and the role of the Holy Spirit within that manifestation will be presented. Chapter five will develop a trinitarian perspective that is explicit in Brazilian Jiu-Jitsu as it intersects with the theology of Tillich’s theology of the New Being.
Overview

Within the local Brazilian Jiu-Jitsu community, a drive exists to cultivate harmony and accept all who participate in the sport. This drive towards harmony and acceptance corresponds to Paul Tillich’s notion of manifested love for others, which leads to a world that embodies shalom. Shalom represents the biblical concept of harmony and interconnectedness among all creatures big and small on the Earth. For Tillich, the ability to manifest love for others is contingent on an inner disposition, which allows the individual to love freely without hindrance. This inner disposition allows the individual to participate in the creation of the world as it could be; a world of shalom. This perspective of an inner disposition corresponds to Paul Tillich’s theology of the New Being.

The New Being is an individual who has been captured by the Spirit of God in manifested human form. The Spirit expresses itself in the actions of agape; self-less love and action towards others. While the Spirit is expressed as agape, agape itself is not the cause of the Spirit of God present in the New Being. Agape is merely the outward expression of an inner disposition which has been cultivated prior. Tillich’s premier example of the New Being is Jesus the Christ. Tillich refers to Jesus as Jesus the Christ. In doing so, he extends the potential for all humanity to act in the Spirit of agape just as Jesus did. The Spirit of God is no longer limited only to Jesus, oneness with God through shared Spirit is the potential for all; all humanity may

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become the Christ. In this chapter, a review of Tillich's major theological works will be utilized to understand the concepts through which Tillich develops a theology of the New Being.

*Tillich’s Understanding of Ultimate Concern as Transcendent to Religion and Correspondent to the Experience of Spiritual Transformation in Brazilian Jiu-Jitsu*

Paul Tillich proposes the theological concept of ultimate concern to argue that “whatever concerns a man, ultimately becomes God for him.”5 The term *God* conceptualizes all that is right, good and fair. A Kingdom of God is synonymous to a kingdom that embodies the concepts of what is right, good and fair. This results in the actualization of peace, fairness, joy, etc. As Tillich writes, “righteousness, peace, joy, the characteristics of the kingdom, enclose a possible opposition which is overcome in them. It is not completed, but always becoming; not present, neither immanently nor transcendentally, but always ‘at hand’.”6 The *at hand* which Tillich speaks of is in relation to what he calls *estrangement*. Estrangement is the barrier between God and humankind that needs to be overcome to actualize the kingdom. We are caught between our finitude and what we are essentially and therefore ought to be. Humankind, while finite, exists due to its ground of being. The ground of being is that which causes the human being to exists. The ground of being cultivates the ultimate concern of the human being towards the conceptualized kingdom of peace, joy and righteousness and desire for actualization. The human being then experiences guilt and anxiety in relation to its ground of being through estrangement.

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It is the *at hand* or *Kairos* proponent of the Kingdom, a desire to cultivate an inner disposition that embodies what is right and fair to actualize peace and harmony among humanity which I will argue corresponds to the practice of BJJ. Tillich’s theology of ultimate concern reflects itself in common discussion within Brazilian Jiu-Jitsu gym circles. In casual discussions with practitioners, I learned there was an expressed need to evolve and embody the characteristics of *God* with each other and within themselves. It is the *at hand* proponent, a desire to consistently transform towards the qualities of ultimate concern, that presents the BJJ practitioner “with the realization that Divine reality lies beyond the 'god' of a particular conceptual scheme.”7 The BJJ practitioner experiences the ability to consistently transform spiritually from participation in Brazilian Jiu-Jitsu; this insists that spiritual transformation is not limited to engagement with religious institutions or symbolically holy sites.

Tillich rejected the idea that peace, joy and righteousness were owned by a single tradition, doctrine or creed. Tillich states “we need not regard expressions of ultimate concern as rivals from which man can choose only one. For none of them is literally to be identified as 'God'."8 Because the ultimate concern of peace, joy and righteousness are not owned by any religion, ultimate concern can be seen as a faith that is above all religions. Attesting to a faith that is above religion, institutions can promote or hinder an individual’s growth into ultimate concern.

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Tillich's Understanding of Doctrine as Self-Salvation

Tillich provides two conditions which must be met to be an object of ultimate concerns: 1) it must be of such a character that a man is prepared to sacrifice everything for them and 2) it must also point away from themselves to something which lies beyond them. Tillich suggests, the object "must point beyond themselves. As soon as any object ceases to do this, it loses its status as an ultimate concern ... this is why doctrine cannot suit." Wherein doctrine may threaten to take the place of faith, becoming the faith itself, growth into ultimate concern can no longer exist. When faith is doctrine, doctrine no longer points beyond itself, but back on itself. The symbol of the kingdom of God is illustrative in the way that the symbols points beyond itself. "The symbol the kingdom of God, is both operational within history and, at the same time, transcends history." It is important that the object of ultimate concern transforms human beings to embody the kingdom in its history, yet, simultaneously create the kingdom transcending present day. This points to the necessity for an ever-present inner evolution, individually, and as a result, collectively. This inner evolution of the individual is reflected as Tillich states "our world changes when we are changing. We are not alone, dependent in this relation." The concern that focuses on doctrine is that it "concentrates almost exclusively on the salvation of the individual and ignores the possibility of transforming the historical group and the universe into the kingdom of God." The symbol of the Kingdom is reduced to "a static supernatural order into which individuals enter after death." For Tillich, the

15 Ibid.
kingdom of God is not static nor something to be entered into after one's life is over; the kingdom is here and now, within time and history.

If doctrine has become the faith inside religious institutions, intellectual beliefs about the Father or the Son will equate to participation in the Kingdom. "Here we have all the elements which in our time have made the biblical idea of faith completely incomprehensible....intellectual acts which do not lead very far and which are completely by the will to believe what the authorities say."\(^{16}\) Tillich states such doctrinal focus would produce "the complete loss of the Christian idea of faith."\(^{17}\) The object of the church, rather than being an institution that brings forth what is heavenly upon the Earth, may seem an antagonistic force against what is righteous and peaceful. To this antagonism, Tillich warns that "demonic powers can penetrate into the church itself, both in its doctrine and in its institutions."\(^{18}\) God's meaning towards what is right, fair and just, when misperceived and misdirected by human beings, becomes _demonic_ in that it draws upon divine for destructive ends.

