

The
WORLD TRANSFORMATION MOVEMENT*
presents

Consciousness

What is Love?

What is the Meaning of Life?

Human Condition

THE BOOK OF

What is Science?

Good vs Evil

How can we Save the World?

Why do we Fall in Love?

Conscience

REAL

Is there a God?

Human Nature

ANSWERS

Soul

Our Ego, and Egocentric Lives

TO

Why do People Lie?

EVERYTHING!

by Jeremy Griffith

'Such is the explosion of insight that occurs when biological understanding of the human condition is finally found—as it now is—that all the books in all the libraries in all the world couldn't deliver the definitive explanations contained here in *The Book of Real Answers to Everything!*, and in *Freedom*, the complete presentation of Jeremy Griffith's treatise.'

Tim Macartney-Snape, AM OAM, Patron of the World Transformation Movement

The Book of Real Answers to Everything!, by Jeremy Griffith:

Published by WTM Publishing and Communications Pty Ltd (ACN 103 136 778)

First published in Australia 2011

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The WTM is a non-profit organisation which holds an Authority to Fundraise for Charitable Purposes in NSW, Australia.

ISBN 978-1-74129-007-3

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Typeset by Lee Jones and Polly Watson.

Note to the Reader

The objective of this book is to provide a stand-alone, first-principle-based, scientific explanation of each of the following subjects that have so troubled the human mind since time immemorial. Since the explanations are designed to be self-contained, and since (as will become clear) the human condition is the underlying issue in *all* human affairs, each of the explanations does contain certain similar material, however, important subtle differences appear within those similar sections.

Contents

	PAGE
Foreword	5
The Human Condition	7
What is Science?	14
What is Love?	33
Soul	40
Conscience	54
Good vs Evil	64
What is the Meaning of Life?	70
Is there a God?	77
Ego, and Our Egocentric Lives	85
Save the World	90
Consciousness	96
Human Nature	102
Why do People Lie?	108
Why do we Fall in Love?	114



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Foreword

While I am a psychiatrist, not a biologist, the subject of our human condition *is* the area of inquiry where psychiatry and biology finally converge. Evidence for this is the term ‘Evolutionary Psychology’, which is one of the theories currently used to explain human behaviour—specifically the human condition. Given the plight of the world—which we humans are responsible for—the human condition is certainly the subject upon which all areas of science *should* be focused. As the Harvard biologist Edward O. Wilson has said, ‘**The human condition is the most important frontier of the natural sciences**’ (*Consilience*, 1998, p.298).

However, in terms of understanding our peculiar ‘human condition’, I don’t believe the theories that have been put forward by mainstream biologists have succeeded in presenting a satisfactory, truly accountable explanation of it. In fact, I have become aware of two statements made by the great Australian biologist Charles Birch that I think accurately capture the stalled situation that has existed in biology, which are that ‘**Biology has not made any real advance since Darwin**’ (in recorded conversation with this author, 20 Mar. 1987), and ‘**Biology right now awaits its Einstein in the realm of consciousness studies**’ (ABC Radio National, *Ockham’s Razor*, 16 Apr. 1997). I say ‘has existed’ because I believe, as I’ve said on occasions elsewhere, that Jeremy Griffith’s biological treatise on the human condition does finally provide humanity with a truly accountable explanation of this most perplexing and important of subjects. The clarity with which he explains the grand concepts featured in this book alone is testament to this.

I must say I am so thrilled with Griffith’s explanation of the human condition that I am dedicated to promoting it wherever possible. As a psychiatrist I recognise that the impasse to finding this great breakthrough understanding of the human condition has been that the subjective issue of the human condition has been all but impossible for humans to think effectively about, but now that this great psychological denial blocking access to the truth about ourselves has finally been penetrated and understanding of ourselves found, the now long overdue psychological rehabilitation of the human race *can* finally occur. Again, as I have also said on numerous occasions, this is all *so* exciting—I am quite overwhelmed to be here on Earth when these *REAL* answers are finally established!

I cannot recommend strongly enough the understandings contained in this book, or in the more complete presentation that is provided in Griffith’s book *FREEDOM*.

Harry Prosen, M.D., M.Sc.
December 2011 (revised 2015)

Harry Prosen is a professor of psychiatry who has worked in the field for over 50 years, including chairing two departments of psychiatry and serving as president of the Canadian Psychiatric Association. Professor Prosen was recently appointed one of 500 Specially Selected Fellows of the American College of Psychiatrists, and a Distinguished Life Member of the American Psychiatric Association. He is also psychiatric consultant to the Bonobo Species Preservation Society.

**Exciting Media Release
for this book's principal article, *What is Science?***

New article unlocks impasse for science and human understanding

17 January 2012

The World Transformation Movement today published a ground-breaking article titled *What is science?* by Australian biologist Jeremy Griffith that offers hope to the public's growing disenchantment with science, in fact revealing that science is "the saviour of the human race".

The article is the latest chapter in Griffith's online publication, *The Book of Real Answers to Everything!* This book explains that the real issue before us as a species has always been the issue of the human condition, which is our species capacity for good and evil—Griffith maintains that the role of science has been to one day find understanding of this crux issue.

The *What is science?* article presents for the first time the definitive history of how science, including mainstream theories of Social Darwinism, Sociobiology and Evolutionary Psychology, has had to avoid and deny that the human condition exists, in so doing failing to provide much-needed answers about human nature.

However, Griffith explains that while science has necessarily had to take a limited reductionist and mechanistic approach, its discovery of the difference in the way genes and nerves work has been a key insight that at last makes it possible to explain the human condition.

"The public has all but given up on science because, until now, it has been unable to solve the crux issue before us as a species of the human condition and provide the much-sought-after answer to the deepest and darkest of questions, of are we humans fundamentally good or bad?" Griffith said.

The *What is science?* article cites a 2011 Australian Academy of Science report that found a 'staggering' 43 percent drop over the last 20 years in the number of Australian Year 11 and 12 students studying science from 94 percent to 51 percent.

"This article explains that because the human condition has been such a terrifying subject, scientists, like everyone, have necessarily been unable to acknowledge it existed, let alone admit it was the subject that science had to solve if there was to be a future for the human race," Griffith continued.

"However, and thankfully just in the nick of time, through understanding how genes and nerves work, biology has been able to solve the human condition and provide humans with relieving explanation for why they are good and not bad after all. So at last we can answer the question 'what is science' with that it is the saviour of the human race, as it was always intended to be!"

On this greatest of all breakthroughs in science, Professor Harry Prosen, a former president of the Canadian Psychiatric Association, is quoted in the article saying: "I have no doubt this biological explanation of the human condition is the holy grail of insight we have sought for the psychological rehabilitation of the human race."

Astonishingly, in just 19 pages, the *What is science?* article presents a clear distillation of the works of some of the world's leading scientists, including biologist Edward O. Wilson, zoologist Richard Dawkins, science writer Robert Wright and anthropologist Robert Sussman, and how they necessarily have not been able to provide humanity with truthful, real answers about human behaviour.

Of Griffith's ability to impart such clarity, Professor Scott Churchill, Professor and Chair of the Psychology Department at the University of Dallas, has said: "Griffith manages to summarise book-length expositions of these oftentimes obtuse and varying perspectives on human evolution with clarity and brilliance."

What is Science? is one of several short articles developed by Griffith to help demonstrate to readers the universal application of his synthesis to subjects wide and varied. The articles, on topics including 'What is Love?', 'Is there a God?' and 'Consciousness', appear in Griffith's latest publication, *The Book of Real Answers to Everything!* (The book is freely available at www.humancondition.com/book-of-real-answers.)

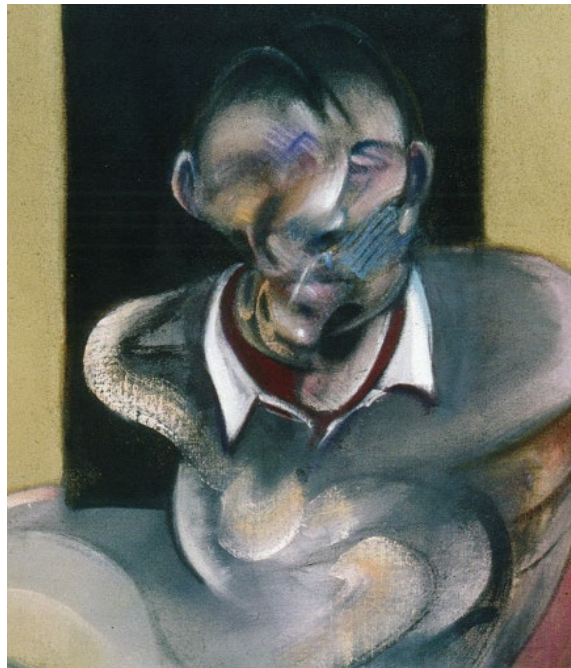
About the WTM:

The Human Condition

Written by Australian biologist Jeremy Griffith, 2011

The great mystery, dilemma and paradox of the human condition is humans' capacity for what has been called 'good' and 'evil', BUT until we could *explain* our less-than-ideally-behaved, seemingly-imperfect, even 'fallen' or corrupted condition we could barely afford to even acknowledge the subject.

MOST WONDERFULLY, however, the human condition is no longer an unapproachable, depressing no-go zone because biology is at last able to provide the dreamed-of exonerating, 'good-and-evil'-reconciling, 'burden-of-guilt'-lifting and thus rehabilitating—in fact, HUMAN-RACE-TRANSFORMING—explanation of our human-condition-afflicted lives! (And it should be mentioned that this explanation of our species' deeply psychologically troubled condition is *not* the psychosis-avoiding, trivialising, dishonest account of the human condition that the biologist E.O. Wilson has put forward in his theory of Eusociality, but the psychosis-addressing-and-solving, *real* explanation of it.)



Francis Bacon's *Study for self-portrait* (detail) 1976

The truth is the human condition is the agonising, underlying, core, *real* question in all of human life, of are humans good or are we possibly the terrible mistake that all the evidence seems to unequivocally indicate we might be? While it's undeniable that humans are capable of great love, we also have an unspeakable history of brutality, rape, torture, murder and war. Despite all our marvellous accomplishments, we humans have been the most ferocious and destructive force that has ever lived on Earth—and the eternal question has been 'why?' Even in our everyday behaviour, why have we humans been so competitive, selfish and aggressive when clearly the ideals of life are to be the complete opposite, namely cooperative, selfless

and loving? In fact, why are we *so* ruthlessly competitive, selfish and brutal that human life has become all but unbearable and we have nearly destroyed our own planet?!

Unable—until now—to truthfully answer this deepest and darkest of all questions of our seemingly-highly-imperfect human condition, of are we humans fundamentally good or bad, we learnt to avoid the whole depressing subject—so much so, in fact, that the human condition has been described as **‘the personal unspeakable’**, and as **‘the black box inside of humans they can’t go near’**. Indeed, the famous psychoanalyst Carl Jung was referring to the terrifying subject of the human condition when he wrote that **‘When it [our shadow] appears...it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil’** (*Aion in The Collected Works of C.G. Jung*, Vol. 9/2, p.10). Yes, the **‘face of absolute evil’** is the **‘shattering’** possibility—if we allowed our minds to think about it—that we humans might indeed be a terrible mistake! Socrates famously said that **‘the unexamined life is not worth living’**, and it’s true that we needed to find understanding of ourselves, **‘examine’** the issue of the human condition, BUT, it’s *also* true that trying to go anywhere near the subject, trying to conduct any **‘examin[ation]’** of the human condition, raised such **‘shattering’** doubts about our meaning and worth as humans that it wasn’t **‘worth’** doing if we were to actually continue **‘living’**!! In fact, since almost any thinking on any subject brought our mind one way or another into contact with the unbearable issue of the human condition, even that most basic task for conscious humans has been a nightmare—as the Australian comedian Rod Quantock once said, **‘Thinking can get you into terrible downwards spirals of doubt’** (*Sydney Morning Herald*, 5 July 1986). Yes, the truth is the human mind has had to live on the very surface of existence, live an *extremely* superficial, escapist existence.

