

**DAVID
YOUNG**

**GENESIS
AND
JANUS**

The Second Book in the Consequences Trilogy

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DAVID YOUNG

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JANUS

THE SECOND BOOK IN THE CONSEQUENCES TRILOGY

GENESIS AND JANUS

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First published 1995 Sphinx Print

Second edition 2008 Almyne Pty.Ltd.,Ltd

National Library of Australia Cataloguing-in-Publication entry: Young, David (David John). 1943- .

Genesis and Janus.

Bibliography

ISBN 0 646 20335 5

Spirituality. 2. Spiritual life. 3. Philosophy and religion. 1. Title.

Published on-line by Almyne Pty. Ltd. Pty.Ltd.

Email daviy@westnet.com.au

Original artwork by Chris Nicholas

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FORWORD

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MBBS, FRANZCP, Certificate of Child Psychiatry (RANZCP)

Mankind was placed on earth for a purpose. Individuals too, have an individual purpose, and a part to play in the Collective Purpose of mankind. Man is dimly aware of this, and generally ignores this, preferring to achieve material, emotional and intellectual goals. We generally separate from our purpose, and from the path towards its fulfilment. We blame our daily troubles on incidental problems such as lack of money, bad luck, or other's not understanding us, instead of recognising our separation from our essential self, and our goal. Our birth, our development in our society, and our acquisition of societal beliefs further separates us from the straight path to this true purpose.

Fortunately for man, there is in each of us a spark of connectedness with our ultimate evolution and goal. Besides real teachers who have returned to guide true students on in life, there are also people who are in various levels of advancement in studentship, who can egg on the less fortunate, and guide them back to proper signposts towards connectedness with this purpose. The spark of connectedness (goodness, or Divinity) is natural attracted to its own kind - our ultimate goal. This spark fires us to move in the first place, to evolve.

If we think of our evolution as a journey, then it makes sense to look at what we have by way of provisions, tools, and maps. We must pay close attention to the contents of our rucksacks, the tools within, and the diagrams of other provisions so that we can recognise them on the way, and pick them up. This is awareness, and self awareness - focussed with deliberate and conscious effort. It is wise to note and recognise, or be taught, the hazards of the path - the stepping stones, the firm looking bog scum, and to discern which pests are poisonous, a nuisance, or merely irrelevant.

The journey then, is to increase connectedness with, and finally identify with immortality, - life. The paths are many and initially ritualistic - the formal dogmas and religions, etiquettes, sciences, schools, and other methodologies. Later some of these must be outgrown. The beginner is the neophyte inner essential self which needs to grow and know itself. Its limbs and senses are few, being conscience and humour. The rucksack of tools and provisions are

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the body and the brain, whose functions themselves are the outer senses, the intellect, the emotions. We might call the Journey “Spirituality.” Spirituality pertains to the Understanding of ones place in the scheme of things. This involves self-knowledge, and from this, the development of our constructive attributes, and the taming of the energies underlying our destructive tendencies.

The Journey continues by personal movement. None can do our walking for us. We must continue to notice the various barriers to seeing the path, and recognising our own provisions. It helps to join forces with other people - thereby magnifying our assets but also compounding the complications. We can be misled by each other’s blindness for fear of disapproval. Having developed interpersonal relationships, we must effectively resolve the difficulties these generate, so that we can progress without harm to others. In part this means that we must individually look into ourselves to make sense of our body, inner, and social selves and hurts, and also to banish the anxieties that so paralyse us.

The tasks ahead are made more difficult because of the unbalanced development of some of our attributes. This may mean an overloaded intellect, or habitual emotionality, or obsession with our body strength, health, or appearance. These addictions must be abandoned or corrected before much progress can be made. The sum total of the unbalanced and overgrown mental characteristics, coupled with its primitive development is the false ego and self esteem.

The false self is a self justifying and self reinforcing part of our thinking developed by life long coercive influences. In some circles this is called the Commanding Self. - the massive tail wagging the dog. It must be tamed and used properly as the instrument that it should be. Unfortunately, this Commanding Self ends up believing that there is nothing beyond itself. The rucksack thus becomes too heavy too quickly. *Genesis and Janus* describes this false self and the tribulations of the Journey - mankind moving ahead, yet held back by the misapplication of the brain and the consequences of this.

Genesis and Janus contains a set of signposts written with humour, with examples easy to relate to. Even if a reader is not into spiritual stuff, there is much thoughtful material for reflection and application on an everyday level. David brings together creation myths with modern neurophysiology and recognises common patterns in science, and in ancient religious writings. Following his themes of the limitations of right/wrong thinking he describes what we do, how we think, how languages fit in, and how we relate with each other, and what goes wrong. David emphasises the importance of the return to the deeper (spiritual) side of the mind, and the relevance to us.

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The final chapter called “The Beginning, the Beginning, the Beginning and the Beginning” reads like a preface. Many people do not read prefaces, or epilogues, believing them to be not part of the book, and somehow irrelevant. It is relevant.