Doctrine and sacraments, when they take the place of faith itself, are a method to produce _self-salvation_ within religious institutions. The Kingdom and the people of the Kingdom are "distorted into a ritual or intellectual work claiming to conquer existential estrangement through its very performance."\(^{19}\) Fear is implanted through "the terrible inner struggles between the will to be honest and the will to be saved."\(^{20}\) Where doctrine and sacrament are the primary importance of church as an institution, an artificial union of oneself to and towards ultimate

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\(^{17}\) Ibid.

\(^{18}\) Ibid, 53.


\(^{20}\) Ibid, 85.
concern is developed. Participation in the Kingdom of the Father no longer involves strides towards personal developments. This means that the individual does not seek to transform their inner disposition towards an embodiment of agape and in turn towards the world. Rather, participation is paid for through the toll of self-salvation; self-salvation has nothing to do with inner transformation.

While the fruit of the spirit may be confused with doctrinal piety, this piety is not a true indicator of inner transformation that reaches towards ultimate concern, the symbolic Kingdom of God, or shalom. It is not self-salvation which lends to individual transformation, but sacrifice in the form of overcoming meaninglessness and distortion of meaning that transforms. “Sacrifice is rewarded by a transformation and a return of potential into the limits of man’s finitude.”21 This potential relates to the evolution towards an actualized Kingdom within world history, inside time and space. This is best expressed in The Lord’s Prayer to the Father, “Thy Kingdom come, Thy will be done, on Earth as it is in heaven.”22 A fulfillment that depends on loving participation.23

The tension of the kingdom that is and is yet to come speaks to an inner dialect within humankind formed of paradox: eros and agape. Eros is described as the desire for self-fulfillment by the other, and agape as the will to self-surrender for the sake of the other being.24 The Father desires humankind in order to be self-fulfilled, while humankind has dueling desires: “natural self-transcendence, which includes desire for reunion with everything, and distorted

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22 Matthew 6:9-13 ESV
24 Ibid, 132.
concupiscence which seeks exploitation of everything and not reunion.” 25 These dueling desires within humankind are likewise noted as selfishness verses selflessness.26

As humankind overcomes its desire for selfishness and chooses selflessness, it participates in the loving participation required for kingdom fulfillment. Tillich states: “Reunion presupposes separation of that which belongs essentially together.” 27 While the Father’s will is unification, “history, however, has shown that the kingdom has not arrived as a result of God’s involvement. . . . political upheaval continues . . . annihilation continues.” 28 Thus, the Father’s will is never imposed. If the kingdom of God is to come, the responsibility is of the estranged humanity. This responsibility depends on each individual’s ability to overcome meaninglessness and distortion. 29 The path to ultimate meaning, where the Father’s self-fulfillment meets an individual’s self-surrender, lay in the free-will of humanity.

_Tillich’s Understanding of Jesus the Christ as the New Being_

For Tillich, Jesus is known as the New Being. When distortion is overcome and ultimate meaning is unbroken, an individual has embodied New Being. This being is filled with the Spirit; the will of the individual united with the Father’s in time and space. As such, the distortions that desire destruction within time and space do not conquer. 30 The New Being is not outside of time

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and space, but remains subject to it, participates within it, and by unification conquers
estrangement. Jesus’ life, through the participation in a New Reality, is manifested as the
Christ. 31 Christ is the final form of a regenerated human, sanctified from meaninglessness and
bound to ultimate meaning; the embodiment of shalom. “Jesus as the Christ, that is, ultimate
bearer and final manifestation of the New Being in time and space. . . . his transforming power
experienced and transmitted.” 32

While Jesus’ words, deeds and sufferings are expressions of the New Being, they do not
make him the New Being. 33 The expressions of Christ were communal in their essence; a love
which expressed itself immediately in mutual service. Christ’s self-surrendering love developed
a united community through words, deeds and sufferings in response to self-surrender. The New
Being, united with the Father, is seen to then culminate actions which unite mankind unto itself.
Christ sought unity among diverse people. He issued no hierarchy of importance among any
category of human. In a time and space filled by politics, religion, cultural expectations, and
immense diversity of the humanity given many man-made categories of value, mutuality of love
persisted equally, outwardly towards all. There was no pedestal given to a certain type of people,
no bias of respect, only an equality that counter-acted the division that man had made within
itself. Christ’s “spiritual presence had the effect of uniting different individuals, nationalities,
traditions.” 34

Press, 1975), 177.
32 Bernard Martin, Existentialist Theology of Paul Tillich, The, Ex-Library ed. (New York: Bookman Publishing,
1963), 162.
Press, 1975), 127.
34 Paul Tillich, Systematic Theology, Vol. 3: Life and the Spirit: History and the Kingdom of God (Chicago:
Inside time and space existed an undivided being that lived out an undivided reality. This is "the transcendent order in him who is the kingdom of God." This disruption of disunity is the notion of justice which is the "form in which the power of being actualizes itself under the principle of love." It is grounded in the essential claim of all beings as beings; a claim to the unity of all through mutuality of value. Justice is violated when the essential claim is denied. When the value of others is denied, actions that reflect a lesser value for some over others are actualized, resulting in disunity. Justice is "the form in which and through which love performs its work." New Being, acting in love, performs justice. Love, the knowing that all beings share mutual value, is tied to actions that unite through the recognition of mutual value in all. Love serves to regenerate the world around it through this recognition. Love is then the essence of unity that builds the Kingdom of God. Ultimate meaning is to overcome the meaninglessness of the illusion of disunity.

Tillich's theological concepts of the Kingdom of God, the Father, the Son, with consideration the New Being and love that embodies ultimate meaning can be fleshed out among BJJ practitioners. Those who find spiritual transformation in BJJ class are actively attempting to overcome meaninglessness through constant recognition that there is mutual value in all beings, in order to act out peace, love, and acceptance. BJJ practitioners present an active participation towards evolution that reflects Tillich's theology of overcoming estrangement to embody the New Being that concurs with Tillich's concepts of the Father and the Kingdom.