So even though the issue of the human condition has been the *real*, underlying issue we needed to solve if we were to exonerate and thus rehabilitate the human race, we have been *so* fearful and insecure about the subject that instead of confronting it and trying to solve it we have been preoccupied denying and escaping it. The truth is that while much attention has been given to the need to love each other and the environment if we are to ‘save the world’, the *real* need if we were to actually succeed in doing so was to find the means to love the dark side of ourselves—to find the reconciling understanding of our ‘good-and-evil’-afflicted human condition that was *causing* so much suffering and destruction! Carl Jung was forever saying that **‘wholeness for humans depends on the ability to own their own shadow’** because he recognised that *only* finding understanding of our dark side could end our underlying insecurity about our fundamental goodness and worth as humans and, in doing so, make us **‘whole’**. The pre-eminent philosopher Sir Laurens van der Post was making the same point when he said, **‘True love is love of the difficult and unlovable’** (*Journey Into Russia*, 1964, p.145) and that **‘Only by understanding how we were all a part of the same contemporary pattern [of wars, cruelty, greed and indifference] could we defeat those dark forces with a true understanding of their nature and origin’** (*Jung and the Story of Our Time*, 1976, p.24).

True compassion was ultimately the *only* means by which peace and love could come to our planet and it could only be achieved through understanding. Drawing again from the writings of van der Post: **‘Compassion leaves an indelible blueprint of the recognition that life so sorely needs between one individual and another; one nation and another; one culture and another. It is also valid for the road which our spirit should be building now for crossing the historical abyss that still separates us from a truly contemporary vision of life, and the increase of life and meaning that awaits us**

in the future' (ibid. p.29). Yes, only **'true understanding of the nature and origin'** of our species' 'good-and-evil'-troubled, even 'fallen' or corrupted condition could allow us to cross **'the historical abyss'** that **'separate[d] us'** from a **'compassion[ate]'**, reconciled, ameliorated, **'meaning[ful]'** view of ourselves.

Most wonderfully and relievingly, this **'future'** that Jung and van der Post looked forward to, of finding the understanding that would mature the human race from a psychologically insecure, human-condition-afflicted state to a psychologically secure, relieved, human-condition-understood-and-reconciled state, has now *finally* arrived. One day there had to be, to quote The Rolling Stones, **'sympathy for the devil'**—one day, we *had to* find **'true understanding'** of the **'nature and origin'** of the **'dark forces'** in human nature, and that day is here!

Yes, the eternal hope, faith, trust and indeed belief of the human race has been that the day would come when the all-clarifying, reconciling, healing and thus TRANSFORMING explanation of the human condition would finally be found, freeing humans at last of their insecure existence. And, as incredible as it is, through the advances that have been made in science, it is now possible to present that dreamed-of, reconciling and rehabilitating understanding of ourselves. That holy grail of the human journey of finding first principle-based, biological explanation of the human condition is finally here. (Again, it has to be stressed that this explanation is not the psychosis-avoiding, trivialising, dishonest account of the human condition that E.O. Wilson put forward in his theory of Eusociality, but the psychosis-addressing-and-solving, truthful, *real* explanation of the human condition.)

From a situation of bewildering confusion and darkness about what it is to be human we have broken through to a world drenched in the light of relieving understanding. The dawn of enlightenment has arrived; the sun is finally coming up to drain away all the darkness from our lives. This is THE most amazing moment in human history!

So, what is the wonderful reconciling, exonerating and thus rehabilitating, truthful biological explanation of our species' extremely competitive, aggressive, angry, selfish, greedy, materialistic, escapist, artificial, superficial, alienated—in fact, deeply psychologically distressed and lonely—human condition that brings about the long dreamed-of liberation from that terrible state and the complete TRANSFORMATION of the human race?

Certainly, we have invented excuses to justify our species' seemingly-imperfect competitive, selfish and aggressive behaviour, the main one being that we have savage animal instincts that make us fight and compete for food, shelter, territory and a mate. Of course, this 'explanation', which has been put forward in the biological theories of Social Darwinism, Sociobiology, Evolutionary Psychology, Multilevel Selection and E.O. Wilson's Eusociality and basically argues that 'genes are competitive and selfish and that's why we are', can't be the *real* explanation for our competitive, selfish and aggressive behaviour. Firstly, it overlooks the fact that our human behaviour involves our unique fully conscious thinking mind. Descriptions like egocentric, arrogant, deluded, artificial, hateful, mean, immoral, alienated, etc, all imply a consciousness-derived, *psychological* dimension to *our* behaviour. The *real* issue—the psychological problem in our thinking minds that we have suffered from—is the dilemma of our *human condition*, the issue of our species' 'good-and-evil'-afflicted, less-than-ideal, even 'fallen' or corrupted, state. We humans suffer from

a consciousness-derived, *psychological* HUMAN CONDITION, *not* an instinct-controlled animal condition—our condition is unique to us fully conscious humans. (A brief description of the theories of Social Darwinism, Sociobiology, Evolutionary Psychology, Multilevel Selection and Eusociality that blame our divisive behaviour on savage instincts rather than on a consciousness-derived psychosis is presented in the [What is Science?](#) article in this, *The Book of Real Answers to Everything!*, with the complete account provided in the freely-available, online book *Freedom: Expanded Book 1* at <www.humancondition.com/freedom-expanded-the-denials-in-biology>.)

The second reason the savage-instincts-in-us excuse can't possibly be the real explanation for our divisive, selfish and aggressive behaviour is that it overlooks the fact that we humans have altruistic, cooperative, loving *moral instincts*—what we recognise as our '*conscience*'—and these moral instincts in us are *not* derived from reciprocity, from situations where you only do something for others in return for a benefit from them, as Evolutionary Psychologists would have us believe. And nor are they derived from warring with other groups of humans as advocates of the theory of Eusociality would have us believe. No, we have an *unconditionally* selfless, *fully* altruistic, *truly* loving, *universally*-considerate-of-others-not-competitive-with-other-groups, *genuinely* moral conscience. Our original instinctive state was the *opposite* of being competitive, selfish and aggressive: it was fully cooperative, selfless and loving. (How we humans acquired *unconditionally* selfless moral instincts when it would seem that an *unconditionally* selfless, *fully* altruistic trait is going to self-eliminate and thus not ever be able to become established in a species is briefly explained in the above-mentioned [What is Science?](#) article, and more fully explained in chapter 5 of *FREEDOM* at <www.humancondition.com/freedom-origin-of-morality>—however, the point being made here is that the savage-instincts-in-us excuse is completely inconsistent with the fact that we have genuine and entirely *moral* instincts, *NOT* *savage* instincts. Charles Darwin recognised the difference in our moral nature when he said that '**the moral sense affords the best and highest distinction between man and the lower animals**' (*The Descent of Man*, 1871, p.495).)

So, what is the truthful, human-condition-addressing rather than human-condition-avoiding, biological explanation of our species' present seemingly-highly-imperfect, competitive, selfish and aggressive behaviour? The answer begins with an analysis of consciousness.

Very briefly, nerves were originally developed for the coordination of movement in animals, but, once developed, their ability to store impressions—which is what we refer to as 'memory'—gave rise to the potential to develop understanding of cause and effect. If you can remember past events, you can compare them with current events and identify regularly occurring experiences. This knowledge of, or insight into, what has commonly occurred in the past enables you to predict what is likely to happen in the future and to adjust your behaviour accordingly. Once insights into the nature of change are put into effect, the self-modified behaviour starts to provide feedback, refining the insights further. Predictions are compared with outcomes and so on. Much developed, and such refinement occurred in the human brain, nerves can sufficiently *associate* information to *reason* how experiences are related, learn to *understand* and become CONSCIOUS of, or aware of, or *intelligent* about, the relationship between events that occur through time. Thus consciousness means being sufficiently aware of how experiences are related to attempt to manage change from a basis of understanding.

What is so significant about this process is that once our nerve-based learning system became sufficiently developed for us to become conscious and able to effectively manage events, our conscious intellect was then in a position to wrest control from our gene-based learning system's instincts, which, up until then, had been controlling our lives. Basically, once our self-adjusting intellect emerged it was capable of taking over the management of our lives from the instinctive orientations we had acquired through the natural selection of genetic traits that adapted us to our environment.

HOWEVER, it was at this juncture, when our conscious intellect challenged our instincts for control, that a terrible battle broke out between our instincts and intellect, the effect of which was the extremely competitive, selfish and aggressive state that we call the 'human condition'.

To elaborate, when our conscious intellect emerged it was neither suitable nor sustainable for it to be *orientated* by instincts—it *had to find understanding* to operate effectively and fulfil its great potential to manage life. However, when our intellect began to exert itself and experiment in the management of life from a basis of understanding, in effect challenging the role of the already established instinctual self, a battle unavoidably broke out between the instinctive self and the newer conscious self.

Our intellect began to experiment in understanding as the only means of discovering the correct and incorrect understandings for managing existence, but the instincts—being in effect 'unaware' or 'ignorant' of the intellect's need to carry out these experiments—'opposed' any understanding-produced deviations from the established instinctive orientations: they 'criticised' and 'tried to stop' the conscious mind's necessary search for knowledge. To illustrate the situation, imagine what would happen if we put a fully conscious mind on the head of a migrating bird. The bird is following an instinctive flight path acquired over thousands of generations of natural selection, but it now has a conscious mind that needs to *understand* how to behave, and the only way it can acquire that understanding is by experimenting in understanding—for example, thinking, 'I'll fly down to that island and have a rest.' But such a deviation from the migratory flight path would naturally result in the instincts resisting the deviation, leaving the conscious intellect in a serious dilemma: if it obeys its instincts it will not feel 'criticised' by its instincts but neither will it find knowledge. Obviously, the intellect could not afford to give in to the instincts, and unable to understand and thus explain why its experiments in self-adjustment were necessary, the conscious intellect had no way of refuting the implicit criticism from the instincts even though it knew it was unjust. Until the conscious mind found the redeeming understanding of why it had to defy the instincts (namely the scientific understanding of the difference in the way genes and nerves process information, that one is an orientating learning system while the other is an insightful learning system), the intellect was left having to endure a psychologically distressed, upset condition, with no choice but to defy that opposition from the instincts. The only forms of defiance available to the conscious intellect were to **attack** the instincts' unjust criticism, try to **deny** or block from its mind the instincts' unjust criticism, and attempt to **prove** the instincts' unjust criticism wrong. In short—and to return to our human situation because we were the species that acquired the fully conscious mind—the psychologically upset **angry**, **alienated** and **egocentric** human-condition-afflicted state appeared. Our

‘conscious thinking self’, which is the dictionary definition of ‘ego’, became ‘centred’ or focused on the need to justify itself. We became ego-centric, self-centred or selfish, preoccupied with aggressively competing for opportunities to prove we are good and not bad—we unavoidably became **selfish, aggressive and competitive**.

What is *so* exonerating, rehabilitating and healing about this explanation of the human condition is that we can finally appreciate that there was a *very good* reason for our angry, alienated and egocentric lives—in fact, we can now see why we have not just been ego-centric, but ego-*infuriated*, even ego-gone-mad-with-murderous-anger for having to live with so much unjust criticism. No wonder we led such an evasive, escapist, superficial and artificial, greedy, smother-ourselves-with-*material*-glory-while-we-lacked-the-*spiritual*-glory-of-compassionate-understanding-of-ourselves existence! Yes, we can *now* see that our conscious mind was *NOT* the evil villain it has so long been portrayed as—such as in the Bible where Adam and Eve are demonised and ‘**banished...from the Garden of Eden**’ (Gen. 3:23) of our original innocent, all-loving, moral state for taking the ‘**fruit...from the tree of knowledge**’ (ibid. 3:3,2:17). Yes, science has finally enabled us to lift the so-called ‘burden of guilt’ from the human race; in fact, to understand that we thinking, ‘**knowledge**’-finding, conscious humans are actually nothing less than the heroes of the story of life on Earth! This is because our fully conscious mind is surely nature’s greatest invention and to have had to endure the torture of being unjustly condemned as evil for *so* long (the anthropological evidence indicates we humans have been fully conscious for some two million years) *must make us* the absolute heroes of the story of life on Earth.

