

Janus

‘Stretching the mind’

Introduction

Humans have abilities which are rare in terms of the creation.

We ask ourselves where we come from and what our destiny is.

We are able to change our way of life by creating transitions in nature, which have ultimately enormous consequences for our habitat. For example, chains of communication and logistics.

We refer to ourselves in religion as an image of God. But we also have to be aware of the devil for possessing our soul.

We express these evil spheres as an object outside our psychological condition.

But how often does, despite good intentions, our behavior lead to damage and conflict?

We all drag our disappointments and shadows with us.

It is this duality which is the theme of this paper.

A symbol of this duality is Janus, the god with two faces.

The psychological interpretation of Janus is on my own account.

I invite everyone who is interested in a combination of philosophical and ontological relations with our mind, to read the article.

Janus

Janus is the god of beginnings, gates, transitions, time, duality, and endings. He has two faces, looking to the future and to the past.

In the Vatican the sculpture of Janus is displayed.



Janus was an ancient Roman god. The gates of a building in Rome named after him were opened in time of war, and closed to mark the arrival of peace.

Symbol of man of two worlds

The head of Janus is a symbol of our struggle of the mind.

If we are in conflict, the door of our mind opens and the psychological energy materializes the world. Our mind has in analogy to the two faces of Janus a static and dynamic side. The static is the past, where we come from, the dynamic is the change, the future. The static side represents images of the past, the remembrance of heaven.

With the introduction of this static dimension into the dynamic dimension, we energize the world and think we might bring heaven in the world.

Because the two worlds are different dimensions, we have if we want to be citizens of both worlds, stretch our mind. So the conflict which lies in our soul, and enters with birth the world. It is a hidden world, casting a shadow from the past, a biblical fall with the risk of dispersion.

Opening the door

If we are in peace, the door of our mind to rule the world with our own perception of God's wishes, is not activated but closed. This might be considered the symbolic reason Romans closed the door of the temple of Janus in times of peace.

Opening the door is a symbol of changing the world and shifting borders.

Energy flows from the past to the future and runs over our lives. It is a symbol of the rolling balls that activate and stimulate the ongoing process of entropy I mentioned in earlier articles.

The process of entropy is linked to a great exhalation, gods breathing out and dispersion of entities and things. It is like staring in the dark, of loss, without a feeling of unity. Everything is falling apart and comes to an end. If we want to hold on to something around us, a thing or human being, it leads to despair in the end, alas.

A psychological reaction of human beings is to control the earth to make this feeling go away. If we control matter, we might be able to reach a situation to freeze matter and life in a way we like.

In the past we pray to god in singularity, but combined with the things and entities in the dynamic world, dispersion extends the truth. It is more easy to give it a twist in time and space, because in extension the truth and morality in general becomes less clear and at distance.

And look what happens to our environment. Human beings evolve the habitat in terms of nature and culture to one standard. We destroy biodiversity. This is similar to the way entropy works.

From another perspective, by mind, humans make life flatter and flatter, less diverse.

There is no room for thinking in another vibration than the fire of reasonable application.

The way our mind works in the world activates and stimulates entropy, I mentioned in earlier articles.

The fire of the mind is similar to a bouncing ball launched in a box with physical energy. This give us the feeling of magical moments. We get attached to the world with all its sensible moments. There is no way to stop the rolling and bouncing ball easily. If we collide with other balls, we are upset the other balls are in our way. To enable us to follow our way, we want to be energized.

Instead of a judgment on the way the world works and influences reality, we jump on in a world of shadows, because the distance will increase and leads to more soup and standardization. But, and this is what we want, less unity. By fighting against entropy, we activate and stimulate the process of entropy itself, a real ontological tragedy. Because when we catch it, it is gone, dispersion leads to despair of the mind.

Behind the door

What is behind the door, that overrun our mental and physical state in the visible world?

There is some pressure or overflow from behind the door, to release powers from the spiritual dimension towards the visible world.

This power is as long as there is pressure, confusing in its consequence.

In a previous article I discussed the ability of mankind to energize the world and activate the process of entropy. And we call the process of entropy destructive. The balls roll over each other in time and space. As a result the world, the cosmos, expands and flattens ontologically. It is like God exhales.

This pressure might be abducted from two different phenomena

Use of reason is a drift which is in effect similar to a blanket unfolding over the world. The climate problem is a result of this drift and use of reason. Measurement is in this case a reaction of the empowerment of reason. Launching satellites to measure the rising of the sea level delivers us awareness for the problem, but is presented as a sort of solution. By measurement we are able to judge the consequences of the use of reason and so the behaviour of man in the world. Psychological the mind is concealed behind reason. Reason is like the hand to open the door and apply spiritual energy in the world. To Aristotle, reason is a gift in cause and effect, from a first mover, which we have to fulfill. The happiest human creature lives his life according to reason.

Psychological we search in the world for harmony, immortality, happiness. But we cannot find these qualities in life. Why do we strive for them? There is no chance to possess these qualities. Because there is no way to reach this status in this world of rolling balls because of the process of entropy. As a result we have to stop this ridiculous idea of making heaven in this world, and think we make a better world because we bring God to the world. We have to face we are able to empower the religious and spiritual quality of life in the static and inner room of our mind, not in the outer world. Because when the doors of our mind are opened, the result is we bring an energy to the world which creates more shadows in the world if we want to possess and materialize them. As we see, especially nowadays in the turmoil of a collapsing world, our image of heaven brings fire to life instead of harmony and happiness. The mind seeks for happiness, which is a heavenly quality and not ontologically reachable (in the end). The question for our mind to seek happiness comes from the past. The remembrance of ideas is emphasized by Plato, with eros as vehicle to the transition of consciousness to the world of divine ideas. The sensible world consists of shadows, eros might bring us to the idea of the good. If we see the idea of the good long enough in the transition to remembrance, we might reason about it.