37 Ibid, 71.
Overview

This chapter will examine Tillich's concepts of manifesting the New Being and the role of the Holy Spirit within manifestation. It will be argued that Tillich's comprehension of manifestation for the overall human population is too limited to help guide towards actualization of the New Being. Tillich's concepts of the role of the Holy Spirit towards manifestation of the New Being will be discussed and evaluated. In difference to Tillich's concept, a new perception of the Holy Spirit will be presented. The Holy Spirit in this lens serves to prompt an individual through use of anxiety towards application of their own self-directed effort which drive manifestation to occur. To expand on why individual effort is required to manifest the New Being, the philosophy of Russian philosopher and mystic George Ivanovitch will explain the chaotic state of mind, body and emotion that naturally exists in a human being and the effect that mind, body and emotion have towards perception of self and others. Individual effort towards programming mind, body and emotion are a required effort in order to perceive the reality of the world an individual exist in.
Tillich’s Understanding of How an Individual Comes to Manifest New Being

As Tillich states, words and deeds do not build a human into the New Being, they simply reflect a state of being that has already been built within the human being.\(^{38}\) It becomes paramount to discover how an individual may manifest the New Being if it does not come to fruition from the practice of good action. Manifestation, for Tillich, is initiated by self-love. Love for one’s self is participating knowledge that turns an individual into a lover and the loved.\(^{39}\) In this way, the idea of self-love is completely inter-connected towards the good of the other. Self-love is viewed as the trigger towards manifesting the New Being because proper self-love leads to proper love of others. “He who is able to love himself is able to love others also; he who is able to overcome self-contempt has learned to overcome contempt for others.”\(^{40}\)

The way that Tillich suggests self-love is spurred into existence is through grace. An individual cannot will to self-love, but through grace, an individual is able to accept acceptance. “Self-affirmation in spite of the anxiety, guilt and condemnation presupposes participation in something which transcends the self.”\(^{41}\) It is through grace from an ontological source that transcends humanity that cultivates the courage to be in spite of imperfection. Self-acceptance is possible even in estrangement. Transcendent acceptance delivers self-acceptance unto proper self-love. From this position, an individual may undergo the transformative process of manifesting the New Being. Self-love is a degree of inner life that Jesus held, allowing him to be the Christ, which is missing in the inner life of humanity. As Tillich sees it, “the difference

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between us and Jesus as the Christ is one of degree. He is totally open while we are only partially transparent." Self-love in Tillich’s understanding will create total openness that will transform humankind towards Jesus the Christ through openness to the Spirit.

Tillich’s Understanding of the Role of the Holy Spirit in Manifesting the New Being

Tillich argues: “The Spirit is the power of the New Being that drives the spirit of Jesus from its ultimate depth towards transcendence and self-sacrificial love in a way that conquers the distortions of finite existence.” There exists in Tillich’s concept of the Holy Spirit a universal Logos which is the Spiritual Presence that “is actively present in everything that exists because everything that exists is made through it.” This universal Logos is the Ground of Being itself due to the Spirit’s universal presence in all that exists. The universal Spiritual Presence emerging from the Ground of Being reunites humankind to Being-Itself; the infinite essence of being is re-united within the existence of finite being. The Holy Spirit in this manner is conceptualized as a universal Logos outside of Being-Itself; a symbol of the infinite. The universal Logos is also present within being itself through the concept of the human Logos; a symbol of the infinite within finite human existence. The infinite and the finite have an inter-dependent relationship to one another founded on the Holy Spirit that inhabits both. Further, the Holy Spirit within the theology of Tillich is what is actualized when what Tillich calls the eros of God and the agape action of humankind is met in the mutual Spirit of self-surrender. The eros of God is God’s desire for re-union with humanity that can only be met as the humanity expresses self-less love.

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towards others-agape.\textsuperscript{45} At this point, ontological reason and human reason are of the same reason and all that exists is the Holy Spirit bridging finite existence and the infinite.

For Tillich, the Holy Spirit, "is not a third person of the trinity but the manifestation of the integrated life of the Ground of Being to human consciousness."\textsuperscript{46} In understanding the Holy Spirit as the universal Spiritual Presence that unites the infinite with finite and the actualized point of integration of infinite and finite reasoning, the Holy Spirit for Tillich opposes the perspective of an "intoxicating substance or stimulus for psychological excitement."\textsuperscript{47}

As far as stating how the universal Logos brings reunion with the human Logos to achieve a point of integration wherein the Holy Spirit is actualized as with Jesus the Christ, no answer is formed by Tillich. In speaking of how the Logos operates to bring reunion, Tillich only states: "the mystery remains a mystery."\textsuperscript{48} Tillich's doctrine of the Spirit is limited to express how the human Logos is founded in the universal Logos in order to drive humankind to manifest the Holy Spirit of Jesus the Christ.\textsuperscript{49} While "life is intrinsic to the experience of the Divine Spirit" how the Divine Spirit interacts within human experience is unaccounted by Tillich.\textsuperscript{50}

There must be something within the human experience that is universally experienced that can serve as a bridge of validity in support of Tillich's claim towards a Divine Presence that shapes humankind into the New Being. It is at this juncture that Tillich's existential theology lacks

\textsuperscript{46} Ibid, 61.
existential evidence to support such interaction. In other words, the actualization of Tillich’s theology is not supported through an examination of real life. Tillich’s theology is left as a theory disconnected from actual proof within human reality towards manifestation of the New Being.

A Personal Assessment of the Unaddressed Elements in Tillich’s Understanding of How an Individual Manifests the New Being

If Jesus’ words and deeds are an outward expression of an internal disposition, the causation of external actions is dependent upon the state of one’s internal being. For this reason, it would seem the attention should be given to the inner elements of humankind to produce a manifestation of the New Being. This concept is expressed by the famous poet, Rumi:

“Yesterday I was clever, so I wanted to change the world. Today I am wise, so I am changing myself.” 51 Tillich presents an understanding that it is the internal disposition of a human being that will determine its ability to express love outwardly. New Being cannot be manifested when guilt, greed, or cruelty exist within one’s inner disposition. As Tillich states: “guilt drives life into self-destruction: we cannot face love because love is corrupted by greed; and we cannot face power because it is corrupted by cruelty.” 52 In order to counter these inner elements which prohibit the expression of self-surrendered action towards others, Tillich’s suggest that accepting acceptance will trigger manifestation of the New Being despite guilt, greed, and cruelty.

The concept of actualizing New Being from accepting acceptance is problematic. If actualization of New Being was merely an effect from the cause of accepting acceptance, church

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51 Author Minhas, Garden of Secrets: Musings of a Seeker (India: eBooks2go, 2016), 73.
congregations whom accept the free gift of grace from God despite estrangement from various internal dispositions, should without exception mimic New Being according to Tillich's formula. However, accepting acceptance by grace from Jesus the Christ on behalf of the Father, despite guilt and anxiety, seems to lack outstanding effects towards a transformation into the New Being.

Further, the manner in which the Divine Presence works within humanity to unite the human being to the Divine Being remains unaccounted for by Tillich. If it cannot be known how the Divine Presence interacts with a human being, reuniting the finite with the infinite, how can it even be suggested that an interaction is taking place? It would seem there is no evidence to support a theology claiming such. In order to state that there is a universal Logos that interacts with the human Logos, there must be some type of experience that is universally intrinsic within humankind's existence to support Tillich's conclusions. Tillich fails to support his own conclusions through a failure to identify an existential means of manifesting New Being beyond accepting acceptance or claiming mere mystery. If it is intrinsic to humankind's very being, it is within our experience, and perhaps quite common and ordinary to our everyday. It may be so common to humankind's experience of being that it goes unnoticed.