And BEST OF ALL, because this explanation of the human condition is redeeming and thus rehabilitating, all our upset angry, egocentric and alienated behaviour now subsides, bringing about the complete TRANSFORMATION OF THE HUMAN RACE—and importantly, understanding of the human condition doesn’t condone ‘bad’ behaviour, it *heals* and, by so doing, *ends* it. From being competitive, selfish and aggressive, humans return to being cooperative, selfless and loving. Our round of departure *has* ended. The poet T.S. Eliot wonderfully articulated our species’ journey from an original innocent, yet ignorant, state, to a psychologically upset ‘fallen’, corrupted state, and back to an uncorrupted, but this time enlightened, state when he wrote, ‘**We shall not cease from exploration and the end of all our exploring will be to arrive where we started and know the place for the first time**’ (*Little Gidding*, 1942).

Yes, finding the exonerating, redeeming understanding of our dark, troubled, psychologically upset, human-condition-afflicted existence finally enables the human race to be healed and thus TRANSFORMED—it makes us ‘**whole**’ again, as Jung said it would. To quote Professor Harry Prosen, a former president of the Canadian Psychiatric Association, on this dreamed-of, greatest of all breakthroughs in science: ‘**I have no doubt this biological explanation of the human condition is the holy grail of insight we have sought for the psychological rehabilitation of the human race**’ (*FREEDOM*, 2016, Introduction).

Finally the REAL means to think positively about our lives, to truly motivate and inspire ourselves and to properly re-build our self-esteem has arrived! We now have the answer to how to love yourself, the means to end the insecurity of the human condition!

At last, that exasperating, never-ending parade of false starts to the dreamed-of utopian state of being free of the agony of the human condition—including the 1960s Age of Aquarius movement, the 1970s Peace movement, the 1980s New Age movement, the 1990s Stop the Greed movement, and now the Anti-Capitalist movement (and these are just some of the more recent of the litany we've been witness to)—comes to an end with the arrival of the understanding of the human condition that *actually* brings an end to that terrible human-condition-afflicted existence! Yes, all those endless, superficial, basically ineffectual 'think positive', 'human potential', 'self development', 'self improvement' motivational programs through which we tried to defy the human condition by surrounding ourselves with positive quotes about life and pumping ourselves with 'positive thoughts', 'motivational stories', 'positive words', 'inspiring thoughts', 'happy thoughts', 'inspirational thoughts', 'good thoughts about life', 'great thoughts', etc, etc, etc, are all now made obsolete by the dignifying, uplifting, redeeming, exonerating, psychologically healing, ameliorating, transforming REAL story about the true magnificence and heroism of the human race!

**As just demonstrated, with understanding of the human condition
found ALL the great issues finally become explainable.**

**See also: What is science?—What is love?—Soul—Conscience—Good vs Evil
—What is the meaning of life?—Is there a God?—Our ego and egocentric lives—
How can we save the world?—Consciousness—Human nature—
Why do people lie?—Why do we fall in love?**

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dreamed-of TRANSFORMATION of the human race that it brings about
at www.humancondition.com**

and/or

**Read FREEDOM, the definitive book on the world-transforming explanation
of the human condition, at www.humancondition.com/freedom**

What is Science?

Written by Australian biologist Jeremy Griffith, 2011

What is science? Coming from the Latin word *scientia*, meaning ‘knowledge’, science is humanity’s vehicle for the pursuit of knowledge, with the ultimate knowledge we needed being *self-knowledge*—the reconciling biological explanation of our ‘good-and-evil’-afflicted, seemingly-highly-imperfect, so-called HUMAN CONDITION!

While it’s undeniable that we humans are capable of great love, we also have an unspeakable history of brutality, rape, torture, murder and war—and the eternal question has been ‘why?’ How are we to explain our species’ seemingly extremely flawed state or condition? Even in our everyday behaviour, why, when the ideals of life are so clearly to be cooperative, selfless and loving, are we humans competitive, selfish and aggressive—in fact, SO ruthlessly competitive, selfish and brutal that human life has become all but unbearable and we have nearly destroyed our own planet? The famous psychoanalyst Carl Jung was forever saying, ‘wholeness for humans depends on the ability to own their own shadow’, because he recognised that ONLY finding understanding of our dark side could end our underlying psychological insecurity about our fundamental goodness and

worth as humans and, in so doing, make us ‘whole’. The pre-eminent philosopher Sir Laurens van der Post was making the same point when he said, ‘True love is love of the difficult and unlovable’ (*Journey Into Russia*, 1964, p.145) and ‘Only by understanding how we were all a part of the same contemporary pattern [of wars, cruelty, greed and indifference] could we defeat those dark forces with a true understanding of their nature and origin’ (*Jung and the Story of Our Time*, 1976, p.24).

Yes, the REAL frontier for the human race—and most particularly for its designated vehicle for enquiry, science—was never outer space but inner space, the search for this makes-us-‘whole’, ‘good-and-evil’-reconciling, psychologically-rehabilitating, human-race-transforming-and-thus-human-race-saving UNDERSTANDING OF THE HUMAN CONDITION! In 1982 the author Marilyn Ferguson wrote these words about humanity’s long dreamed-of liberation from the human condition: ‘Maybe [the scientist-philosopher] Teilhard de Chardin was right; maybe we are moving toward an omega point [a final unification of our split selves]—Maybe we can finally resolve the planet’s inner conflict between its neurotic self and its real self. Our real self knows how to commune, how to create...From everything I’ve seen people really urgently want the kind of new beginning...[that I am] talking about [where humans will live in] cooperation instead of competition’ (*New Age* mag. Aug. 1982).



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The immense frustration and danger for humankind is that these words were written over 30 years ago and yet the ‘urgently’ needed ‘resol[ution]’ of the ‘inner conflict’ of our human condition still hadn’t arrived—which is in truth the deeper reason for the public’s great disillusionment with science today. In the case of the Australian public, for example, a 2011 Australian Academy of Science report found a ‘staggering’ decline in the number of Australian year 11 and 12 (senior-equivalent) students studying science, from 94 percent 20 years ago to just 51 percent today (*Sydney Morning Herald*, 21 Dec. 2011).

So the fundamental reason people are asking ‘what is science?’ is because they want to know ‘*what’s wrong with science*’—why can’t it fulfil its principal task of finding the reconciling understanding of the human condition?!

But, MOST WONDERFULLY, just when we had become exasperated with its failings, science is now finally able to provide the dreamed-of, ‘good-and-evil’-reconciling, ‘burden-of-guilt’-lifting, ‘inner conflict’-‘resolv[ing]’, human-race-transforming EXPLANATION OF THE HUMAN CONDITION! So to the question ‘what is science?’, we can now say that it is the saviour of the human race, as it was always intended to be. (And, as I will elaborate upon shortly, this explanation of our species’ deeply psychologically troubled condition is *not* the psychosis-avoiding, trivialising, dishonest account of it that the biologist E.O. Wilson has put forward in his theory of Eusociality, but the psychosis-addressing-and-solving, *real* explanation of it.)

Before presenting this fabulous, human-race-liberating, ultimate scientific breakthrough of the real explanation of the human condition, the issue of the human condition itself, and how science has been coping with it, needs to be explained.

The truth is, the issue of the human condition has been such a terrifying subject we humans have hardly been able to acknowledge it existed, let alone admit it was *the* subject that science had to solve if there was to be a future for the human race.

So, what exactly is the human condition? It is the agonising, underlying, core, *real* question in all of human life, of are humans good or are we possibly the terrible mistake that all the evidence seems to unequivocally indicate we might be? As pointed out, while it’s undeniable that we humans are capable of great love, we also have an unspeakable history of brutality, rape, torture, murder and war. Yes, despite all our marvellous accomplishments, we humans have been the most ferocious and destructive force that has ever lived on Earth—and the eternal question *has* been ‘why?’

Unable—until now—to truthfully answer this deepest and darkest of questions of are we humans fundamentally good or bad, we learnt to avoid the whole depressing subject, so much so, in fact, that the human condition has been described as ‘**the personal unspeakable**’, and as ‘**the black box inside of humans they can’t go near**’! Indeed, Carl Jung was referring to the terrifying subject of the human condition when he wrote that ‘**When it [our shadow] appears...it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil**’ (*Aion* in *The Collected Works of C.G. Jung*, Vol. 9/2, p.10). Yes, the ‘**face of absolute evil**’ is the ‘**shattering**’ possibility—if we allowed our minds to think about it—that we humans might indeed be a terrible mistake!

The truth is, the subject of the human condition has been SO terrifying—SO ‘shattering[ly]’ suicidally depressing—that living in complete denial of it has been humans’ only way of surviving. Indeed, avoiding depressing thoughts about our highly imperfect, even ‘fallen’ or corrupted condition through evasion, denial, escapism, self-distraction and block-out has been the main feature of human behaviour since humans first became conscious and the human condition emerged some two million years ago! Socrates famously said that **‘the unexamined life is not worth living’**, and it’s true that we needed to find understanding of ourselves, ‘**examine**’ the issue of the human condition, BUT it’s also true that trying to go anywhere near the subject, trying to conduct any ‘**examin[ation]**’ of the human condition, raised such ‘**shattering**’ doubts about our meaning and worth as humans that it wasn’t ‘**worth**’ doing if we were to actually continue ‘**living**’! In fact, since almost any thinking on any subject brought our mind one way or another into contact with the unbearable issue of the human condition, even that most basic task for conscious humans has been a nightmare—as the Australian comedian Rod Quantock once said, **‘Thinking can get you into terrible downwards spirals of doubt’** (*Sydney Morning Herald*, 5 July 1986). Yes, the truth is the human mind has had to live on the very surface of existence, live an *extremely* superficial, escapist existence. So, while the plea to know ‘what is science?’ was really a subliminal cry from the heart to understand why science couldn’t solve the human condition and liberate humankind from its unbearable grip, we can *now* appreciate that there has been a *very* good reason why it couldn’t—and that was because the human race, which of course includes scientists, has been *so* deeply committed to avoiding the issue of the human condition that thinking truthfully and thus effectively about the all-important subject of the human condition has been all but impossible!

So, far from being practitioners of an allegedly rigorously objective and impartial ‘scientific method’, scientists have necessarily had to avoid, by whatever dishonest means possible, any truths that brought the unbearable, unconfontable issue of the human condition into focus.

What happened was that to avoid the suicidally dangerous, yet-all-important, overarching, whole view of the issue of the human condition the vast majority of scientists necessarily became what has been termed ‘**reductionist**’ and ‘**mechanistic**’—they reduced their focus to only looking down at the details about the mechanisms of the workings of our world. The implicit hope was that by finding understanding of those mechanisms they would at least be assembling the means by which the human condition might one day be able to be explained—and that is exactly what they achieved. As will be explained shortly, through the gradual accumulation of knowledge about the mechanisms and workings of our world, scientists found understanding of the difference in the way genes and nerves function, which is the key insight that at last made it possible to present the penetrating, fully accountable, truthful, psychosis-addressing-and-solving (not E.O. Wilson’s dishonest, psychosis-denying) explanation of the human condition.

What then were the great truths that reductionist, mechanistic scientists had no choice but to avoid while the truthful explanation of the human condition was still to be found? There were, in fact, six main unconfutable truths, the first being the truth of the integrative meaning of existence.

The world's greatest physicists, Stephen Hawking and Albert Einstein, have said, respectively, that **'The overwhelming impression is of order...[in] the universe'** ('The Time of His Life', Gregory Benford, *Sydney Morning Herald*, 28 Apr. 2002), and that **'behind everything is an order'** (*Einstein Revealed*, PBS, 1997). Yes, this **'order'** IS apparent everywhere. Over the eons a chaotic universe organised itself into stars, planets and galaxies. Here on Earth, atoms became ordered or integrated to form molecules → which in turn integrated to form compounds → virus-like organisms → single-celled organisms → multicellular organisms → and then societies of multicellular organisms. Overall, what is happening on Earth is that matter is becoming ordered into larger wholes. So the theme or purpose or meaning of existence is the ordering or integration or complexification of matter, a process that is driven by the physical law of Negative Entropy. 'Holism', which the dictionary defines as **'the tendency in nature to form wholes'** (*Concise Oxford Dictionary*, 5th edn, 1964), and 'teleology', which is defined as **'the belief that purpose and design are a part of nature'** (*Macquarie Dictionary*, 3rd edn, 1998), are both terms that recognise this integrative **'tendency'**.