In today's permissive enough society, it is legitimate to speak our minds, think alternatively and provocatively, and see through former pretensions. We need not fear being excommunicated from the church, life, or relevance. David Young has induced in me a rhythm of varying moods and reflections. This is what education is about.

Genesis and Janus is an example of David Young's own observations, his own experiential learning, and his original thinking. He who tastes, knows. I recommend this book to the serious, the open minded and the thoughtful, for he has tied together concepts in a way I have seen few writers do. This engaging book can help readers on an interpersonal level, as well as act as a doorway to greater realms.

Arvid Linde.

INTRODUCTION

The evidence from man's past record and from contemporary brain research both strongly suggest that at some point during the last explosive stages of the biological evolution of homo sapiens something went wrong; that there is a flaw, some potentially fatal engineering error built into our native equipment - more specifically, into the circuits of our nervous system - which would account for the streak of paranoia running through our history. This is the hideous but plausible hypothesis which any serious inquiry into man's condition has to face.

(Arthur Koestler, 1978)

Throughout history humanity has self-destructed just at the point of reaching Divinity. Every time humanity seems to be about to take a step forward it slips back into the dirt it came from. This self-destructive streak is known as the Janus effect. Janus, the Roman god with two heads, each looking in the opposite direction to the other. The human race is Janus. We have one head looking at Divinity and one looking at the satanic. When we are about to touch Divinity our satanic head pulls us back into the dirt.

There have been various attempts to explain the Janus effect. The main approaches have been the biblical 'fall of man' approach, the psychological approach and the scientific study of the brain. This book is a combination of all three approaches. I have the firm conviction that no answer to the 'whole' will ever be found by the divide-and-separate approach of the reductionist scientist. If we are to seriously inquire into the Janus effect then all approaches need to be taken into account. My method for solving problems, other than purely mechanical problems, is to keep gathering any material from any source that 'seems' to be relevant; then, when the information reaches 'critical mass', the solution will drop out by itself. This is the approach taken here. Information from a large number of seemingly unrelated sources was gathered until the answers suggested in this book just dropped into place. The methodology is in fact the opposite to scientific study. This method may seem unscientific, but the answers seem to fit all available scientific data. The 'seems to be relevant' part comes from inner knowing and meditation. The reality is that I already know the answers. All of us do. I just need certain material to make what I already know conscious.

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Working backwards comes naturally to me, so I will start with the conclusion. My conclusion is that there isn't 'a flaw, some potentially fatal engineering error built into our native equipment', as suggested by Koestler. My conclusion is that we have ignored the operating instructions given with the human brain. Our 'madness' is not that we are defective, but that we are attempting to use the brain in a way that was not intended. That sort of madness is much easier to fix than a mechanical defect. Part of that madness is that the human race works back to front. We attempt to use our brains backwards. To overcome that flaw we need to learn to start with the conclusion - the consequence we want - and then work backwards to find the path to that consequence. Much of this text is about learning to think backwards.

We need a new approach to the study of the human brain. Instead of simply finding that 'terminal A is connected to terminal B' and then concluding how the brain works, we need to look at how it is supposed to work. Intelligence is not a function of the power of the brain but of how the brain is used. Intelligence is also a function of what we have been taught to use our brains for. Many of what we think are intelligent uses of the brain are far from intelligent. Imagine how much better this world would be if we taught wisdom rather than knowledge.

The brain is not the person. The brain is a tool designed to be used by the person. It is an unlimited tool that becomes extremely limited by our lack of operating skills. If humanity could learn to use the brain the way that it is designed to be used, humanity would become unlimited. We could reach Divinity.

The operation of the human brain is not technical or complicated: it is very 'user friendly'. There are, however, some things that the brain is not designed to do. It is trying to use the brain in ways that it was not intended to be used that is causing us so many problems. If we can learn to use the brain in the way that it is designed to be used, and stop asking it to do things it is simply not equipped for, we could eliminate war, poverty, greed and all other self-destructive behaviours.

The 'Genesis' part of the title of this book is a look at Genesis 2 and 3 of the *Bible*, - the Garden of Eden and the story of Adam and Eve - taken as a literal description of the workings of the human brain. Genesis 2 and 3 is a scientifically accurate description of the human brain, and what happens when we use it incorrectly.

This is the model I propose: Genesis 2 and 3 are an accurate model of the human brain, and what happens if we try to use it in a way that was not intended. This is supportable by scientific knowledge. The 'Janus effect' is

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the result of the human brain being used in a way that was not intended. We, the human race, self-destruct simply because we do not understand how to operate our brains.

When viewed as an operating manual for the human brain, Genesis becomes a totally different document to the '*Bible*' version of Genesis taught by the Christian religion.

And the final conclusion is that the malfunction of the brain was intended to happen. We had to learn how to use the brain that we have been given, and we had to learn by trial and error to fully understand its operation in order to use it in an unlimited way. When this lesson is learnt, mankind will take a quantum leap forward into realms of reality that at the moment we cannot even dream of.