A Personal Perspective in Response to Tillich's Perspective of Grace and Free-will

Rather than viewing grace as the cause of inner transformation, grace should serve its purpose as an acknowledgment of space given from the Divine Presence that will allow humankind to transform out of meaninglessness and into ultimate meaning. As Tillich has stated, to receive grace is to accept a position of estrangement. Grace received is simply the recognition that there is space for an individual to grow towards something else. Grace is the space to
transform. Grace alone does not create growth into the New Being, grace alone is not enough. Grace is just an element of the human condition that may be used to cultivate the New Being, yet, it does not generate the New Being by mere acceptance of it.

The task of bringing about the New Being begins where individuals utilize grace and free-will in order to grant the ability for humankind to cultivate its own manifestation of the New Being. Given that internal dispositions equate to external action, humankind is to understand the proper internal environment and cultivate that internal environment that will allow manifestation to occur. Grace and free-will are necessary tools that support the effort of manifesting the New Being. Grace allows humankind the space to navigate through choices of free-will the universal Logos and amidst the human Logos. Through the space given to experience free-will choices, an understanding of a proper internal environment emerges. This knowledge assists in creating the proper environment to manifest the New Being.

A Personal Perspective on How to Manifest the New Being through the Framework of Tillich’s Theology

If the manner by which the universal Logos interacts intrinsically with the human Logos could be known, an optimization towards integration of ontological reason with human reason could occur. It is difficult to know what an intrinsic Divine Presence is doing or how an individual can heed its counsel when the individual is not even aware that one’s self may be counseled to change. If the barrier to outward displays of self-surrender exist within the human being, the counsel given by the Divine Presence is then geared towards cultivating self-surrender

within the internal elements of one's own being. "The Spirit changes people...brings order out of chaos." Likewise, the first task is to understand the internal elements that order or chaos can be derived of. The internal elements of a human being that are available for order or chaos to be formed of are mind, body, and emotion. An understanding of what order among the internal elements of mind, body, and emotion look like can be framed from analyzing how equilibrium is met in Tillich's *eros* and *agape* paradox. To summarize what will be covered in more depth in the sections that will follow: the mind, body and emotion of humanity must adhere to the concept of self-surrender to cultivate an inner perspective that is of self-surrender. If an individual can perceive through the eyes of self-surrender, they act according to their perception. An outward display of self-surrender begins from an inner disposition of self-surrender of mind, body and emotion that results in authentic truth of the outward world by holding inner-balance through self-surrender.

Understanding Jesus' Actions of Equal Value as Self-Surrender Towards an Existing External Diversity of People to Develop the Formula of Internal Order of Equal Value as Self-Surrender Towards Existing Internal Diversity of Mind, Body, and Emotion: A Personal Perspective Founded on the Framework of Tillich.

Augustine taught that the Father, Son and Spirit are God. The intention behind Augustine's statement is to express the single, yet shared nature of God. Augustine states the shared nature of Father, Son and Spirit is love. Where the nature of love exists, oneness with God

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exists. To exist in the nature of love is to exist in communion with God. The nature of love, defined by Tillich is expressed in self-surrender to the other. To re-negotiate Augustine's quote through Tillich's lens of self-surrender as love; Father, Son and Spirit are one, the Spirit is more aptly called self-surrender, God is self-surrender. Likewise, any mode of being, in as much as all existence exists through the ground of that being would find reunion to the Spirit that is in self-surrender through a mode that consists of self-surrender. Jesus is the Christ because the "dialectal equilibrium has been achieved in response to the manifestation of God's Spirit." An equilibrium is established between the Father's eros and the Son's agape actions of self-surrender to the other. Self-surrender acts as the mode of equilibrium, matching both the Father's character that resonates the character of his Kingdom; not law.

Through analyzing the actions of Jesus the Christ, and in holding to Tillich's theology that Jesus the Christ's actions are expressions of an internal disposition externalized, there emerges a pattern with internal order of mind, body, and emotion that likewise follow the mode of self-surrender that lends to outward expressions of self-surrender; the communal nature of shared love as addressed by Augustine.

Jesus' actions displayed a cohesiveness among a diversity of people. This cohesiveness of actions exhibits a mutuality of value among all people. In other words, there is a sameness of human worth that is exhibited by Jesus and expressed to those who are not the same type of human as Jesus (race, sex, religion, etc.). Jesus' ability to not over value or under value the differences in people allowed Jesus a perception of unity and equality that expressed this

perception through actions that healed the divides of humanity. This is not Tillich’s own thought process, but a personal perspective gained from critical analysis of Tillich’s concept of love as self-surrender in correspondence to Augustine’s oneness of what is then, the nature of self-surrender. A perception of equal value and worth among different people results in unshakable acceptance. Through the perception of acceptance from the lens of equality of worth in diversity, Jesus actualized peace in time and space.

Jesus, loved all people equally, accepted them equally, equally affirmed, equally forgiven, equally respected; one value for all, perfect love rooted upon perfect self-surrender. In New Being, one acts in perfect equilibrium through an ability to perceive the value and worth of others with the same value and worth that the Father sees of them.

In order to express the same outward action towards others as Jesus did, humankind must perceive the world through the same lens as Jesus the Christ did. In order to perceive differences differently, the different internal dynamics of mind, body, and emotion must also find equilibrium within the human being. A disruption of equilibrium of mind, body, emotion would affect a disrupted perception of reality of the external world that the individual perceives. If the internal disposition lacks equilibrium, the internal disposition reflects disruption externally. Internal equilibrium is cultivated through the equal acceptance of mind, body, and emotion. This creates a being that is self-surrendered through acceptance of one’s being. To perceive as Jesus the Christ perceived is to cultivate the inner disposition of Jesus the Christ that is likewise in line with self-surrender. Equilibrium within creates equilibrium with Jesus the Christ.
A Personal Perspective on the Role of the Holy Spirit in Manifesting the New Being from the Framework of Tillich's Theology

For Tillich, the Father's desire of self-fulfillment is met with the Son's actions of selflessness. This polarity describes how equilibrium is established between the Father and the Son when both operate in the mutual spirit of self-surrender. The mutual Spirit of Father and Son is the Holy Spirit for Tillich. However, it will now be argued that the Holy Spirit is more than a shared mutual Spirit. The Holy Spirit assists humankind in cultivating the individual towards mutuality in Spirit. This perspective serves to illustrate how the Holy Spirit cultivates an internal disposition of self-surrender within the human being that prompts transformation into the New Being. It is proposed at this point that an internal dialect occurs between the Holy Spirit that is self-surrendering and the human being whose elements of mind, body, and emotion exist to operate by the same nature of self-surrender. The self-surrendering Spirit is intrinsic to the internal life of the human being has a desire for self-fulfillment, an eros. Self-fulfillment is only relational when the human being's internal elements of body, mind, and emotion find equilibrium with each-other. Equilibrium of mind, body, and emotion can only be established when these elements are viewed as having equal value and thus accepted as needed and worthy elements of one's being. When equilibrium is met internally within the human being, equilibrium is synonymous with the Holy Spirit. The human being, whose Ground of Being is self-surrender, will suffer discontentment within being until the internal disposition of mind, body, and emotion reflect self-surrender.