The great problem, however, with this truth of the holistic, teleological integrative meaning of existence is that for a larger whole to form and hold together the parts of that whole must consider the welfare of the whole above their own welfare—put simply, selfishness is divisive or *disintegrative* while selflessness is *integrative*. So consider-others-above-yourself, altruistic, unconditional selflessness is the underlying theme of existence. It's the glue that holds the world together and what we really mean by the term **'love'**. Indeed, if we consider religious terminology, the old Christian word for love was **'caritas'**, which means charity or giving or selflessness; see Col. 3:14, 1 Cor. 13:1–13, 10:24, and John 15:13. Of these biblical references, Colossians 3:14 perfectly summarises the integrative significance of love: **'And over all these virtues put on love, which binds them all together in perfect unity.'** In John 15:13 we also see that Christ emphasised the unconditionally selfless significance of the word **'love'** when he said, **'Greater love has no-one than this, that one lay down his life for his friends.'** BUT acknowledging and accepting this truth—that the meaning of existence is to be *integrative* cooperative, selfless and *loving*—left humans feeling unbearably condemned as bad, evil or unworthy for our *divisive* competitive, selfish and aggressive, seemingly-*unloving* behaviour. Clearly, **ONLY** when we could truthfully explain the good reason **WHY** we humans have not been ideally behaved—truthfully explain the human condition no less, which fortunately we now can—would it be psychologically safe to confront, admit and accept the truth of the integrative, selfless and loving meaning of existence.

Furthermore, the concept of **'God'** is actually our personification of this truth of Integrative Meaning, and if we include more of what Hawking and Einstein said we can see that they both agree. Hawking: **'The overwhelming impression is of order. The more we discover about the universe, the more we find that it is governed by rational laws. If one liked, one could say that this order was the work of God. Einstein thought so...We could call order by the name of God'** ('The Time of His Life', Gregory Benford, *Sydney Morning Herald*, 28 Apr. 2002); and, **'I would use the term God as the embodiment of the laws of physics'** (*Master of the Universe*, BBC, 1989). Einstein: **'over time, I have come**

to realise that behind everything is an order that we glimpse only indirectly [because it's unbearably confronting/condemning!]. **This is religiousness. In this sense, I am a religious man'** (*Einstein Revealed*, PBS, 1997). As it says in the Bible, **'God is love'** (1 John 4:8, 16). **'God' is the integrative, unconditionally selfless theme of existence.** Again, the problem was that until we could truthfully explain the human condition we needed the concept of 'God' to remain safely abstract and undefined—we couldn't afford to demystify 'God' as being the integrative, selfless and loving theme of existence. We humans have been, as we say, **'God-fearing'**—in fact, **God-revering** to the point of being **God-worshipping**—*not* **God-confronting**!

When the aforementioned scientist-philosopher Teilhard de Chardin wrote in his 1938 book *The Phenomenon of Man* that **'I can see a direction and a line of progress for life, a line and a direction which are in fact so well marked that I am convinced their reality will be universally admitted by the science of tomorrow'** (p.142) he was recognising firstly how obvious the truth of the integrative, order-of-matter-developing theme of existence really is; and, secondly, that this truth of the integrative **'direction'** or theme or purpose or meaning of existence wouldn't be able to be **'admitted'** until the human-condition-resolved **'science of tomorrow'** emerged. **'Yesterday's'** scientists *have been* **'reductionist'** and **'mechanistic'**, *not* **'teleological'** and **'holistic'**—and the contrivance they developed to deny the truth of Integrative Meaning was to assert that there is no direction or meaning to existence and that change is random. Furthermore, to avoid religion's acknowledgement of Integrative Meaning (albeit an indirect and abstract acknowledgement in the form of the concept of 'God') they claimed that religion and science were two totally unrelated realms—to the point that E.O. Wilson has said, **'I take a very strong stance against the mingling of religion and science'** (*National Geographic Magazine*, May 2006). Of course, as the Nobel Prize-winning physicist Charles H. Townes truthfully admitted, **'they [religion and science] both represent man's efforts to understand his universe and must ultimately be dealing with the same substance. As we understand more in each realm, the two must grow together...converge they must'** ('The Convergence of Science and Religion', *Zygon*, Vol.1 No.3, 1966).

So, the plea to know **'what is science?'** WAS a subliminal cry from the heart to know **'why is science feeding us so much garbage, so many lies, so much dishonest denial?'**—in particular, denial of the integrative meaning of existence, and of the insights that reconcile science and religion, specifically that God is our personification of Integrative Meaning.

The second great truth that reductionist, mechanistic scientists had to avoid was the subject of the human condition itself—the issue of why aren't humans cooperative, selfless and loving?

Prior to the development of mechanistic science, humans had already found a human-condition-avoiding, dishonest way to justify our competitive, selfish and aggressive behaviour. We looked around and saw that nature is **'red in tooth and claw'**, brutally competitive and aggressive, and said, **'Well, that's why we are.'** When Charles Darwin came up with his idea of natural selection, this claimed **'savage', 'barbaric', 'primitive' animal** behaviour excuse was given a supposed biological basis by human-condition-avoiding, mechanistic scientists through the misrepresentation of natural selection as a **'survival of the fittest'** process. Significantly, Darwin originally left it undecided as to whether those individuals that reproduced more could be viewed as winners, as being **'fitter'**, agreeing only to use the term **'survival of the fittest'** after being persuaded by others. In fact, it can be

completely consistent with the integrative meaning of existence for someone to give their life in the cause of maintaining the larger whole of their society and thus not reproduce; as explained, the consider-others-above-yourself, unconditionally selfless, altruistic capacity to self-sacrifice for the good of the whole is the very theme of existence.

Of course, while Darwin's friend and staunch supporter, the biologist Thomas Henry Huxley, disapproved of the term 'survival of the fittest', calling it an '**unlucky substitution**' (Charles Darwin, Sir Gavin de Beer, 1963, p.178), in terms of offering humans a way of *avoiding* the issue of the human condition by contriving an excuse for our divisive, competitive, selfish and aggressive behaviour, this so-called Social Darwinism, 'survival of the fittest' corruption of Darwin's idea of natural selection was an extremely convenient, *lucky* '**substitution**' because it held that when you dominated and defeated others you were simply meeting your biological obligations to be a success. As far as Social Darwinists were concerned, the purpose of existence is to selfishly ensure your own survival.

But despite this evasion, we competitive and aggressive humans were still not off the hook—because while members of most species do compete and fight with each other for food, space, shelter and a mate, not all situations in nature are characterised by selfish competition and aggression. Worker ants and bees, in particular, demonstrate extremely selfless, consider-the-larger-whole-above-self, cooperative, functional behaviour within their colonies. And, in the case of us humans, as well as a capacity to be competitive, aggressive and selfish, we also have an altruistic cooperative, selfless and loving side to our nature, as evidenced by charity workers helping the poor or rescuers putting their own lives on the line when saving others. Indeed, we have an instinctive sense of morality, what we recognise as our 'conscience'. So, if the meaning of existence is to be selfish, as Social Darwinists maintained, then why don't ants and bees behave selfishly—and, most particularly, why do humans have selfless, moral instincts?

Clearly, to avoid the unbearable issue of the human condition, mechanistic scientists needed to find a way around this fact that not all situations in nature are characterised by selfishness, competition and aggression. It was E.O. Wilson who finally provided a solution to this problem when, in his famous 1975 book *Sociobiology: The New Synthesis*, he explained that while individual worker ants/bees appear to be behaving unconditionally selflessly, they are actually each behaving *selfishly*, because by selflessly looking after their colony and its queen who carries the genes for their existence they are indirectly selfishly ensuring the reproduction of their own genes. The point Wilson was making—truthfully enough—is that while such instances of reciprocity in ant and bee colonies involve selflessness, such 'selflessness' is actually a subtle form of selfishness—it is still, in essence, selfish behaviour.

The obvious reason *Sociobiology* became famous is because its selfish reciprocity explanation could be used—but this time dishonestly—to dismiss *all* selfless behaviour in nature, *including our selfless moral nature*, as nothing more than a manifestation of this reciprocity-based subtle variety of selfishness. Indeed, Wilson said as much when, in *Sociobiology*, he described his work as '**the systematic study of the biological basis of all social behavior...including man**' (p.4). In his 1978 book, *On Human Nature*, Wilson was more explicit in his dismissal of our moral nature as being fundamentally selfish, asserting that our '**Morality has no other demonstrable ultimate function**' other than to ensure '**human genetic material...will be kept intact**' (p.167). In taking up the Sociobiology cause, the zoologist Richard Dawkins was

also brazen in his assertion that humans are intrinsically selfish, stating in his 1976 book *The Selfish Gene* that ‘We [humans] are survival machines—robot vehicles blindly programmed to preserve the selfish molecules known as genes...we, and all other animals, are machines created by our genes...we are born selfish’ (1989 edn, pp.v, 2, 3). The human-condition-side-stepping, selfishness-is-all-that-is-occurring-in-nature account had supposedly been confirmed.

It is true that the gene-based system for developing the order of matter normally can’t develop unconditional selflessness because if an unconditionally selfless, altruistic trait emerges it doesn’t tend to carry on. The *greater* truth, however, is that while unconditionally selfless traits normally can’t be developed genetically, that doesn’t mean that unconditional selflessness is not meaningful in nature, as Sociobiologists would argue—it simply means that the gene-based refinement or learning system, or genetics, is a limited tool for developing the order or integration of matter. The fact is, genetics would develop unconditional selflessness if it could, but because of the way it works, it normally can’t. Not that this greater truth stopped human-condition-avoiding, mechanistic biologists from using the fact that selfish behaviour is seemingly universal in nature to argue that selfish, self-preservation is, therefore, the natural way to behave. (The reason I have said that genetics can’t ‘normally’ develop unconditional selflessness is because there was one way it could be developed genetically and that was through nurturing, which is how we humans acquired our unconditionally selfless moral instincts, all of which will be explained shortly.)

In time, the use of the Sociobiological selfish explanation for the apparently selfless behaviour in social species such as ants and bees to dishonestly dismiss our own moral nature as also being a form of this subtle selfishness became known as the theory of Evolutionary Psychology. But given the workers in ant and bee colonies are the offspring of their queen—they are her relatives or kin—the Sociobiology/Evolutionary Psychology explanation of social behaviour could also be described as ‘kin selection’. It follows then that this kin selection-based explanation for the development of social behaviour in social species like ants and bees could *also* supposedly be used to explain social behaviour between individuals who are not *immediate* offspring like the worker ants and bees are, but where it could be argued that the individuals involved are genetically related. And it was in this broader interpretation of kin selection that the opportunity existed to dishonestly attribute instances of humans behaving in an unconditionally selfless, moral way to them selfishly fostering the reproduction of their own genes in the individuals they were helping—which is exactly what Evolutionary Psychologists did. They argued that the moral instincts that incline us to help others are nothing more than an instance of the subtle variety of genetic selfishness that impels an individual to help another in order to indirectly ensure their own genes carry on—which, if it was the case, would mean we don’t have unconditionally selfless, genuinely moral instincts at all. As the science writer Robert Wright wrote in his boldly titled 1994 book *The Moral Animal—Why we are the way we are: The new science of evolutionary psychology*: ‘What is in our genes’ interests is what seems “right”—morally right, objectively right, whatever sort of rightness is in order’, ‘In short: “moral guidance” is a euphemism’ (pp.325, 216). Not long after Wright published his book Wilson returned to the fray with his own publication, in 1998, of *Consilience: The Unity of Knowledge*, in which he made another direct attack on our species’ wonderful genuinely altruistic, all-loving, peaceful, innocent, pre-human-condition state, the instinctive memory of which is our moral self or soul or psyche (from the Greek word *psykhe*, meaning ‘breath,

life, soul' (*Online Etymology Dictionary*)), writing that '[Jean-Jacques] Rousseau claimed [that humanity] was originally a race of noble savages in a peaceful state of nature, who were later corrupted...[but what] Rousseau invented [was] a stunningly inaccurate form of anthropology' (1998, p.37).