* * *

In looking at 'original sin' I have used both the King James Version of the *Bible* (KJV) and the *Book of J*. The *Book of J* is the Hebrew document that was, in part, the basis for The book of Genesis in the *Bible*. The Rosenberg translation of the *Book of J* that I am using is a new (1991) translation from the original Hebrew.

I consider the King James Version of the *Bible* suspect in several areas of translation. My doubts about its accuracy stem from the translation of the Gospels of the New Testament from the original Greek. The New Testament is easier to check, and in several places there are additions and changes in the *Bible* that radically change the meaning of the original. If the *Bible* (KJV) is inaccurate in translation for the relatively recent New Testament, then the Old Testament must be suspect. For this reason I have taken the David Rosenberg translation as more accurate than the *Bible* version of Genesis.

The Authorized version of 1611 follows what is known as the Received Text (Textus Receptus, or T.R.). But this is now generally recognised as unreliable; also, since it was compiled in 1550 by Stephens (or Stephanus) many further manuscripts have come to light.
(Marshall, 1975)

Because the Authorized (KJV) version of the *Bible* is a third (at least) generation version translation and follows the unreliable *Received Text* I have treated Genesis in the *Bible* and the *Book of J* as separate documents. This may not be an academically correct stance, but it does not make any difference to the arguments presented in *Genesis and Janus*. However, it

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does make for ease of writing and avoids lengthy academic explanations that don't matter anyway.

There is also the problem of 'style'.

One of our many difficulties in reading J as J is the lasting literary power of the King James Bible, or Authorized version (1611) That Bible has never been surpassed in English, revises many previous translators, but two great writers in particular, the martyred William Tyndale and Miles Coverdale. The style first developed by Tyndale, and amplified by Coverdale, has become biblical style in English, and has had an effect upon writing in English second only to that of Shakespeare. Tyndale, the pioneer in translating directly from the Hebrew Bible into English, translated the Pentateuch with a homely power (1530), and Coverdale, who knew little Hebrew, maintained the base of Tyndale's rough eloquence while adding his own extraordinary flair for English prose rhythm (1535). The Geneva Bible (1560), put together by English Calvinist exiles, stands among many subsequent revisions of Tyndale and Coverdale because it was the text used by Shakespeare, with frequent effect throughout his work. The King James Version can be considered essentially a correction, as the Geneva Bible was, of Tyndale-Coverdale, and most of its literary strength can be traced back to those pioneers.

(Bloom & Rosenberg, 1991)

Whatever way that the King James Bible is viewed it cannot be seen as a direct translation from the original Hebrew, and so I choose to treat it as a separate document rather than an alternative translation in this text.

CHAPTER 1 ORIGINAL SIN

Original sin has become dogma to the Christian churches. It has become a 'you will believe because we tell you to' item in church teachings. Because of this 'accept or suffer the consequences' attitude, it has become a subject that is not often examined to see if there is any validity to it. I believe there is no validity to the concept of original sin as espoused by the Christian church. Genesis is a document that deals with consequences. The form of the Genesis statement is 'if we use our brains in a way not intended this will be the consequence'. Genesis does not condemn the human race to being 'poor miserable sinners' with the only hope of 'redemption' the blind obedience to Christian dogma. Genesis gives 'if-then' statements, with the choice left to us.

* * *

The *Bible* and the *Book of J.* versions of original sin are:

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

(Genesis 3, KJV)

5

Now the snake was smoother-tongued than any wild creature that Yahweh made. "Did the God really mean," he said to the woman, "you can't eat from any tree of the garden?"

"But the fruit of the trees we may," said the woman to the snake. "Just the tree in the middle of the garden, the God said. You can't eat from it, you can't touch - without death touching you." "Death will not touch you," said the snake to the woman. "The God knows on the day you eat from it your eyes will fall open like gods, knowing good and bad."

(Bloom & Rosenberg, 1991)

There is no need to interpret original sin. Original sin is exactly what the *Bible* and the *Book of J* say it is: knowing good and bad. Knowing good and bad requires judgement of right and wrong. The human brain is not capable of judging right and wrong. If we want our brain to work the way it is intended to work, don't use it to judge right and wrong.

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Before looking at the reasons why the human brain is incapable of judging right and wrong we will look at the consequences.

God came into the Garden of Eden and said to Adam “You have been eating from the Tree of Knowledge”. Adam said it wasn't his fault, Eve made him do it. Eve said it wasn't her fault, the snake tricked her. The consequence of mankind judging right and wrong is that it is used as an excuse to avoid personal responsibility. Someone who is right cannot be trusted. No matter what they do they have the perfect excuse; they are right and the other person is wrong. It wasn't their fault.

An interesting side issue is the punishments that God handed out. God is No. 1. No. 2, Adam, was punished in that he was cut off from the animals of the world and had to work for a living. Not too bad if you can find work that you enjoy.

Eve, No. 3, fared a little worse. In addition, she got the missionary position and painful childbirth. Still a contentious issue.

No. 4, Snake, fares worst of all. He is cut off from everything, crawls on his belly all his life, eats dirt and gets kicked in the head by woman.