Facing heaven and earth

Religious currents predict and tell us we fall from heaven to earthly mud. We come from a dimension which is static and peaceful and harmonic. In the dynamic world of changing matter we are lost and out of balance from religious point of view.

The underlying problem is we search for a translation of the origin of creation or the idea of peace into a world of shadows. How are we able to deal with the problem the mind interacts spiritually with a lost remembrance of heaven? Myths translate the subconsciousness wisdom to practical behaviour.

Maybe a problem is we use reason as a tool to bring the remembrance of the good to the world of shadows and dust instead of a tool to reach remembrance or revelation of the divine.

The myth of reason ...

But nowadays we are convinced practical reason will lead us to potential immortality and the last answers. The problem is that the answers are not wisdom but projected experiences. Instead of introspection we act and search for cause and effect. We have no integral hypothesis, only a fragmented one based upon an applied science.

In other words our way of life is based upon the myth of reason. But reason itself is a tool to understand and compare the coherence between heaven and earth, to judge and open or close the door. And if a tool dominates a process we have to be prepared the result is in the end problematic.

The domination is visible if we look at the development of artificial intelligence. But furthermore the impact of social media upon our mental behaviour is a great concern.

... comes to an end

This episode of progress by the power of reason upgraded to a religious current comes to an end, in one way or the other. Instead of divine judgment, reason is more likely an application in its core. Because if reason is as tool set as a divine understanding in the world, we bring down the fire of images of heaven in an entropic environment.

And so, like the earlier problems of mediaval religious currents, implementing the ideas of heaven on earth, will fail. The social problems of convincing and dominating behaviour by force, are, similar to the consequences of pushing the divine judgement to the concerns of the world by reason, a serious concern.

Reason is a project to bring with divine judgment heaven to earth, after the problems of understanding religion bridges the gap between heaven and earth.

Accepting the gap, the man of two worlds ...

But if you read one of the founding fathers of Enlightenment, Kant, you have to adopt with his philosophy the idea there is a gap between the ideas of reason and the noumena i.e. the object we cannot know.

... by reason ...

And if we adopt this idea, this is a consequence of judgment. We are able to judge the world and relate or maybe bridge the two worlds. And so we are able to use reason to judge which aspect in our mind is from the world of ideas and which is a noumena, a shadow. Reason is like a window or door in our two way path or entries towards heaven and earth. If we apply this to the myth of the head of Janus, reason is like the hand to open the gateway of the mind and filter of judgement of phenomena for the world at one side of the psychological door, the soul and at the other, hidden side, God.

The question is how to use it. In an echo, reason is not the solution to the last answers. The prediction is it will by uncurbed use, accelerate the entropic process to a flat soup ontologically. Reason is not divine, but a mark to understand a way to handle the problematic duality between heaven and earth.

... in dispersion the world of shadows moves away from the static peace (and stretches the mind)

In a symbolic interpretation of the myth of the head of Janus, the two faced god looks from his centre to heaven and earth. If the door is open, the energy of heaven is entering the world. If man wants to dominate the world from heavenly perspective, there will be conflict. We interpret heaven and modify it in a world we will not understand. I think this problem of understanding is based upon the idea the world is another order. The remembrance of the past does not match to a process of entropy, moving away from a coherent static peace of heaven, alas.

So we have to be careful in the way we bring heaven to earth, because it will bring fire to earthly life. For example. If monotheistic religions do not admit diversity and persecute other ideas, this leads to the following contradiction. By pressing to follow rituals of one religion, and exclude diversification, we activate a mental field of entropy in the world. So we place man in distance from God and each other and stimulate the distance of the exhale, instead of the cheer and the comfort of communication with his spiritual identity and ideas of heaven.

Discussion

In this philosophical approach the process of entropy cohere with exhaling of creation. Like air being dispersed.

Man is part of this process and our mind is able to make to a certain level the transition between the process of in- and exhale and the process of entropy in addition to exhalation. We contribute to these processes. If we activate our mind in the world by energizing our ideas in matter, we give entropy a boost. Furthermore man thinks he brings God to the world by applying religion upon life on earth. This hybris makes the world flat and stimulates exhaling instead of bringing life closer to God. Especially monotheism tends to intolerance instead of an invitation to join the community. From philosophical perspective I plea for tolerance. We have ideas and remembrance of heaven, we seek for a certain spiritual order on earth and by intolerance and violence we bring less diversity and so more soup ontologically. We think we bring God, we radicalize, and destroy everything which does not fit in the dictionary.

The face which is aimed at the past, God, waiting for his inhaling, will not, from our point of view, catch up the face of the future, until God inhales. So we have to wait instead of overrunning matter and increasing the conflict because of the tension. We wait for inhaling but meanwhile the face of the future tends to stretch the psyche because of exhaling. Stretching the mind is confusing.

How many lessons we have to learn before we are able to discuss the consequences of psychological damage of an unbalanced mind?

All religions tend to give us answers in meditation and praying. After leaving church we unclothe the doors of our mind and release the uncontrollable powers of the past and fall in the world becoming shadows in the moonlight.

Maybe humans are able to reveal a quality from the past which nearly equals a divine property. To work to a silence in the double faced duality and conflict, preparing a path ontological beyond exhale and entropy faced towards memorable ideas, waiting for invitation and the inspiration after the turn, like the seeds of the flower germinated by attraction of the sun.