The truth of course is that, far from being merely 'a euphemism', our moral instincts are, as just stated, *unconditionally* selfless, *fully* altruistic, *truly* loving, *genuinely* moral instincts—they are *nothing* like the selfish, reciprocity-derived instincts found in many animal species. Charles Darwin recognised the true—*not* 'stunningly inaccurate'—'nob[ility]' of our moral nature and its fundamental difference to the subtle forms of selfishness we see practiced by some other animals when he wrote that 'the moral sense affords the best and highest distinction between man and the lower animals' (*The Descent of Man*, 1871, p.495). Indeed, the philosopher Immanuel Kant was so impressed by our truly altruistic moral instincts that he had the following words inscribed on his tomb: 'there are two things which fill me with awe: the starry heavens above us, and the moral law within us'. And Darwin and Kant were not unique in their admiration, for all our mythologies recognise that we humans *did* once live in an unconditionally selfless, cooperative, harmonious, loving, innocent, Garden-of-Eden-like 'Golden Age', the instinctive memory of which is our moral soul—as the author Richard Heinberg acknowledged in his 1990 book *Memories & Visions of Paradise*: 'Every religion begins with the recognition that human consciousness has been separated from the divine Source, that a former sense of oneness...has been lost... everywhere in religion and myth there is an acknowledgment that we have departed from an original... innocence' (pp.81, 82). For example, the eighth century BC Greek poet Hesiod referred to the pre-human-condition-afflicted, upset-free, innocent 'Golden Age' in our species' past in his poem *Theogony*: 'When gods alike and mortals rose to birth / A golden race the immortals formed on earth...Like gods they lived, with calm untroubled mind / Free from the toils and anguish of our kind / Nor e'er decrepit age misshaped their frame...Strangers to ill, their lives in feasts flowed by...Dying they sank in sleep, nor seemed to die / Theirs was each good; the life-sustaining soil / Yielded its copious fruits, unbribed by toil / They with abundant goods 'midst quiet lands / All willing shared the gathering of their hands.' Yes, as that greatest of poets William Wordsworth most beautifully described the instinctive memory that we are born with of a fully cooperative, all-loving, integrative-meaning-orientated past existence, 'The Soul that rises with us, our life's Star...cometh from afar... trailing clouds of glory do we come, from God, who is our home' (*Intimations of Immortality*, 1807). Our instincts *are* to be cooperative, selfless and loving. Our current *psychologically* troubled, competitive, selfish and aggressive behaviour emerged when we humans became conscious—but again, to confront that truth we first had to know the *real* reason why our original instinctive self or soul became corrupted.

Yes, while it is true that when the need for denial is critical any excuse will do, the 'Social Darwinism'/'Sociobiology'/'Evolutionary Psychology'/'selfishness-is-only-natural' explanation for our competitive, selfish and aggressive human condition can't be the *real* explanation for it. For a start, it overlooks the fact that our human behaviour involves our unique fully conscious thinking mind. Descriptions like egocentric, arrogant, deluded, artificial, hateful, mean, immoral, alienated, etc, all imply a consciousness-derived, *psychological* dimension to *our* behaviour. The *real* issue—the psychological problem in our thinking minds that we have suffered from—is the dilemma of our *human condition*, the issue of our species' 'good-and-evil'-afflicted, less-than-ideal, seemingly-imperfect, even 'fallen' or corrupted, state. We humans suffer from a consciousness-derived, *psychological* HUMAN

CONDITION, *not* an instinct-controlled animal condition—our condition is unique to us fully conscious humans. The scientist-philosopher Arthur Koestler pointed out this obvious truth when he said that the murderous, paranoid, duplicitous ‘**symptoms of the mental disorder which appears to be endemic in our species...are specifically and uniquely human, and not found in any other species. Thus it seems only logical that our search for explanations [of our human condition] should also concentrate primarily on those attributes of *homo sapiens* which are exclusively human and not shared by the rest of the animal kingdom. But however obvious this conclusion may seem, it runs counter to the prevailing reductionist...belief that all human activities can be...explained by the behavioural responses of lower animals...That is why the scientific establishment has so pitifully failed to define the predicament of man**’ (*Janus: A Summing Up*, 1978, p.19). Yes, you can’t think effectively if you’re lying. But again, although relating our consciousness-induced, psychological human behaviour to the instinct-controlled behaviour of other animals was a patent lie, it did serve to relieve humans of the unbearable issue of the human condition while understanding of it was not yet found.

So, overall, with the kin-selection-based theory of Sociobiology/Evolutionary Psychology, the ‘selfishness is all that is occurring in nature’ excuse had seemingly been upheld. In the case of humans it was being claimed that we have brutal savage animal instincts that account for our extremely competitive, aggressive and selfish behaviour, as well as some selfless instincts, which are not actually unconditionally selfless, truly altruistic, ‘moral’ instincts because they are a product of reciprocity and are therefore intrinsically *selfish* instincts.

HOWEVER, given we all do intuitively know that what Rousseau, Darwin, Kant, Heinberg, Hesiod and Wordsworth said about the unconditionally selfless, genuinely altruistic nature of our moral soul is true, it should come as little surprise that a backlash developed against this patent lie that our moral nature is nothing more than a subtle form of selfishness, a strategy to reproduce our genes. The truth was that kin selection failed to even begin to explain the truly altruistic, amazing, ‘**distinct**’-from-other-animals, ‘**awe**’-inspiring, ‘**life’s Star**’ of our species’ Integrative Meaning or ‘**God**’-aligned, ‘**moral**’ ‘**soul**’. Our moral instincts are *unconditionally* loving, *universally* selfless; they are *not* contingent upon those we help having to share our gene pool. As the journalist Bryan Appleyard pointed out about this serious limitation of the kin-selection-based theory of Sociobiology/Evolutionary Psychology, biologists ‘**still have a gaping hole in an attempt to explain altruism. If, for example, I help a blind man cross the street, it is plainly unlikely that I am being prompted to do this because he is a close relation and bears my genes. And the world is full of all sorts of elaborate forms of cooperation which extend far beyond the boundaries of mere relatedness**’ (*Brave New Worlds: Staying Human in a Genetic Future*, 1998, p.112).

Clearly, mechanistic scientists had to find a human-condition-avoiding way to fix this ‘**gaping hole**’, a way to solve this problem of the offensiveness of Evolutionary Psychology’s lie that our moral instincts are selfish.

And again it was none other than E.O. Wilson who came to the rescue with a contrived solution. Yes, in his 2012 book *The Social Conquest of Earth*—to the dismay of his earlier supporters—Wilson dismissed his previous Sociobiology/Evolutionary Psychology theory as being ‘**incorrect**’ (p.143) and put forward a new theory that not only contrived a non-human-condition-confronting explanation for our genuinely moral instincts, but took the art of evasive denial to the absolute extreme by also contriving a non-human-condition-confronting explanation of the human condition itself!

Known as Multilevel Selection or the **‘Theory of Eusociality’** (ibid. p.183) (eusociality simply meaning genuine sociality), this theory maintains that humans have instincts derived from natural selection operating at the individual level, where members of a species selfishly compete for food, shelter, territory and a mate, *and* instincts derived from natural selection supposedly operating at the group level, where groups of altruistic, cooperative members supposedly outcompete groups of selfish, non-cooperative members—with the selfish individual level instincts supposedly being the bad/sinful aspects of our nature, and the supposed selfless group-selected instincts being the good/virtuous aspect of our nature. According to Wilson, **‘Individual selection is responsible for much of what we call sin, while group selection is responsible for the greater part of virtue. Together they have created the conflict between the poorer and the better angels of our nature’** (ibid. p.241). In summary, Wilson now asserts that **‘The dilemma of good and evil [the human condition] was created by multilevel selection’** (ibid).

Before looking at the way in which Multilevel Selection/Eusociality misrepresents—in fact, avoids—the real, consciousness-derived, psychological aspect of the human condition, we need to look at the group selection mechanism that Wilson said accounts for our moral sense; because, while we do have a genuine moral sense, under scrutiny Wilson’s theory of how we acquired it completely falls apart.

While it is true that, as Wilson stated, **‘selfish individuals beat altruistic individuals, while groups of altruists beat groups of selfish individuals’** (ibid. p.243), the biological stumbling block is whether genes, which have to selfishly ensure they reproduce, can develop self-sacrificing altruistic traits in the first place. The genetic reality is that whenever an unconditionally selfless, altruistic trait appears those that are selfish will naturally take advantage of it: ‘Sure, you can help me reproduce my genes but I’m not about to help you reproduce yours!’ Any selflessness that might arise through group selection will be constantly exploited by individual selfishness from *within* the group. As the biologist Jerry Coyne pointed out, **‘altruism would be unlikely to override the tendency of each group to quickly lose its altruism through natural selection favoring cheaters’** (‘Can Darwinism improve Binghamton?’, *The New York Times*, 9 Sep. 2011).

The only biological models that have been put forward that appear to overcome this problem of genetic selfishness always prevailing are so complicated and convoluted that they seem implausible, for they involve groups warring, then peacefully merging, then separating back out into new groups—with the altruists somehow banding together into their own groups.

But despite the propensity for unconditionally selfless traits to be exploited and thus eliminated, Wilson has put forward an argument that warring between groups of early humans where extreme cooperation would have been an advantage was a strong enough force to overcome this problem of selfish exploitation and thus allow for the selection of altruism and the emergence of our genuinely moral instincts. Yes, according to Wilson, our ability to war successfully somehow produced our ability to love unconditionally!

However, as has been emphasised, standing in stark contrast to Wilson’s proclamation of **‘universal and eternal’** warfare (*The Social Conquest of Earth*, p.65) are not only the cultural memories enshrined in our myths and religions, and in the words of some of our most profound thinkers, that attest to humans having a peaceful heritage, but also the evidence gleaned from studies in primatology and anthropology, such as those of bonobos (*Pan paniscus*), which are not only

humans' closest relatives, but also an extraordinarily gentle, cooperative and peaceful species. But when discussing bonobos, Wilson merely cites an instance of bonobos hunting in a group, using that 'evidence' to draw erroneous comparisons with the more aggressive common chimpanzees; 'That's one more problem out of the way', he seems to be saying.

In summary, our moral instincts are *not* derived from warring with other groups of humans, as Wilson and his Eusociality theory of group selection would have us believe. No, we have an unconditionally selfless, fully altruistic, truly loving, universally-benevolent-not-competitive-with-other-groups, genuinely moral conscience. The 'savage instincts in us' excuse for our selfish behaviour is entirely inconsistent with the fact that we have completely moral, NOT partially moral and partially savage, instincts.

Overall then, while selfless instincts have been incorporated into the mix to counter Evolutionary Psychology's offensive denigration of our moral instincts as being nothing more than a manifestation of selfish instincts, the same strategy of blaming our competitive, selfish and aggressive behaviour on supposed selfish, brutal instincts has been maintained.

We now need to look at how Wilson's Multilevel Selection/Eusociality theory avoids the real, consciousness-derived-and-induced *psychological* aspect of our human condition.

So, if our instincts *are* wholly peaceful and cooperative (which they are), and we are *not* selfish because of selfish instincts (which we are not), from where does our selfishness—or what Wilson calls our propensity for evil—come? The answer is that it comes from a *psychosis*.

As pointed out earlier, our human behaviour involves our unique fully conscious thinking mind. Descriptions of our condition, such as egocentric, arrogant, deluded, artificial, hateful, mean, immoral, alienated, etc, all imply a consciousness-derived, *psychological* dimension to our behaviour. We suffer from the consciousness-induced, *psychological human condition*, *not* the instinct-controlled *animal condition*. And so it is to this psychological dimension to our behaviour that we should look for the *cause* of our selfishness.

And yet in Wilson's psychological-problem-avoiding model our consciousness is merely a *mediator* between supposed selfish and selfless instincts. He says, '**Multilevel selection (group and individual selection combined) also explains the conflicted nature of motivations. Every normal person feels the pull of conscience, of heroism against cowardice, of truth against deception, of commitment against withdrawal. It is our fate to be tormented... We, all of us, live out our lives in conflict and contention**' (*The Social Conquest of Earth*, p.290). Clever semblance of our conflicted condition, diabolically clever, but entirely untrue, the epitome of shonk/ evasion/ dishonesty/ denial!

(Incidentally, this idea that our condition is a result of selfish and selfless instincts within us would mean that unless we change our genes we are, as Wilson points out, '**intrinsically imperfectible**' (ibid. p.241)—a fate that is completely inconsistent with one of our central beliefs about the real psychological nature of our condition, which is of it ultimately being able to be psychologically ameliorated or healed; as anticipated in the Lord's Prayer, '**Your [the Godly, ideal, cooperative, integrative, peaceful] kingdom come, your will be done on earth as it is in heaven**' (Matt. 6:10 & Luke 11:2).)