This is very much what happens when mankind uses right and wrong to avoid personal responsibility when something goes astray. The person at the top gets away with it while the poor soul at the bottom cops the lot.

Mankind cannot handle right and wrong because the human brain is not designed to handle right and wrong. It is designed to bring about consequences. Consequences that we want to create.

If right and wrong are introduced there is only one possible consequence: the one that comes about because of our being right. If we make a judgement about right and wrong we are locked into a consequence that may or may not be the one we want. We have lost our free will to decide what we really want.

In war both sides are right. Ordinary people who are usually incapable of killing are conscripted to fight for ‘right’. Being right removes personal responsibility, and the conscript can kill. If there was no right and wrong, war could not exist.

Couples do things to each other during a marriage break-up that they would not normally do to another human being. Each is right and consequences go out the window.

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Without right and wrong there are only consequences. Without right and wrong getting in the way we can ask, 'are these the consequences that I need in my life? Is this what I really want?' We are personally responsible for the consequences we bring into our lives. The human brain is designed to operate with consequences, and we are responsible for the way we operate our brains. Nobody ever 'made' us do anything. Learning that we are responsible for the consequences resulting from the way we use our brains is the first step in learning to bring about the consequences we want in our lives. Without responsibility the brain seeks to bring about consequences by any means available. It gets confused by right and wrong and so anything goes.

The paradox here is that many people profess to want happiness, loving caring relationships and peace, but refuse to accept responsibility for creating them. Instead they insist on being 'right' and end up creating the exact opposite: unhappiness, hatred and war. Being right removes personal responsibility, and so we end up with total chaos in our world with all of us refusing to be responsible for our chaos. The first step to ending the chaos is to accept that we, the human race, are responsible for the chaos we have created.

* * *

Right and wrong in our relationships stop us loving unconditionally. Loving unconditionally is another paradox. It does not mean that we fall for the 'if you loved me then you would', or the 'why can't you love me as I am' trap. It is not accepting unacceptable behaviour from someone because you love them 'unconditionally'. The paradox is that to love unconditionally there are conditions imposed. The conditions imposed are the conditions you impose on yourself - the voluntary conditions that prevent acting in such a way that will cause you or them harm. It is the unconditional acceptance of conditions imposed by self. It is not the 'if you will then I will' parody of love that we humans try to pass off as love. It is the love that will allow another person to walk away if that is what they want to do. And it is the love that allows us to walk away if a relationship is causing us harm. Paradoxically it is the love that allows another to stay because they are not being forced to conform to conditions. If they return your love they will impose voluntary conditions on themselves that will prevent them causing harm to you. The only difference between unconditional love and addictive love is that in the first, conditions are imposed on self voluntarily, and in the second they are imposed by the other person. That is all the difference is, and this small difference makes the two totally different. Conditional 'love' is a prison; unconditional love is freedom.

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Unconditional love works. Conditional love is addictive love and does not work. With unconditional love, conditions are imposed by self on self, with the consequence that you do not harm yourself or your partner. With conditional love the conditions are imposed by your partner telling you what is 'right', 'right' of course meaning control and manipulation. Conditional love is harmful to us.

Each of us can show our unconditional love for humanity simply by imposing conditions on ourselves that make us harmless to humanity and ourselves. Unconditional love must begin with unconditional love for self - not causing harm to self; imposing conditions on self that avoid harm to self. That is the meaning of unconditional love for self: not causing harm to self. Since we are all part of humanity, causing harm to another is the same as harming ourselves.

If we are in a relationship that is basically loving and supporting we still foul it up by the need to be right. If neither person needs to be right then problems can be solved, solved by mutual respect and realistic attitudes about the consequences of their actions. Even if the consequences are that the relationship is not going to work, it is possible to accept that and let go with love. The paradox here is that it is necessary to learn how to let go with love - no right or wrong, no blame - before we can find relationships that we have no need to let go of. We need to realise that there are some relationships that are just not going to work, and accept that without blame, before we can truly accept the love and support of a relationship that will work. No relationship can survive the need to be right. Love requires equality, and as soon as one person is right the equality is lost. Love does not need defending, and as soon as one person is right the other has to defend. Right and wrong is the language of war, not love. Right and wrong turn love into war, and that is the end of love. Accepting ourselves and our partners with equality and without the need for right or wrong is not some esoteric concept; it is absolutely necessary if the conditions are to be established where love can survive and grow.

* * *

The same concepts apply to our worldly affairs. There is nothing right or wrong about destroying our rain forests. If we argue about it then we will still be arguing about it when the rain forests are gone and our planet is dying. Accept that the consequence of destroying the ecology of our planet is that the human race will become extinct, and then decide if this is what we want. Nothing right or wrong about it. In fact, our fellow occupants of this planet would probably be better off without us. If we became extinct, then the world would regenerate itself over time to the benefit of all remaining species of fauna and flora. If judgement of the human race was to be carried

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out on behalf of the world it is likely that we would be found 'guilty' and that it is 'right' that we should become extinct. It would be better if the human race forgot about right or wrong before we bring that judgement on ourselves.