The individual will seek to restore balance for him or herself when discontentment is felt. Imbalance is indicated by distress, unhappiness, etc. Balance is indicated with harmony and happiness as an effect of complete acceptance of whom one is as being; a united body, mind, and
emotion. The Divine Presence in humans guides humanity to internal equilibrium through discontentment when equilibrium is lost. When mutuality of value and acceptance is replaced with the inner kingship of one element of mind, body or emotions over others, the Holy Spirit will not recreate balance on behalf of the individual; balance must be created through the free-will effort of the individual in noticing discontentment and articulating its cause. While for Tillich, the Holy Spirit is a cyclical process in which equilibrium is maintained, what is being added to Tillich’s thought is that the Holy Spirit supports internal awareness in order to cultivate equilibrium. The Holy Spirit will issue notice, counsel and guide an individual to awareness that the state of internal equilibrium, self-surrender of mind, body, and emotion, has been lost. Nothing is given to an individual as far as transformation from an outside force goes; everything is given to an individual in terms of an intrinsic guide in relation to unity or lack thereof created by the being who is in charge of creating order from chaos within their own internal elements.

In response to broken unity within, humankind describes a felt discord through commonly spoken phrases such as “stressed out” or being “off.” This is reflective of anxiety and angst. An individual is aware that the imbalanced state is not a proper state for its existence. In fact, this divided state of being works against the individual’s true design which ignites a search to establish proper inner harmony to restore inner peace. This is viewed as the right state of existence in the being. Some individuals may begin abusing alcohol. Others may become exercise fanatics. Some may become heavily religious. Some seek sex. Others a doctor. Some turn to food. Others to their jobs. Some quit their jobs in hope it dissolves the discord. Many cry out to God wondering where this ultimate being is as they sit in miser, but it is misery itself that indicates the Spirit of God is active in a person. The Spirit is responsive to disunity inside a being that is created with the fibers of unity and designed as one that is destined to rest in unity.
Discord from within is never settled by rearranging the external world. Discord from within is only settled from rearranging what exists within. To follow Tillich’s example provided by the Son, outlined by self-surrender unto the other, is the key that opens the door to the Kingdom of the Father. As an individual cultivates self-surrender of mind, body and emotion unto each other, unity of being is experienced. When a being is united to itself, that being is self-surrender itself, and thus, the being is love and expresses love. A being that is love, expresses itself to others through its outward action, reflecting the being internal state. Once an individual embodies unity, the individual acts in unity. If an individual is divided within, the individual acts divisively in the external world.

Lost equilibrium is synonymous with lost perspective. An individual does not see things rightly, does not judge things correctly, and cannot make proper conclusions about the world around them when absorbed by division within. It is common wisdom not to make decisions when angry. It is also common agreement that if an individual makes a decision while his or her emotions have control over them, that decision will be regretted once the emotions return in alignment with mind and body. When an individual is angry, the emotions have taken kingship within them. What is meant by “kingship” is rather than the mind, body and emotion interacting in equal portions with one another, the emotions break past equilibrium and order the mind and the body to conduct themselves in accordance to whatever the emotions deem an appropriate response. Equilibrium is lost when the emotions are not held in equal proportion with mind and body. This concept suggests that if an individual can cultivate equilibrium of mind, body, and emotion that they will be better able to perceive the truth in the world around them and in themselves. That is to say that truth is revealed from a state of internal equilibrium as opposed to an illusion that is perceived if off balance. An individual can perceive disparate versions of
reality simultaneously depending on the state of their internal elements of equilibrium. This is to also support that Tillich’s concept of God as self-surrender is the correct environment for truth to be known; therefore, self-surrender is needed most where human perception of reality begins-within. This is supported by a universally shared experience of being off-balance and discontent from within coupled with a naturally intrinsic desire to understand and create equilibrium within as the relief for discontentment and restoration to balance. The universal Logos speaks into the human Logos through the desire for equilibrium; the shared environment of the Father and the Son so that it may manifest the New Being through truth perceived.

Understanding the Philosophy of Gurdjieff to Describe the Importance of Individual Effort Towards Cultivating an Internal Disposition of Self-Surrender Among Mind, Body, and Emotion

George Ivanovich Gurdjieff (1872-1949) argues for a place in the mind, body and emotion dynamic and supplements Tillich’s ideas. Gurdjieff is described as a Russian spiritual teacher, mystic, and philosopher. Gurdjieff developed a teaching titled The Fourth Way. This teaching of The Fourth Way that explains that most humans do not possess a unified mind-emotion-body consciousness, and thus live their lives in a state of hypnotic waking sleep. Waking sleep can be defined as an overall sense that an individual in an ordinary, culturally "normal" state of consciousness is:

(a) unaware or partially aware of important objects, people and processes in his or her immediate environment.

(b) unaware or partially aware of important, sometimes vital talents, processes, and events within his or her own being.

*The Fourth Way* states that reality exists beyond this state of *waking sleep*; yet, to move beyond partiality and automated responses bound to partiality of consciousness, effort is required to program the mind, body, and emotion into a state of balance. This effort is not found in wishful thinking, positive attitudes, self-love, etc. Consciousness can only be achieved through growth into greater portions of self-awareness and self-directed consciousness-creating effort. The effort of self-awareness and consciousness-creating effort is represented through the terms *Conscious Labor* and *Intentional Suffering* in the philosophy of Gurdjieff. *Conscious Labor* had to do with attention to the powerful existence of mind, body, and emotion within the human being. *Intentional Suffering* is the directed efforts one gives their mind, body, and emotion from a gained awareness of how the elements relate internally in a human being. *Conscious Labor* is understanding what is and what can be, while at the same time recognizing that transformation can be painful.\(^{58}\) *Intentional Suffering* brings forth painful transformation. The painful transformation is marked by movement away from the conditioning placed upon an individual from their culture, family, and religious settings.\(^{59}\) This movement away from conditioning is seen as partiality of truth and is similar to Tillich’s work.