So, in finding a way to avoid the truth of our psychologically conflicted condition with a non-psychological 'clever semblance' of it, what Wilson has actually done is *not* explain the human condition but nullify it, render the issue benign, virtually inconsequential—and, in doing so, he is burying humanity into the deepest, darkest corner of alienating, dishonest

denial the world has ever known! Make no mistake, Wilson's great fake, superficial, deliberately-human-condition-trivialising account of the human condition is the most sophisticated expression of denial to have ever been invented—and thus the most dangerous. Certainly, providing humans with a 'get out of jail free' card—a way to supposedly explain the human condition *without* having to confront the issue of the extreme psychosis and neurosis of our real human condition—is immensely appealing for the now overly psychologically upset human race, but it is precisely that seductiveness that is *so* dangerous. This Ultimate Lie had the potential to seduce the exhausted, relief-seeking human race to such a degree that it obliterated any chance of the human condition ever being truthfully confronted and thus understood! Indeed, while denial was necessary while we couldn't explain ourselves, taking the art of denial to the extreme that Wilson has done with his dismissal of the fundamental issue before us as a species of our human condition as nothing more than two different instincts within us that are sometimes at odds, is a truly sinister lie.

That forms a summary of all the human-condition-avoiding, dishonest, not-truly-accountable biological theories on human behaviour—the comprehensive description of which can be found in the freely-available, online book *Freedom: Expanded Book 1* at <www.humancondition.com/freedom-expanded-the-denials-in-biology>.

As we will see when the psychosis-addressing-and-solving, fully accountable and thus true explanation of the human condition is presented shortly, ever since Darwin published his idea of natural selection in 1859 and revealed that instincts are only orientations not understandings, there has been sufficient base information to explain the human condition—and all the other crucial biological questions facing the human race. The problem, however, has been that if you're committed to living in denial of the human condition, as mechanistic/reductionist scientists have been, you are in no position to find the truthful explanation of it. You can't find the truth with lies—a point the philosopher Arthur Schopenhauer was making when he said, '**The discovery of truth is prevented most effectively...by prejudice, which...stands in the path of truth and is then like a contrary wind driving a ship away from land**' (*Essays and Aphorisms*, tr. R.J. Hollingdale, 1970, p.120).

To explain the human condition required thinking about the human condition from a basis of honesty—particularly about the fact that humans *did* once live in a completely loving, unconditionally selfless state, and that it was only *after* the emergence of our conscious mind that our present good-and-evil-afflicted, immensely psychologically upset condition emerged. And it is that truthful and thus effective analysis of the human condition that is going to be presented here. And, with that truthful explanation of the human condition now found, we will finally see the emergence of penetrating, effective, trustworthy science.

So, again, the question 'what is science?' *was*, in fact, a cry from the heart to know why mechanistic scientists have been lying through their teeth—promenading around with big confident, authoritative, professorial smiles on their faces while all the time lying like demons—like the human race as a whole has been doing, desperately avoiding any truths that brought the issue of the human condition into focus; basically living an immensely artificial, superficial, insincere, deluded, escapist existence!

Before presenting the truthful, psychosis-addressing-and-solving, real biological explanation of the human condition it is necessary to introduce the third great truth that the human race, including the scientific establishment, has lived in denial of while the human condition was yet to be explained—which is the nature of consciousness.

Anyone who has searched the term ‘consciousness’ will have found it to be a subject cloaked with mystery and confusion, but there has been a *very* good reason for this, and it’s not because consciousness is an impenetrably complex subject—it’s because it raised, as has been emphasised, the unbearable issue of the human condition. In fact, the subject of consciousness brought our mind *so* quickly into contact with the agonisingly depressing issue of the human condition that ‘consciousness’ had become synonymous with—indeed, code for—the problem of the human condition.

In his book *Complexity*, the science writer Roger Lewin described the great difficulty we have had of trying to ‘illuminate the phenomena of consciousness’ as ‘a tough challenge... perhaps the toughest of all’ (1993, p.153). To illustrate the nature and extent of the difficulty, Lewin relayed the philosopher René Descartes’ own disturbed reaction when he tried to ‘contemplate consciousness’: ‘So serious are the doubts into which I have been thrown...that I can neither put them out of my mind nor see any way of resolving them. It feels as if I have fallen unexpectedly into a deep whirlpool which tumbles me around so that I can neither stand on the bottom nor swim up to the top’ (p.154). Yes, trying to think about consciousness meant trying to understand what—when we humans are the only fully conscious, reasoning, intelligent, extraordinarily clever, can-get-a-man-on-the-moon animal—is so intelligent and clever about being so competitive, selfish and aggressive; in fact, as mentioned earlier, *so* ruthlessly competitive, selfish and brutal that human life has become all but unbearable and we have nearly destroyed our own planet?! No wonder, as it says in Genesis, having taken the ‘fruit...from the tree of the knowledge’ (3:3, 2:17) that was ‘desirable for gaining wisdom’ (3:6)—that is, having become fully conscious, thinking, knowledge-finding beings—we humans became so destructively behaved, so apparently lacking in ‘wisdom’, that we seemingly deserved to be condemned and ‘banished...from the Garden of Eden’ (3:23) as defiling, unworthy, evil beings! Instead of being wonderful, our state of consciousness appeared to be *THE* great evil influence on Earth. Our conscious mind appeared to be to blame for all the devastation and human suffering in the world! That is how ‘serious are the doubts’ that thinking about consciousness produced within us!! Yes, a fearful, all-our-moorings-taken-from-under-us, ‘deep whirlpool’ of terrible depression awaited us if we thought about consciousness.

Thus, unable—until now—to explain our species’ consciousness-induced, ‘good-and-evil’-afflicted, seemingly-imperfect, psychologically-troubled human condition we learnt to avoid the whole depressing subject of consciousness and the issue it raised of the human condition. But now that we *can* truthfully explain the human condition, we *can* safely present the, as it turns out, simple explanation of consciousness.

So, what is the truthful, human-condition-confronting-not-avoiding, human-psychosis-addressing-and-solving, *real* biological explanation for our present competitive, selfish and aggressive human condition? And, beyond that, what is the *truthful* biological explanation for the origin of our human species' *unconditionally* selfless, *fully* altruistic, *truly* loving, *genuinely* moral instincts?

Firstly then, 'how are we to resolve the planet's inner conflict between its neurotic self and its real self' and, by so doing, reach the unifying 'omega point' in our species' development, as de Chardin anticipated? What is the dreamed-of, reconciling, redeeming, rehabilitating and HUMAN-RACE-TRANSFORMING BIOLOGICAL EXPLANATION OF THE HUMAN CONDITION?

The fully accountable and thus true explanation of the human condition begins with an analysis of what exactly consciousness is, and what was the effect of its emergence in humans, because *only* by confronting not avoiding the issue of what consciousness is can we arrive at the redeeming explanation of our seemingly-highly-imperfect competitive, selfish and aggressive human condition.

Very briefly, nerves were originally developed for the coordination of movement in animals, but, once developed, their ability to store impressions—which is what we refer to as 'memory'—gave rise to the potential to develop understanding of cause and effect. If you can remember past events, you can compare them with current events and identify regularly occurring experiences. This knowledge of, or insight into, what has commonly occurred in the past enables you to predict what is likely to happen in the future and to adjust your behaviour accordingly. Once insights into the nature of change are put into effect, the self-modified behaviour starts to provide feedback, refining the insights further. Predictions are compared with outcomes and so on. Much developed, and such refinement occurred in the human brain, nerves can sufficiently *associate* information to *reason* how experiences are related, learn to *understand* and become CONSCIOUS of, or aware of, or *intelligent* about, the relationship between events that occur through time. Thus consciousness means being sufficiently aware of how experiences are related to attempt to manage change from a basis of understanding.

What is so significant about this process is that once our nerve-based learning system became sufficiently developed for us to become conscious and able to effectively manage events, our conscious intellect was then in a position to wrest control from our gene-based learning system's instincts, which, up until then, had been controlling our lives. Basically, once our self-adjusting intellect emerged it was capable of taking over the management of our lives from the instinctive orientations we had acquired through the natural selection of genetic traits that adapted us to our environment.

HOWEVER, it was at this juncture, when our conscious intellect challenged our instincts for control, that a terrible battle broke out between our instincts and intellect, the effect of which was the extremely competitive, selfish and aggressive state that we call the human condition.

To elaborate, when our conscious intellect emerged it was neither suitable nor sustainable for it to be *orientated* by instincts—it *had to* find *understanding* to operate effectively and fulfil its great potential to manage life. However, when our intellect began to exert itself and experiment in the management of life from a basis of understanding, in effect challenging

the role of the already established instinctual self, a battle unavoidably broke out between the instinctive self and the newer conscious self.

Our intellect began to experiment in understanding as the only means of discovering the correct and incorrect understandings for managing existence, but the instincts—being in effect ‘unaware’ or ‘ignorant’ of the intellect’s need to carry out these experiments—‘opposed’ any understanding-produced deviations from the established instinctive orientations: they ‘criticised’ and ‘tried to stop’ the conscious mind’s necessary search for knowledge. To illustrate the situation, imagine what would happen if we put a fully conscious mind on the head of a migrating bird. The bird is following an instinctive flight path acquired over thousands of generations of natural selection, but it now has a conscious mind that needs to *understand* how to behave, and the only way it can acquire that understanding is by experimenting in understanding—for example, thinking, ‘I’ll fly down to that island and have a rest.’ But such a deviation from the migratory flight path would naturally result in the instincts resisting the deviation, leaving the conscious intellect in a serious dilemma: if it obeys its instincts it will not feel ‘criticised’ by its instincts but neither will it find knowledge. Obviously, the intellect could not afford to give in to the instincts, and unable to understand and thus explain why its experiments in self-adjustment were necessary, the conscious intellect had no way of refuting the implicit criticism from the instincts even though it knew it was unjust. Until the conscious mind found the redeeming understanding of why it had to defy the instincts (namely the scientific understanding of the difference in the way genes and nerves process information, that one is an orientating learning system while the other is an insightful learning system), the intellect was left having to endure a psychologically distressed, upset condition, with no choice but to defy that opposition from the instincts. The only forms of defiance available to the conscious intellect were to **attack** the instincts’ unjust criticism, try to **deny** or block from its mind the instincts’ unjust criticism, and attempt to **prove** the instincts’ unjust criticism wrong. In short—and to return to our human situation because we were the species that acquired the fully conscious mind—the psychologically upset **angry**, **alienated** and **egocentric** human-condition-afflicted state appeared. Our ‘conscious thinking self’, which is the dictionary definition of ‘ego’, became ‘centred’ or focused on the need to justify itself. We became ego-centric, self-centred or selfish, preoccupied with aggressively competing for opportunities to prove we are good and not bad—we unavoidably became **selfish**, **competitive** and **aggressive**.

What is *so* exonerating, rehabilitating and healing—in fact, totally TRANSFORMING—about this explanation of the human condition is that we can finally appreciate that there was a *very good* reason for our consciousness-induced angry, alienated and egocentric behaviour—in fact, we can now see why we have not just been ego-centric, but ego-*infuriated*, even ego-gone-mad-with-murderous-anger for having to live with so much unjust criticism. We can *now* see that our conscious mind was *NOT* the evil villain it has so long been portrayed as, such as in the Garden of Eden story. No, science has finally enabled us to lift the so-called ‘burden of guilt’ from the human race; in fact, to understand that we conscious humans are actually nothing less than the heroes of the story of life on Earth! This is because our fully conscious mind is surely nature’s greatest invention and to have had to endure the torture of being unjustly condemned as evil for *so* long (the anthropological evidence indicates we humans have been fully conscious for some two million years) *must make us* the absolute

heroes of the story of life on Earth. Finally, God and man, religion and science, our instinct and intellect, the integrative meaning of life and the inconsistency of our behaviour with that meaning, are all reconciled—de Chardin’s ‘**omega point**’ has been reached!