* * *

Freedom from right and wrong means freedom in our lives. We do not have to justify our actions to anyone else. We are free to choose the consequences that we want in our lives, and if those consequences are what we want, then no one can tell us that we are wrong. No one can tell us what we 'should' want. We do not have to justify what consequences we want. We can define what 'success' means to us rather than have society tell us what 'success' 'should' mean to us. We have the freedom to choose our partners according to what we want from a relationship, not have society define what our partner 'should' look like or talk like, or how much they 'should' earn.

Freedom is in itself a paradox. Freedom is not the unlimited ability to do whatever we want. Freedom is the ability to impose limitations on ourselves. The paradox: freedom means limitations. We only have freedom at the moment of making choices, and a choice is a self-imposed limitation. When there is a choice between two courses of action the choosing of one excludes the other. Without the ability to impose limitations we have no freedom. The difference between freedom and slavery is whether or not the limitations on us are self-imposed or imposed from outside. We cannot have an unlimited relationship with anyone or anything. All relationships impose limitations; what matters is whether those limitations are imposed by ourselves or by outside forces.

* * *

Even the Universe has limitations. In setting up universal love the Universe excludes universal hate. In setting up karma the Universe excludes our actions being unrewarded, in whatever sense that 'reward' will come. The limitations of the Universe are voluntarily imposed limitations. In choosing to be pro-life the Universe excludes all action that is anti-life. The paradox is that without limitations we cannot be unlimited. Without limitations we cannot have direction. If we are to have a path, that path must be defined. When we drive a car the road is a limitation. A road has definite limitations - width, length and direction. Without the limitations of the road we could not drive anywhere. We need a road to drive on; we need a path to follow in life; we need direction. To be unlimited it is necessary to decide where we want to go and then voluntarily impose the limitations that define the path to where we want to be.

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All relationships need limitations. Entering any relationship with anyone or anything without imposing suitable limitations on self is a certain way to make that relationship fail. A functional way to enter a relationship is to decide if you want that relationship and then negotiate. Negotiating terms at the beginning of a relationship may sound cold-blooded, but it is not. It is functional. If you meet someone that you want to have a relationship with, negotiate terms. What do you want? What do they want? Are you both going in the same direction? Do you both have the same purpose in life? What limitations do you both need to voluntarily accept if the purpose of the relationship is to be achieved? Are you both prepared to accept the necessary limitations? These are the conditions that will allow each to be harmless to the other, the conditions necessary for unconditional love. Then you both have a choice. Enter into the relationship or do not enter into the relationship. That is the freedom, the choice. If you decide to enter the relationship then accept the limitations. If the choice is not to enter the relationship then the choice imposes the limitation that the relationship is excluded. The freedom is the choice of whether or not to accept the limitations. Freedom is the choice of what self-limitations to accept.

I learnt about negotiating from a friend. At one stage we had what seemed to be an insurmountable problem. We negotiated. Without any blame or right or wrong we simply shared our feelings on the problem and explained why we each felt the way we did. At the conclusion each of us still held the same position but we understood why each held that position. There was no resolution.

That evening I went through the things that I had heard from my friend and some of them were relevant in my life, some were not. The things that I found valid for my life I assimilated into my life; those that were not I left. The result was that I moved to a new position. Not my friend's position, but a completely new one. The next time I saw my friend she had also moved to a new position. Not the same as my old one, but close to my new position. The difference between our new positions was the difference needed between friends to keep a friendship alive and dynamic.

In true negotiating there is no compromise - no right or wrong - but a willingness to understand the other's position so that both can move to a new position, a position better for both than the old. True negotiation is growth, not compromise.

These rules apply to all relationships. If you want to buy a new car on finance, the freedom is to make the choice as to whether or not you are willing to repay the finance on the negotiated conditions. After the choice has been made there is no freedom: the terms have been set. If you do not negotiate terms first, don't complain if you find your partner is going in a

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different direction or the interest rate is too high. You did have the freedom to choose the limitations that you were willing to impose on yourself.

* * *

And even in using the word 'rules' there is a problem. Rules imply that there is a right and wrong way of doing things. The rules of freedom through understanding the process of choice are not rules at all: they are simply the way that it is. Rules, as I use the term, do not imply a right way or a wrong way of doing things; simply that by exercising freedom through the use of choice, the choice itself will exclude action other than that chosen. The rule is that choosing one way will automatically exclude another; and that is not a rule, it is just the way it is.

A person who is 'right' has no choice. The paradox again. To be 'right' is to be without choice. Without choice there is no freedom. People who are 'right' do whatever they want but have no freedom. A person who is 'right' uses being 'right' as an excuse to justify their actions no matter how unacceptable their actions may be. A person who is right is a slave to emotion. A person who is right follows every little emotional desire and then finds the reasons to justify that random desire. No freedom to choose at all. Without the freedom to impose limitations on ourselves we just wander back and forth with no direction. And without direction we go nowhere. To have direction means to be able to make choices based on the consequences of our choices rather than random desires that change from moment to moment.