Gurdjieff maintains that one must gain awareness of oneself in order to impact the outside world. He states: “when we can use all the forces that control our centers-then we can be moral. But until then, as long as we use only a part of our functions, we cannot be moral. We act


mechanically in all that we do, and machines cannot be moral." Humankind must apply effort to the internal dynamics of mind, body, and emotion if it is to move beyond false reflections of the world and view it from a correct perspective. Without tending to the dynamics of mind, body, and emotions, there cannot be a discussion of what morality may even look like and there can be no hope for a world in which humanity acts according to such morality. For Gurdjieff, an unaware humankind is like a machine. Machines act in response to the stimulus around them, until their parts are programmed by the operator to operate differently. The machine is chaotic until it is given orders that remove it from its state of chaos into harmony. The mind, body, and emotions must be programmed towards equilibrium. If humankind desires to see beyond illusions that are perceived in its state of internal chaos, it must apply effort towards programming body, mind, and emotion in equilibrium.

Gurdjieff states: "man such as we know him, the 'man-machine'; the man who cannot 'do' and with whom and through everything 'happens'; cannot have a permanent and single 'I'; His 'I' changes as quickly as his feelings, thoughts, and moods...in reality he is always a different person, not the one he was a moment ago." When internal equilibrium of mind, body, and emotion is not established, and attention to the internal equilibrium is not applied to notice, the human being rather than acting as a creative force upon its outer environment is instead at the mercy of its outer environment and responds reaching. The human being's thoughts, feelings, and moods run wild, shifting moment by moment through changes in circumstances. This develops a false reality in an individual's identity as she identifies with the thoughts, moods, and emotions presented by its environment. Gurdjieff suggests that a human being, while he or she

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makes claim to knowing their identity, actually holds no concept of their identity. Jean Vaysse makes a similar argument to Gurdjieff in his book *Toward Awakening: An Approach to the Teaching Left by Gurdjieff* where he states: "their identity shape-shifts according to the ever-changing environment. We so quickly and mechanically say 'I' to each impulse as it arises, especially those impulses that support our self-image." An identity based in the world around the individual creates an identity lost in illusionary perception. By lack of attention or importance given to the internal disposition of mind, body, and emotion, humankind is left "seldom noticing our own inner fragmentation and our lack of will and choice as a result of this fragmentation. We lose ourselves at every moment in one or another aspect of our lives, out of touch with the remarkable wholeness that is our birthright." There is an idea that sensitivity towards humankind's internal disposition need to be developed; an effort towards self-observation of the inner disposition that will allow the fragmentation to be known. The ability to observe how "our thoughts, feelings, intuitions, postures, and so on, and how these various functions influence one another in this complex 'machine' that one calls oneself' will lead to an understanding of the necessity for equilibrium within. Applied effort internally towards one's being, Gurdjieff states, will "help us free ourselves from our own narrow attitudes and to observe ourselves in a more honest way of self-transformation." It is in extending beyond a narrow attitude through effort that is not given from a higher source, but utilized by an individual through the observation of what the individual is as a human being. The way the mind, body, and emotion interact among one another lends to observing the power that a mind, body, and emotion

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63 Ibid, 39.
64 Ibid.
65 Ibid, 56.
have upon perception. Of this observation, the correspondent understanding that these elements must be tamed not by banishing any one of them or through neglect, but by the embrace of each element to cultivate a co-existent harmony of purpose; to see things as they really are, that is to see reality. When Gurdjieff asks that the machine be programmed, he is corresponding with the critique that there needs to be an equilibrium of mind, body, and emotion that is not attended to which needs to be attended to. Gurdjieff's desire to correct fragmented internal states of being results in seeing truth for what it is which can't be seen from a state of internal fragmentation.

The fragmentation within that Gurdjieff speaks of must be removed if one is to move beyond the fragmentation that Tillich speaks of through authenticity. In order to develop authenticity for reunion as required by Tillich, personal effort towards mind, body, and emotion become authenticity's origin of birth as discussed through Gurdjieff's philosophy of Conscious Labor and Intentional Suffering. Adding to Tillich's understanding of the Holy Spirit, the Holy Spirit's role exists in support of Gurdjieff's harmony of mind, body and emotion. Through the inner occurrence of angst and anxiety the individual becomes aware of lost inner harmony. The discomfort of a fragmented internal state propels the individual to find relief from the disharmony of inner chaos and re-program the mind, body and emotion towards harmony within itself-authenticity.
Overview

Humankind participates in the trinity when it sits as a being that is love. To bring clarity to this sentence: to cultivate self-surrender between mind, body and emotion within one’s being, is to cultivate the nature of self-surrender within oneself. If the nature of self-surrender is within one’s self, the individual is a being that is love. A being that is love is a being that is resting in an internal disposition involving the self-surrender of the mind, body, and emotion. The self-surrender of mind, body and emotion places the individual in the correct perspective to engage life authentically. This authenticity unites humanity with agape action of the Son through the optic to perceive the world through the eyes of self-surrender. Likewise, participation in agape action places the individual in equilibrium with the Father through shared Spirit. This renders an adapted view of the Trinity in motion among humanity in regards to Tillich, Gurdjieff, and the role of the Holy Spirit toward the New Being. The internal environment of self-surrender allows authenticity to occur and fragmentation of truth found in the symbols, religion, culture, and family values of upbringing to dissolve. From the enabling of authenticity, manifestation of the New Being, and likewise, non-estrangement occurs.

The ability to manifest the New Being hinges on humanity’s ability to experience moments of authenticity marked by internal equilibrium. Humankind cannot move beyond fragmentation without the cultivation of moments of authenticity. Therefore, it becomes of high importance to find a way to cultivate moments of equilibrium of mind, body, and emotion.
This chapter will distinguish how equilibrium of mind, body, and emotion is actualized during a Brazilian Jiu-Jitsu class. It will assess the dynamics of the gym environment itself and the psychical task of Brazilian Jiu-Jitsu to diagnose how equilibrium and in turn authenticity beyond fragmentation occur. Through moments of equilibrium allowing for authenticity, BJJ training becomes a spiritual practice that enables manifestation of the New Being as a moment of personal transformation.

How the Environment of Brazilian Jiu-Jitsu Provides Opportunity to Manifest the New Being Through the Experience of Authenticity

While BJJ has transformational perks physically, if one were to ask a practitioner what benefit the sport has offered them, the physical aspects would be the last in mind, if even brought up at all. What is of greater importance is how it changes who they are and how they live with others in this world. This is the spiritual benefit of training in Brazilian Jiu-Jitsu.