And BEST OF ALL, because this explanation of our consciousness-induced human condition is redeeming and thus rehabilitating, all our upset angry, egocentric and alienated behaviour now subsides, bringing about the complete TRANSFORMATION OF THE HUMAN RACE—and importantly, understanding of the human condition doesn’t condone ‘bad’ behaviour, it *heals* and by so doing *ends* it. From being competitive, selfish and aggressive, humans return to being cooperative, selfless and loving. Our round of departure *has* ended. The poet T.S. Eliot wonderfully articulated our species’ journey from an original innocent, yet ignorant, state, to a psychologically upset ‘fallen’, corrupted state, and back to an uncorrupted, but this time enlightened, state when he wrote, ‘**We shall not cease from exploration and the end of all our exploring will be to arrive where we started and know the place for the first time**’ (*Little Gidding*, 1942).

Finding the exonerating, redeeming understanding of our dark, psychologically troubled, human-condition-afflicted existence finally enables the human race to be healed and thus TRANSFORMED—it makes us ‘**whole**’ again, as Jung said it would. Yes, the human race moves from a consciousness-condemned, soul-devastated, human-condition-afflicted state to a consciousness-exonerated, soul-resuscitated, neurosis-free, split-selves-reconciled, omega-point-achieved, human-condition-free state. To quote Professor Harry Prosen, a former president of the Canadian Psychiatric Association, on this dreamed-of, greatest of all breakthroughs in science: ‘**I have no doubt this biological explanation of the human condition is the holy grail of insight we have sought for the psychological rehabilitation of the human race**’ (*FREEDOM*, 2016, Introduction).

Having finally found the exonerating and human-race-transforming explanation for our competitive, selfish and aggressive human condition we can now safely present the *truthful* biological explanation for how we acquired our original *unconditionally* selfless, *universally* benevolent, *fully* altruistic, *genuinely* moral instinctive self or soul—and thus admit the fourth, fifth and sixth unconfrontable truths: that humans once lived in a cooperative state; that nurturing played the all-important role in both the maturation of our species and in the maturation of our own lives; and, finally, that humans differ in their degrees of alienation or loss of innocence.

The question for biology is how could we humans have developed an *unconditionally* selfless, *fully* altruistic, *truly* loving, *genuinely* moral instinctive self or soul? How can such instinctive behaviour possibly develop when the fundamental biological assumption is that unconditionally selfless instinctive traits cannot develop genetically because self-sacrificing traits tend to self-eliminate and for a trait to develop and become established in a species it needs to reproduce and carry on? The most selflessness that can seemingly be developed genetically is reciprocity, where, as mentioned, an animal behaves selflessly on the condition it will be treated selflessly in return, thus ensuring its continuation from generation to generation, which means the trait is, as pointed out, intrinsically selfish.

So, how did humans develop unconditionally selfless instincts? While self-eliminating genetic traits apparently cannot develop in animals, there was one way such unconditional selflessness could develop, and that was through nurturing—a mother’s maternal instinct to care for her offspring. Genetic traits for nurturing are intrinsically selfish (which, as stated, genetic traits normally have to be) because through a mother’s nurturing and fostering of offspring who carry her genes her genetic traits for nurturing are selfishly ensuring their reproduction into the next generation. However, while nurturing *is* a genetically selfish trait, from an observer’s point of view the nurturing *appears* to be unconditionally selfless behaviour. The mother is giving her offspring food, warmth, shelter, support and protection for *apparently* nothing in return. This point is most significant because it means from the infant’s perspective its mother is treating it with real love, unconditional selflessness. The infant’s brain is therefore being trained or indoctrinated or inscribed with unconditional selflessness and so, with enough training in unconditional selflessness, that infant will grow into an adult who behaves unconditionally selflessly. Apply this training across all the members of that infant’s group and the result is an unconditionally selflessly behaved, cooperative, fully integrated society. And then, with this training in unconditional selflessness occurring over many generations, the unconditionally selfless behaviour *will* become instinctive—a moral soul *will* be established. Genes will inevitably follow and reinforce any development process—in this they are not selective. The difficulty is in getting the development of unconditional selflessness to occur in the first place, for once it is regularly occurring it will naturally become instinctive over time.

For a species to develop nurturing—to develop this method for overcoming the gene-based learning system’s seeming inability to develop unconditional selflessness—it required the capacity to allow its offspring to remain in the infancy stage long enough for the infant’s brain to become trained or indoctrinated with unconditional selflessness or love. In most species, infancy has to be kept as brief as possible because of the infant’s extreme vulnerability to predators. Zebras, for example, have to be capable of independent flight almost as soon as they are born, which gives them little opportunity to be trained in selflessness. In the case of primates, however, being already semi-upright as a result of their tree-living, swinging-from-branch-to-branch, arboreal heritage, their arms were semi-freed from walking and thus available to hold a helpless infant, which means they were especially facilitated for prolonging their offspring’s infancy and thus developing unconditionally selfless behaviour. The exceptionally maternal, matriarchal, cooperatively behaved, peaceful bonobo chimpanzee species provide a living example of a species in the midst of developing this training-in-love process. It was our distant ape ancestors who perfected the process, and that is how we acquired our unconditionally selfless, fully altruistic, instinctive self or soul, the ‘voice’ of which is our moral ‘conscience’. In light of this, we can now also understand why and when we began to walk upright: the longer infancy is delayed, the more and longer infants had to be held, and thus the greater the selection for arms-freed, upright walking—which means bipedalism must have developed early in this nurturing of love process, and in fact the early appearance of bipedalism in the fossil record of our ancestors is now being found.

The question still to be answered is **why was it that humans acquired a fully conscious mind while other species didn’t?** The answer is explained in chapter 7 of *FREEDOM* at

<www.humancondition.com/freedom-consciousness>, but very briefly, while mothers' training of their infants in unconditional selflessness enabled an unconditionally selflessly behaved, fully cooperative society to develop, this training in unconditional selflessness had an accidental by-product: it produced brains trained to think selflessly and thus truthfully and thus effectively and thus become 'conscious' of the relationship of events that occur through time. Other species who can't develop unconditional selflessness can't think truthfully and thus effectively because unconditional selflessness, which they are unable to recognise, is the truthful theme or meaning of existence. As we have seen with denial-practicing, human-condition-avoiding, mechanistic scientists, you can't hope to think truthfully and thus effectively if you're lying. Selfishness-practicing species have an emerging mind that is dishonestly orientated, a mind that is alienated from the truth, which means it can never make sense of experience and thus never become conscious.

Thus, through nurturing we acquired our moral instinctive self or soul. Understandably, however, until we could truthfully explain the good reason humans became embattled with the human condition and thus unable to adequately nurture their children it has been psychologically unbearable to admit that it wasn't tool use or language development or mastery of fire, etc, etc, but *nurturing* that gave us our moral soul and made us human—as has been said, **'people would rather admit to being an axe murderer than being a bad father or mother'** (*Sun-Herald*, 7 July 2002). It is *only now* that we can explain why we developed such upset angry, egocentric and psychotic and neurotic alienated lives, which unavoidably made nurturing our children with real, sound love all but impossible, that we can safely admit the critical part nurturing played both in the emergence of our species and in our *own* lives. In truth, the nature vs nurture debate has really been about defensively trying to argue *against* the importance of nurturing in the lives of our children. Yes, it is *only now* that we can truthfully explain the human condition that we can afford to tell the real story of how we acquired the **'distinct'-from-other-animals, 'awe'-inspiring, 'life's Star' of our species' integrative meaning or 'God'-aligned, moral soul**—and admit that Rousseau was right when he said, **'nothing is more gentle than man in his primitive state'** (*The Social Contract and Discourses*, 1755; tr. G.D.H. Cole, 1913, Book IV, *The Origin of Inequality*, p.198).

So nurturing is how we acquired our born-with, **'collective unconscious'**, as Carl Jung described our shared-by-everyone instinctive self or soul. Yes, our soul or psyche did indeed become **'unconscious'**, a subterranean part of our conscious mind, because we had to repress and deny it for its unjust condemnation of us—but no more; as Professor Prosen said, our species' **'psychological rehabilitation'** can now begin. Our instinct and intellect are reconciled—this is the end of our *psychosis* or soul-illness (from *psyche* meaning 'soul' and *osis* meaning **'abnormal state or condition'** (*Dictionary.com*)), and the end of our *neurosis* or intellect-illness (our neuron or nerve based intellect is freed from upsetting condemnation).

To now describe the sixth great truth that the human race has had to live in denial of while we couldn't explain the human condition, which is the existence of different degrees of alienation amongst humans.

The overall situation is that the human race started out in an innocent-of-upset cooperative, selfless and loving state but became increasingly angry, egocentric and alienated as the upsetting search for knowledge developed. Naturally, within that overall situation,

humans, and groups of humans, varied in the degree they encountered the upsetting battle to find knowledge and how upset they became as a result of that exposure. While such differentiation was an understandable and inevitable outcome of life under the duress of the human condition, until we could explain the human condition, explain the *good, heroic* reason for upset, any acknowledgement of that differentiation between humans only led to the prejudiced view of some individuals, race, genders, generations, countries, civilisations and even cultures as being better or worse, superior or inferior, than others—the consequence of which were atrocities like the Holocaust, or the extreme injustice of the apartheid policy of racial segregation that was upheld until only recently in South Africa.

So while humans have obviously differed in their degrees of upset—even differed in how instinctively adapted to upset they became, such as becoming instinctively cynical and selfish—to mitigate the risk of dangerous prejudice developing, especially so-called ‘racist’ views of some races being deemed either superior or inferior to others, *any* acknowledgement of differences in upset between humans simply had to be denied. In the end, however, such denial became farcical, such as when the children’s nursery rhyme *Baa Black Sheep* was said to be racist and should instead be recited as ‘**Baa baa rainbow sheep**’ (J.D.F. Jones, ABC Radio, *Late Night Live*, 25 Feb. 2002). In science, the denial of the differences in the innocence of races was so extreme that when Sir Laurens van der Post dared to speak of the relative innocence of the Bushmen people of the Kalahari in his many books, he made the ‘academic experts’ ‘**absolutely berserk with rage**’ (ibid)!

Relievingly, with understanding of the human condition now found, the essential equality of *everyone’s* goodness is finally established and the denial of differences in alienation amongst people obsolete. While all humans are variously upset, *all humans are equally good because upset was a result of an unavoidable and necessary battle*. Humanity no longer has to rely on dogmatic assertions that ‘**all men are created equal**’ because it is a ‘**self-evident**’ truth, as the United States’ Declaration of Independence asserts—we can now *explain, understand* and *know* that our equality is a *fundamental* truth.

Tragically, because of our monumental insecurity about our human condition—which led to, amongst other lies, the denial of differences in alienation between humans—science has provided us with more insights into the behaviour of elephants, and of tiny little insects like tree-hoppers, than it has about our *own* species’ behaviour. The fact is, it was *only* through acknowledging such great truths as Integrative Meaning, the existence of the human condition, the true nature of consciousness, the fact that our species once lived in a cooperative, loving state, the importance of nurturing in our upbringing, and the differences in alienation between people, that the all-important, human-race-saving, liberating understanding of ourselves could be found. Referring specifically to the truth of our different states of alienation, the psychologist R.D. Laing made this point about the need for honesty when he wrote that ‘**Our alienation goes to the roots. The realization of this is the essential springboard for any serious reflection on any aspect of present inter-human life**’ (*The Politics of Experience* and *The Bird of Paradise*, 1967, p.12). Again, it is of the greatest importance and relief that with understanding of the human condition at last found, *all* the great truths that have historically had to be denied can at last be safely admitted and a truthful world of compassionate, relieving and thus transforming understanding of ourselves emerge.

What is Love?

Written by Australian biologist Jeremy Griffith, 2011



“love, which binds them all together in perfect unity” (Col. 3:14)

The answer is that love is ‘unconditional selflessness’, BUT that is a truth we couldn’t safely admit until we could explain the HUMAN CONDITION—explain WHY our human behaviour has often been so competitive, selfish and aggressive, so seemingly *unloving*. It follows then that the *real* issue behind the question of ‘what is love’ has been the issue of the human condition.