At ONE Monkey is alone, perched on the branches of his small tree, oblivious to the larger field of experience on which his very existence is grounded. His environment is a blur of the frantic activity created by unchecked desire. His erratic movements, full of uneasiness and paranoia, leave him breathless. In this limited fantasy world he is sometimes clever and amusing, but his overall experience of life is claustrophobic.

(Belyea & Tainer, 1991)

This is the paradox of desire. The concept of being free of desire sounds to the righteous mind that we have to go through life as a mechanical blob, not feeling, not wanting, not needing. That is not so. To be free of desire is to be able to make choices based on a balance between feeling and reason. Feelings, properly interpreted, tell us what we want and need from life. Reason sees the consequences and guides us to fulfilling those needs in a valid way. Desire is trying to have our needs fulfilled without the backup of reason to tell us if this desire will really fulfil our needs. To enter a relationship with only desire is to completely ignore any thought as to the

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consequences of the relationship. To enter a relationship with only the desire to have our needs met will ensure that our needs will not be met.

Desire is only an excuse to be right. With desire there is the excuse that 'I was right, I could not help it, the desire was too strong'. It is an excuse to avoid the freedom of being responsible for the consequences of our choices, and so we have no choice. Desire makes us slaves. Desire is a polite name for addiction. All addictions are an attempt to have needs met without taking responsibility for the consequences of our actions. Addiction is to be without personal responsibility. We do not want to accept our addictions so we re-name them desire.

No choice is right or wrong; it simply has consequences. The consequence of choice is limitations. Those limitations, imposed on self by self, give us direction. The consequence of being right is an excuse to have no limitations, which means we cannot go anywhere. The paradox is that to say that there is no right or wrong sounds like a hedonistic excuse to do whatever we like. In reality it is the end of the excuse to avoid responsibility.

* * *

The consequence of choosing a spiritual path is accepting the limitations of the Universe. None of us escapes the limitations of the Universe anyway, but to actively choose to accept those limitations means we have direction. Without that direction life will simply impose its own limitations and we get nowhere.

That is the problem I have with many 'New Age' writings and doctrines. All you need do is 'visualise' the desired consequence and it will happen. I do not subscribe to this point of view. New Age type material will work for a while. The Universe will respond to this approach as 'proof' of its existence, for a while. It will respond long enough to give the self the freedom to choose to accept the limitations required by the Universe. If those limitations are not accepted we simply become another victim of life. Our relationship with the Universe is a relationship in every sense of the word. We have to accept the limitations of that relationship unconditionally. We accept them voluntarily and have freedom; if we do not we become a slave to desire. The Universe is not right or wrong; it simply has limitations that need to be accepted if life is to work for us. It has limitations that make us harmless to the Universe, and when we accept those limitations, the Universe can trust us to use its gifts in a harmless way. Unconditional love of the Universe is the step beyond the New Age. It is being harmless.

So many people say they are searching for spiritual truth and cannot find it. To know truth is to accept the limitations of that truth. If you want to find

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the 'truth' that proves you right, you will search forever. Spiritual truth is not right or wrong. It simply is. And that truth lies in action, not words. And our action must be without desire. Only if we act without desire can we see the consequences of the spiritual path and accept the limitations, which are not limitations at all, but freedom. To search for truth in books or from 'gurus' without putting those truths into action is to go nowhere, and the truth cannot be seen. Truth can only be seen in the actions of unconditional love that make us harmless.

* * *

We cannot handle right or wrong. Our brains are not designed to handle right and wrong. We can however handle consequences. That is what our brains are designed for, so why not concentrate on what we are able to do and forget righteousness? When we see the consequences of our actions we see truth. When we act with truth we can be trusted, and that trust is rewarded with further truth. The truth that is not right or wrong; the truth that simply is; the truth that is simply known.

Another paradox. The human brain is unlimited but it is limited by the use of right and wrong. Used in a valid way there is nothing that cannot be achieved by the human brain. The important word is 'used'. Even the most unlimited tool that exists is of no use unless the operator knows how to operate the controls. The human brain needs a label attached to it that reads something like 'Warning: use only as per the instructions. Attempts to use this brain to determine right and wrong will cause it to self-destruct'. Rightness cannot be seen because it is an illusion. Rightness is random desire seeking an excuse for its own existence. It is an open invitation to self-destruct.

Religion has a particular problem with right and wrong. Religion lays down rules as to what is right and wrong when the problem is right and wrong. Christian churches spend a lot of time telling us what is right and wrong according to their particular interpretation of the *Bible*. To interpret is to judge what is right and what is wrong. To judge right and wrong when the problem is right and wrong perpetuates and escalates the problem. The *Bible* and the *Book of J* do not require interpretation in the sense of determining if they are right or wrong. What is needed is a new translation from original texts to remove all the 'rights and wrongs' inserted by religion. This is the paradox of Christianity. In Christian teachings Jesus is the answer, not the problem. The central issue in Christianity is original sin. The paradox is that Christian churches teach right and wrong when the problem is right and wrong; and so they perpetuate original sin rather than solve it.