There is one caveat to participation; an individual is shown things about themselves that needs to change. What is exposed are the inconsistencies and misconceptions that sit inside an individual. While issues like pride and fear may sustain an individual silently in a normal day to day work environment, it is not the same while training.

During practice, if pride and fear exists, the pride and fear are exposed in a highly discomforting manner for the individual. There is no escape from the discomfort that emerges. If an individual is not ready to change, if they are not ready to own their fear and pride (among many others) in order to overcome them, they will not find the training comfortable and will not
likely return to class. By illustration, this likens the gym to the Garden of Eden. Adam and Eve responded to nakedness in two ways: 1) naked and unashamed 2) naked, ashamed, and running from the awareness of negative aspects of the self. Brazilian Jiu-Jitsu will expose everything inside an individual; metaphorically, on the mat an individual is fully naked. Only those that are ready to be vulnerable and unashamed will participate in the sport. Only those that participate find transformation. BJJ practitioner Chris White states: It's become a framework through which I can learn and understand the world. Finally, training makes me feel a level of calm and happiness that, at the risk of hyperbole, may have truly saved my life on a few occasions. I'm not a religious man, but if I have a faith it's in jiu-jitsu."

To be vulnerable and unashamed is to be united with the whole of one's being: the good and the bad together. In this unity, there is no rejection of one's negative aspects, only an embrace that allows for the individual to truly learn what she is like. In this unity, as in the Garden of Eden, an individual that is naked and unashamed, united with the good and bad of being, is an individual that remains united with the Father in a willingness to transform. Only when aspects within one's being are rejected is unity with the Father then rejected as they run from knowledge of oneself; fragmentation rather than authenticity.

German philosopher Fredrick Nietzsche writes about becoming who one is. In a quest to become the greatest version of oneself, Nietzsche attests to the requirement of a full embrace of what exists. What exists includes an awareness of that which is good, not rooted in fear and self-preservation. What exists also includes an awareness of that which is bad, born of fear and self-preserving. Without the ability to sit in awareness and ownership of the good and bad within,

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66 Genesis 2:25
there can be no movement into a new direction towards a better version of oneself. Nietzsche states: “Becoming who one is involves recognizing what one is like, what attitudes and experiences, impulses and desires, have contributed to one’s history, regardless of the pride or dismay this acknowledgement may inspire.” BJJ creates an opportunity to hold an awareness of the good and bad in one’s current state of being. The clarity of equilibrium will present the practitioner with the ability work on the bad, through awareness of its existence, and navigate beyond it; onward to the New Being.

The practice of Brazilian Jiu-Jitsu is not one of autonomy. It requires the participation of many different people. It is within the need for bodily diversity that diversity of individual context also emerges. While many body sizes, genders, strengths, flexibility and age groups are required to grow as an individual in BJJ skills, the diversity of beliefs, values, religions, sexualities, and experiences are required to grow an individual in truth. “Truth and diversity are connected together.” Further, “without truth to be found, diversity explains nothing. Without diversity, truth is not likely to be found.” BJJ training has no shortage in diversity, thus, is a proper environment to expose truth. Truth is defined as a reality that is experienced as opposed to an assumption taken as reality.

All humanity acquires values and perceptions of others. The richness of diversity is its ability to verify those values and perceptions or prove them wrong when one is engaged with diversity. It is from a lack of humility that individual’s refuse to engage others that do not align

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to their values or perceptions. "No one is in the position to privilege his or her own perspective, and claim that it is the correct way to view the world."⁷¹ To be afraid of diversity is to be afraid to see the truth that lies within. To be afraid of truth is to be afraid of making the changes that seeing the truth requires, that is, to enter into the tension of transformation.

Diversity facilitates growth beginning with its ability to bring to the surface a judgement about another. To be on the mat with so many different types of people, existing judgements and perceptions will expose many human differences. A BJJ practitioner may spar with someone who is a homosexual, divorced, or engaged in pre-marital sex, of a certain religion, a bigot, etc (non-exhaustive list). The judgement of one’s teammate is a judgement of an aspect of their own being. This judgement is not upheld through any type of personal verification of the judgement, often only through the value handed down in a doctrine, a family value, or a societal norm. Being in a place that can trigger the judgements born of religious, societal, and family values provide a platform for growth beyond fragmentations of truth.

Secondly, diversity facilitates growth as it exposes inner imbalance that emerges as negative or inflated self-talk when on the mat. If inner balance is not a state of being when an individual participates alongside others that vary in their ability and attributes the individual may bring judgement on themselves. The individual may cultivate the perception they are not as smart or as capable as everyone else in the group. They may conclude they are too weak and everyone else is strong. In the reverse, the individual may believe they are stronger, more brilliant, and much more capable than everyone else. As with judgements made from inherited values that are exposed through diversity, so too are judgements that are self-made.

The ability for Brazilian Jiu-Jitsu practice to cultivate an awareness of truth that lends to growth is inherently related to the great diversity that allows for judgements to occur. If judgements do not occur, there can be no assessment as to the validity of the judgements of others or of self.

In order to validate judgements and perceptions “we must have reference to an independent, objective world to stand over and against the subject.”\(^72\) The independent, objective world is coincidentally induced in BJJ class as David Ley, a psychologist and Brazilian Jiu-Jitsu brown belt, states “without knowing it, students of BJJ offer each other a powerful, affirming, accepting and biologically-mediated experience, simply through the body-to-body contact that occurs throughout BJJ.”\(^73\) It is impossible not to recognize the shared humanity of diversity, even while judgements are made. It is from a platform of literally holding diversity in an embrace for an hour minimum, multiple times per week that any notion of separateness dissolves. If there was ever a perception that a certain type of people should not be embraced as a human, or certain types of people are less human than other types, that perception will dissolve and be replaced by the experience of oneness.

There exists many other means to develop a state of internal surrender. However, BJJ has the ability to create momentary equilibrium from any state of imbalance. Those with overly busy minds may have a difficult time in meditation, and those in a time of heightened emotions may find difficulty calming down through yoga, Brazilian Jiu-Jitsu is different. When the ability to continue to breath depends on an individual’s ability to surrender to the present moment and defend themselves, the ability to shift gear internally becomes instant. In order to survive, the

\(^{72}\) Ibid, 38.
imbalance of mind, body, or emotion crumbles in order to train. As Ley states, "it is psychologically impossible to devote mental resources to worrying about the rent, school or work. In such situations, our brain recognizes a survival situation, and forces us to focus with intensity on our immediate experiences. BJJ is often the only thing that can get worries and frustrations off of my mind." 74

It is impossible to be in a state of internal imbalance while in training. An individual may get away with playing golf, knitting, bowling, and a host of other tasks while remaining in a state of internal chaos and turmoil. This is not the case with Brazilian Jiu-Jitsu. Once the individual allows herself to engage in training, the surrender of the mind, body, and emotion to balance occurs and places the practitioner in the present moment. The present moment is free from the circumstances that drag the body, mind, or emotion away from equilibrium.