A final paradox for this chapter. Mankind cannot be trusted, not because mankind is inherently bad, as the doctrine of original sin would have it, but

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because we try to use the brain in a way that cannot work. Mankind simply does not recognise the limitations of the human brain. Recognise the limitations of the human brain, and use it in the way intended, and it surpasses all limitations. That is the paradox. To use the brain in an unlimited way it is necessary to recognise the limitations. Consequences are unlimited; right and wrong are totally limited.

Original sin is the name given by judgemental minds to an event after the event. We have judged ourselves to be sinful. We cannot judge that. Remove the judgement and we can change if we want to. The *Bible* and the *Book of J* do not mention sin in what we call original sin. Neither say that man was good or bad. Both say we came to know right and wrong and deal with the consequence of that knowledge, the consequence being that we cannot be trusted.

22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

(Genesis 3, KJV)

10 “Look,” said Yahweh, “the earthling sees like one of us, knowing good and bad. And now he may blindly reach out his hand, grasp the tree of life as well, eat, and live forever.”

Now Yahweh took him out of the Garden of Eden, to toil - in the soil from which he was taken.

(Bloom & Rosenberg, 1991)

Original sin could be brought into context by calling it by a different, non-judgemental name - maybe ‘original error’. Error is not judgemental. It is the recognition that the consequences of an action were not the consequences intended. With this recognition there is personal responsibility for consequences, and the error can be corrected. If we judge ourselves sinful no correction of error is possible because by judging we have taken away personal responsibility. We are sinful, therefore we cannot help it. Because we cannot help it we cause harm. If we cause harm we cannot love unconditionally. While we are sinful we cannot be harmless and cannot love unconditionally. Forget sin. Accept responsibility for our consequences and be harmless.

The consequence of knowing good and bad was that man was driven out of the Garden of Eden because he could not be trusted to leave the Tree of Life

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alone. Expulsion from the Garden of Eden was not a punishment. It was a necessary consequence of mankind no longer being trustworthy. The *Book of J* (10) in part says 'blindly reach out his hand'. We may stumble onto things that we just cannot be allowed to know. It follows, from the reference to the Tree of Knowledge and the Tree of Life, that there are two things the brain of man is not capable of handling. We have 'discovered' one: right and wrong. We must not be allowed to discover the other.

In reverse, if we can forget the concept of right or wrong we will become trustworthy. If we can be trusted we will be allowed to return to the Garden of Eden. The paradox is that to remember we need to forget. If we can forget right and wrong and work only on consequences the likely result is that war and conflict will cease, we will be able to establish caring and supportive relationships with each other, and that this earth will return to the physical Garden of Eden. We will remember our birthright.

CHAPTER 2

THE GARDEN OF EDEN

Having said, in chapter 1, that there is no need to interpret original error, it would follow that the description of the physical location of the Garden of Eden also needs to be taken exactly as given. The *Bible* gives us a physical description of where to find the Garden of Eden.

8 And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

10 And a river went out of Eden to water the garden; and from thence it parted, and became into four heads.

11 The name of the first *is* Pison: that *is* it which compasseth the whole of the land of Havilah, where *there is* gold;

12 And the gold of that land *is* good: there *is* bdellium and the onyx stone.

13 And the name of the second river *is* Gihon: the same *is* that encompasseth the whole land of Ethiopia.

14 And the name of the third river is Hiddekel: that *is* it which goeth towards the east of Assyria. And the fourth river *is* Euphrates.

(Genesis 2 KJV)

The Rosenberg translation:

2

Now Yahweh planted a garden in Eden, eastward, settled there the man he formed. From the land Yahweh grew all trees lovely to look upon, good to eat from; the tree of life was there in the garden, and the tree of knowing good and bad.

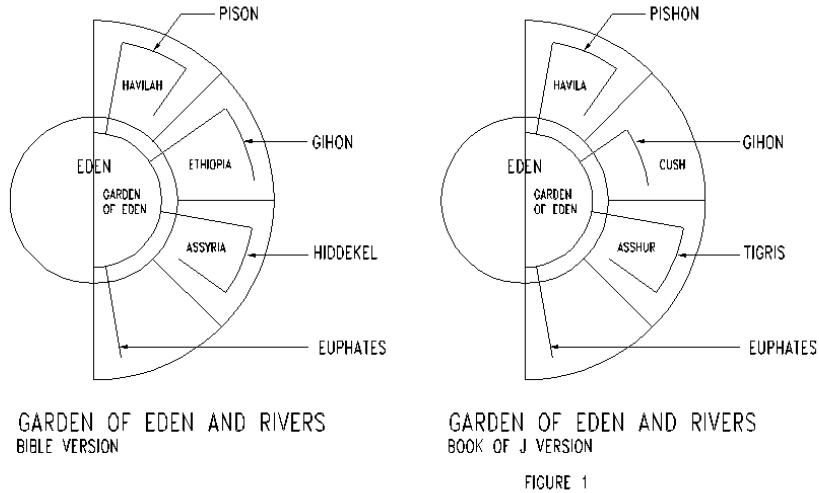
3

Out of Eden flows a river; it waters the garden, then outside, branches into four: one, Pishon, winds through the whole of Havila, land with gold - excellent gold, where the bdellium is, the lapis lazuli. The second, named Gihon, moves through the length of Cush; Tigris, the third, travels east of Asshur; and Euphrates is the fourth.