The immediacy and the physicality of defending one’s self from chokes and joint manipulations refocuses the individual on the immediate task of survival. The momentary act of refocusing encourages equilibrium if only the individual allows herself to participate fully. Black belt and gym owner Nicolas Gregoriades emphasizes BJJ’s ability to cultivate equilibrium in stating: “all of your rationalizations and delusions fall away when you’re sparring with a good opponent. You cannot kid yourself. You cannot worry about the future or dwell on the past. You have to be completely in the moment.” 75 Gregoriades goes to say: “we all have our own mental filters which we impose on reality. With my life, I am always trying to clear these filters and see reality as clearly as possible. Jiu-Jitsu also helps me a lot with this.” 76 To see reality clearly

74 Ibid.
76 Ibid.
begins with self-surrender within. This moment of equilibrium is felt and known when it is attained. An individual is aware that they are perceiving life from the perception of balance rather than imbalance. It is a welcomed state of being, it is welcomed because it naturally feels right. It naturally feels as though this position of balance is the position in which humankind is supposed to be. Even if the position is not retained indefinitely, and twenty minutes after training the mind or emotions begin to press forward beyond equilibrium into imbalance, a different perception of reality has already been experienced. The reality by which the individual knows to be truth cannot be taken back. Authenticity has pushed beyond the fragments of partial truth, into a new claim of reality.

Diversity and equilibrium interact in the following way to provide contrast for what is true and false to a Brazilian Jiu-Jitsu practitioner. In this hypothetical scenario, an individual attends a training session with a handed down religious value that people who struggle with income are being punished by God for something they did:

The individual, during training, is in close proximity to an individual who has constant trouble with finances. The diversity available during training causes a persistent close encounter with the other who holds preconceived judgments. Both individuals speak to each-other regularly before, during, and after class. Both psychically encounter one another through touch and embrace in training. There is an invested trust that is always existent between each individual to not break another’s bones when the one has the other in a vulnerable position. Vulnerability and trust among these two people is an existent truth. The individual begins to know the other far beyond merely what income is earned or not earned; and values the individual for many reasons beyond income. Secondly, organizing one’s inner self to a position of balance while outwardly sparring within the other, allows the individual to assess their non-inherent values and that of the
other. When the individual is assessed from a state of self-surrender, a different conclusion is divulged. The diversity accompanied with the objectivity dissolves the inherited value, exposing its false perception of the other.

BJJ’s ability towards authenticity is also the position of an autonomous inner position that is required to see beyond conditioned priori norms. As theologian Michael Sweeney states: “only the autonomous person in his or her sovereign liberty is the proper locus of truth, thereby, allowing for unlimited diversity, and so, egalitarian justice.”\textsuperscript{77} The environment and task of Brazilian Jiu-Jitsu is a place where norms are challenged and authentic truth may emerge as moments of authenticity move away from fragmentation and towards growth in agape. In these moments of authenticity cultivated in BJJ, reunion with the Father and non-estrangement occur.

CHAPTER FIVE

CONCLUSION

The practice of BJJ functions as a physical means to a spiritual end. BJJ as a spiritual practice makes possible spiritual transformation through moments of inner equilibrium that correspond to Tillich’s theology of New Being. By the creation of moments of inner equilibrium among the mind, body and emotion, authenticity is cultivated that simultaneously enables moments of non-estrangement. Transformational growth towards Tillich’s New Being is the result of repeated experiences of authenticity and non-estrangement provided through the experience of BJJ training.

Tillich’s theology of the New Being provides theological answers to existential questions regarding anxiety and angst within the human condition. Jesus the Christ, as the New Being, is viewed as the universal potential that each human may actualize to bring forth the Kingdom of God in existential time and space. Agape actions are viewed as the outward reflection of the inner disposition of the New Being, as seen in Jesus the Christ. Individuals that are able to reflect agape manifest the symbol of the Kingdom of God. Tillich’s concepts of agape and the symbol of the Kingdom of God correspond to and flesh out a framework for understanding individual transformations that are experienced by BJJ practitioners. Through the practice of BJJ, one begins to reflect Tillich’s notion of agape towards others expands. This is encouraging to the BJJ practitioner in as much as they seek the actualization of Tillich’s symbolized Kingdom of God: a world of peace, love, harmony, etc.
While *agape* is an outward indicator of inner disposition, what the inner disposition is and how it is to be developed is unattended by Tillich. The inner disposition of Jesus the Christ is best understood as harmony among mind, body and emotion; harmony outward reflects harmony inward. The inner harmony of Jesus the Christ forms a perception of harmony towards others that enables *agape* to be acted out. The development of balance among mind, body and emotion requires individual effort as expressed in the philosophy of Gurdjieff. Balance of mind, body and emotion must be programmed by the owner of the mind, body and emotion in order to perceive truth from false reality.

The role of the Holy Spirit is to notify an individual of imbalance between mind, body and emotion through an individual’s felt anxiety and angst. Rather than *agape* acting as the answer which soothes the anxiety and angst of estrangement, anxiety and angst are humanity’s guide towards proper perception that will result in *agape*. Anxiety and angst are internal notifications from a harmonious Holy Spirit that an internal imbalance of mind, body and emotion exists. These prompts of the Holy Spirit demand the individual take corrective efforts in order to return relieve the discontentment and return to perception of truth through the eyes of inner balance.

The practice of BJJ provides an environment that supports the balance of mind, body and emotion. The physical demand of BJJ training inadvertently orients the dynamics of mind, body and emotion to equilibrium for brief moments of time. Moments of equilibrium cause moments of authenticity that drive the individual beyond fragmentation into newly realized truth through the lens of self-surrender. Perception through the eyes of self-surrender results in actions stirred in the perception of self-surrender toward others. Greater proportions of *agape* are actualized as the BJJ practitioner continually spends time in authenticity and non-estrangement. By enabling
growth beyond fragmentation, BJJ practice acts a form of spiritual transformation for its participants towards manifesting the New Being.

In understanding how mind, body and emotion impact perception, vigilance directed at identifying circumstances that create a loss of inner equilibrium may be of use. If an individual can identify what occurs within themselves that causes a loss of mind, body and emotion balance during daily activities, this understanding can aim to the development of a consistently balanced inner disposition without the intervention of a spiritual practice to momentarily create it.