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(Bloom & Rosenberg, 1991)

So the search is for a physical location of the Garden of Eden that fits the descriptions of the *Bible* and of the *Book of J*.



To make this search easier both descriptions have been drawn in map form. Fig.1 is the *Bible* map and the *Book of J* map. Since Genesis was in part originally taken from the *Book of J* it is not surprising that the maps are similar. However there are differences in naming the lands and rivers between Rosenberg and the KJV *Bible*. There are name changes but the maps are similar.

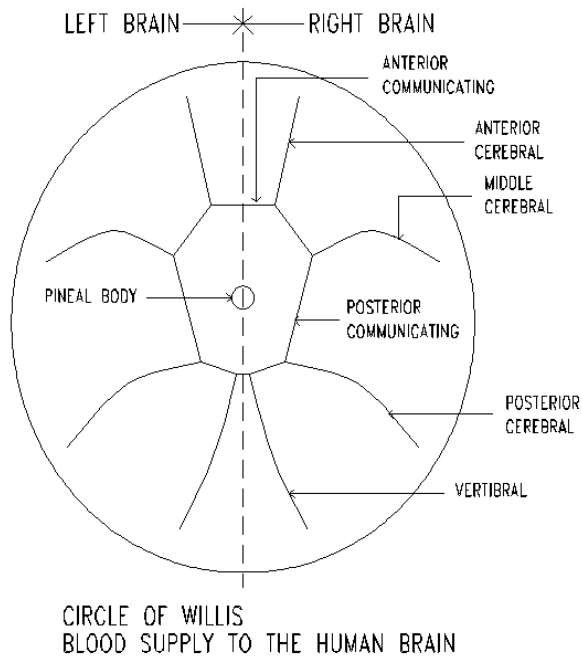


FIG 2

FIG. 2 is a diagram of the Circle of Willis, the blood supply to the human brain. The right hand side of the Circle of Willis and the maps of the Garden of Eden are similar. Considering that the maps of the Garden of Eden are drawn from description and the Circle of Willis from observation the similarity is remarkable. If the Circle of Willis is viewed in three dimensions then the maps of Eden and the Circle of Willis become almost identical. The Garden of Eden and the surrounding territories are the right hemisphere of the human brain.

The brain is symmetrical, so the right brain is mirrored by the left brain. Why this is necessary is discussed later. For now I would ask the reader to accept that the mirroring of the brain in no way detracts from the physical similarities of the maps and the right brain. The rivers of Eden are the blood supply system to the right brain. The location of the Tree of Life and the Tree of Knowledge from the *Bible* would place both in the position of the 'third eye' of Eastern religions.

Assuming that the rivers are named from north to south, for Pishon read Anterior cerebral, for Gihon read Middle cerebral, for Tigris read Posterior cerebral and for Euphrates read Vertebral. By far the most detailed description of the rivers is the first, Pishon, winding 'through the whole of Havila, land with gold - excellent gold, where the bdellium is, the lapis lazuli'. The anterior cerebral is the blood supply to the frontal lobe of the brain. This is the area that is connected with thinking, consciousness and identity. Excellent gold indeed. The thing about gold that makes it so

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precious is that it cannot be changed or destroyed. Gold always remains gold. It can be mixed with other metals but it cannot be combined with other metals in the form of an alloy. Gold will last forever without any change to its form. It will remain intact for eternity. If thinking, consciousness and identity are the excellent gold of Havila then these last forever.

There has been a change of names for the lands and rivers of the Garden of Eden between the Rosenberg translation of the *Book of J* and the KJV *Bible*. The only one that remains constant is the river Euphrates. The Euphrates River starts in the highlands of Turkey and ends in the Persian Gulf. The Euphrates is a long way from Ethiopia. I have not been able to locate an area that could be the single physical location for the Garden of Eden. I cannot say for certain that such a location does not exist, only that I have not been able to locate any likely area. I am not alone in this. Scholars have tried for centuries to locate a physical location for the Garden of Eden without success.

The true meaning of the *Book of J* has been lost. My understanding is that the Garden of Eden is not a single physical location but is physically located in the right hemisphere of every human brain. The Garden of Eden then would seem to be located in the right brain. Its boundary is the Circle of Willis, or just outside of the Circle of Willis.

Continuing the *Book of J* where we left halfway through verse 10:

Now Yahweh took him out of the Garden of Eden, to toil - in the soil from which he was taken.

The earthling was driven forward; now settled there - east of Eden - the winged sphinxes and the waving sword, both sides flashing, to watch the Tree of Life.

(translated Rosenberg, 1991)

From the biblical and *Book of J* descriptions it would seem that mankind now lives in the outer portion of the right brain outside the Circle of Willis.