MOST WONDERFULLY, however, biology is now finally able to provide the dreamed-of reconciling, redeeming and thus psychologically rehabilitating, human-race-transforming explanation of our seemingly-unloving human condition, thus allowing us to safely admit that love is unconditional selflessness. (And it should be mentioned that this explanation of our species’ deeply psychologically troubled condition is *not* the psychosis-avoiding, trivialising, dishonest account of the human condition that the biologist E.O. Wilson has put forward in his theory of Eusociality, but the psychosis-addressing-and-solving, *real* explanation of it.)

Before presenting the all-important, psychologically rehabilitating, human-race-transforming, real explanation of the human condition, the following scientific answer to ‘what is love’ makes it very clear why it hasn’t been possible—until now—to admit that love is actually unconditional selflessness.

The world’s greatest physicists, Stephen Hawking and Albert Einstein, have said, respectively, that ‘**The overwhelming impression is of order...[in] the universe**’ (‘The Time of His Life’, Gregory Benford, *Sydney Morning Herald*, 28 Apr. 2002), and that ‘**behind everything is an order**’ (*Einstein Revealed*, PBS, 1997). Yes, this ‘**order**’ IS apparent everywhere. Over the eons a chaotic universe organised itself into stars, planets and galaxies. Here on Earth, atoms became ordered or integrated to form molecules → which in turn integrated to form compounds → virus-like organisms → single-celled organisms → multicellular organisms → and then societies of multicellular organisms. Overall, what is happening on Earth is that matter is becoming ordered into larger wholes. So the theme or purpose or meaning of life is the ordering or integration or complexification of matter, a process that is driven by the physical law of

Negative Entropy. ‘Holism’, which the dictionary defines as ‘**the tendency in nature to form wholes**’ (*Concise Oxford Dictionary*, 5th edn, 1964), and ‘teleology’, which is defined as ‘**the belief that purpose and design are a part of nature**’ (*Macquarie Dictionary*, 3rd edn, 1998), are both terms that recognise this integrative ‘**tendency**’.

A vital part of this integrative ordering of matter is selflessness because for a larger whole to form and hold together the parts of that whole must consider the welfare of the whole above their own welfare—put simply, selfishness is divisive or *disintegrative* while selflessness is *integrative*. So consider-others-above-yourself, altruistic, UNCONDITIONAL SELFLESSNESS is the underlying theme of existence. It’s the glue that holds the world together, and it is, in fact, what we mean by the term ‘love’. Indeed, if we consider religious terminology, the old Christian word for love was ‘**caritas**’, which means charity or giving or selflessness; see Col. 3:14, 1 Cor. 13:1–13, 10:24, and John 15:13. Of these biblical references, Colossians 3:14 perfectly summarises the integrative significance of love: ‘**And over all these virtues put on love, which binds them all together in perfect unity.**’ In John 15:13 we also see that Christ emphasised the unconditionally selfless significance of the word ‘love’ when he said, ‘**Greater love has no-one than this, that one lay down his life for his friends.**’

The great problem, however, with acknowledging and accepting this answer to ‘what is love?’ is that it left humans feeling unbearably condemned as bad, evil or unworthy for being *divisive* competitive, selfish and aggressive—in fact, for being *so* ruthlessly competitive, selfish and brutal that human life has become all but unbearable and we have nearly destroyed our own planet! Far from being loving and lovable, we seemed to have been *unloving* and *unlovable*, which is why we had to explain *WHY* humans have not been ideally behaved—explain the human condition no less, which fortunately we now can—before it would be psychologically safe to confront, admit and accept that the answer to ‘what is the meaning of love’ is that it is to be integrative and unconditionally selfless. In fact, the concept of ‘God’ is actually our personification of the truth of the integrative, selfless, loving meaning of life, and if we include more of what Hawking and Einstein said we can see that they both agree. Hawking: ‘**The overwhelming impression is of order. The more we discover about the universe, the more we find that it is governed by rational laws. If one liked, one could say that this order was the work of God. Einstein thought so...We could call order by the name of God**’ (‘The Time of His Life’, Gregory Benford, *Sydney Morning Herald*, 28 Apr. 2002); and, ‘**I would use the term God as the embodiment of the laws of physics**’ (*Master of the Universe*, BBC, 1989). Einstein: ‘**over time, I have come to realise that behind everything is an order that we glimpse only indirectly** [because it’s unbearably confronting/condemning!]. **This is religiousness. In this sense, I am a religious man**’ (*Einstein Revealed*, PBS, 1997). So, on a more profound level, as it says in the Bible, ‘**God is love**’ (1 John 4:8, 16).

Again, the problem was that until we could explain the human condition we couldn’t afford to demystify ‘God’ as Integrative Meaning and admit that love is unconditional selflessness. It is little wonder then that we humans have been, as we say, ‘God-fearing’—in fact, God-revering to the point of being God-worshipping—*not* God-confronting! Not surprisingly, mechanistic science has also had to comply with this avoidance of the question of ‘what is love’, so much so that it has not been able to offer an interpretation of ‘love’ despite it being one of humanity’s most used, valued and meaningful words! The linguist

Robin Allott gave this succinct summary of the excuses that have traditionally been used by the scientific establishment to avoid the question of ‘what is love’: **‘Love has been described as a taboo subject, not serious, not appropriate for scientific study’** (‘Evolutionary Aspects of Love and Empathy’, *Journal of Social and Evolutionary Systems*, 1992, Vol.15, No.4, pp.353-370). Indeed, the evasion has been of such a scale that **‘more than 100,000 scientific studies have been published on depression and schizophrenia (the negative aspects of human nature), but no more than a dozen good studies have been published on unselfish love’** (*Science & Theology News*, Feb. 2004).

Yes, the concept of **‘unselfish love’** took us far too close to the truth that love is the integrative, unconditionally selfless, ‘Godly’ theme or meaning of existence! We had to first explain our less-than-ideally-behaved human condition before we could confront it. So while there has certainly been much talk of the need to love each other and to love the environment, the REAL need and cause on Earth has been to find the means to love the dark side of ourselves, to bring understanding to that aspect of our make-up. The famous psychoanalyst Carl Jung was forever saying that **‘wholeness for humans depends on the ability to own their own shadow’** because he recognised that *only* finding understanding of our dark, unloving side could end our underlying insecurity about our fundamental goodness and worth as humans and, in so doing, make us **‘whole’**. The pre-eminent philosopher Sir Laurens van der Post was making the same point when he said, **‘True love is love of the difficult and unlovable’** (*Journey Into Russia*, 1964, p.145) and that **‘Only by understanding how we were all a part of the same contemporary pattern [of wars, cruelty, greed and indifference] could we defeat those dark forces with a true understanding of their nature and origin’** (*Jung and the Story of Our Time*, 1976, p.24).

True compassion *was* ultimately the only means by which peace and love could come to our planet, but it could only be achieved through understanding. Drawing again from the writings of van der Post: **‘Compassion leaves an indelible blueprint of the recognition that life so sorely needs between one individual and another; one nation and another; one culture and another. It is also valid for the road which our spirit should be building now for crossing the historical abyss that still separates us from a truly contemporary vision of life, and the increase of life and meaning that awaits us in the future’** (ibid. p.29). Yes, only **‘true understanding of the nature and origin’** of our species’ ‘good-and-evil’-afflicted, even ‘fallen’ or corrupted condition could allow us to cross **‘the historical abyss’** that **‘separate[d] us’** from a **‘compassion[ate]’**, reconciled, ameliorated, **‘meaning[ful]’** view of ourselves. One day there had to be, to quote The Rolling Stones, **‘sympathy for the devil’**—one day, we *had to* find **‘true understanding’** of the **‘nature and origin’** of the **‘dark forces’** in human nature. Indeed, the great hope, faith, trust and in fact belief of the human race has been that redeeming, rehabilitating and thus transforming explanation of the human condition *would* one day be found—which, most relievingly, it now finally has been! Yes, the **‘future’** that Jung and van der Post looked forward to, of finding understanding of our human condition, is finally here! (Again, it has to be stressed that this explanation of our deeply psychologically troubled condition is *not* the psychosis-avoiding, trivialising, dishonest account of it that E.O. Wilson put forward in his theory of Eusociality, but the psychosis-addressing-and-solving, truthful, *real* explanation of it.)

Romantic Love: Regarding other aspects of the question of ‘what is love’, specifically romantic love, the dream of living in an unconditionally loving, fully integrated state with

another person (as we say, we ‘*fall in love*’, we abandon ourselves to the dream of a human-condition-free, ideal relationship), read the explanation provided in the freely-available, online book *FREEDOM* at <www.humancondition.com/freedom-men-and-women>.

So, what is the wonderful, breakthrough, reconciling, redeeming and thus psychologically healing, truthful explanation of our seemingly-unloving, human-condition-afflicted behaviour that at last makes it safe to admit that love is unconditional selflessness?

Certainly, we have invented excuses to justify our species’ seemingly-unloving, competitive, selfish and aggressive behaviour, the main one being that we have savage animal instincts that make us fight and compete for food, shelter, territory and a mate. Of course, this ‘explanation’, which has been put forward in the biological theories of Social Darwinism, Sociobiology, Evolutionary Psychology, Multilevel Selection and E.O. Wilson’s Eusociality and basically argues that ‘genes are competitive and selfish and that’s why we are’, can’t be the *real* explanation for our competitive, selfish and aggressive behaviour. Firstly, it overlooks the fact that our human behaviour involves our unique fully conscious thinking mind. Descriptions like egocentric, arrogant, deluded, artificial, hateful, mean, immoral, alienated, etc, all imply a consciousness-derived, *psychological* dimension to *our* behaviour. The *real* issue—the psychological problem in our thinking minds that we have suffered from—is the dilemma of our *human condition*, the issue of our species’ ‘good-and-evil’-afflicted, less-than-ideal, even ‘fallen’ or corrupted, state. We humans suffer from a consciousness-derived, *psychological* HUMAN CONDITION, *not* an instinct-controlled animal condition—our condition is unique to us fully conscious humans. (A brief description of the theories of Social Darwinism, Sociobiology, Evolutionary Psychology, Multilevel Selection and Eusociality that blame our divisive behaviour on savage instincts rather than on a consciousness-derived psychosis is presented in the [What is Science? article](#) in this, *The Book of Real Answers to Everything!*, with the complete account provided in the freely-available, online book *Freedom: Expanded Book 1* at <www.humancondition.com/freedom-expanded-the-denials-in-biology>.)

The second reason the savage-instincts-in-us excuse can’t possibly be the real explanation for our divisive, selfish and aggressive behaviour is that it overlooks the fact that we humans have altruistic, cooperative, loving *moral instincts*—what we recognise as our ‘*conscience*’—and these moral instincts in us are *not* derived from reciprocity, from situations where you only do something for others in return for a benefit from them, as Evolutionary Psychologists would have us believe. And nor are they derived from warring with other groups of humans as advocates of the theory of Eusociality would have us believe. No, we have an *unconditionally* selfless, *fully* altruistic, *truly* loving, *universally*-considerate-of-others-not-competitive-with-other-groups, *genuinely* moral conscience. Our original instinctive state was the *opposite* of being competitive, selfish and aggressive: it was fully cooperative, selfless and loving. (How we humans acquired *unconditionally* selfless moral instincts when it would seem that an *unconditionally* selfless, *fully* altruistic trait is going to self-eliminate and thus not ever be able to become established in a species is briefly explained in the above-mentioned [What is Science? article](#), and more fully explained in chapter 5 of *FREEDOM* at <www.humancondition.com/freedom-origin-of-morality>—however, the point being made here is that the savage-

instincts-in-us excuse is completely inconsistent with the fact that we have genuine and entirely *moral* instincts, *NOT savage* instincts. Charles Darwin recognised the difference in our moral nature when he said that ‘**the moral sense affords the best and highest distinction between man and the lower animals**’ (*The Descent of Man*, 1871, p.495).)

So, what is the *truthful*, human-condition-addressing rather than human-condition-avoiding, biological explanation of our species’ present seemingly-highly-imperfect, competitive, selfish and aggressive behaviour? The answer begins with an analysis of consciousness.

Very briefly, nerves were originally developed for the coordination of movement in animals, but, once developed, their ability to store impressions—which is what we refer to as ‘memory’—gave rise to the potential to develop understanding of cause and effect. If you can remember past events, you can compare them with current events and identify regularly occurring experiences. This knowledge of, or insight into, what has commonly occurred in the past enables you to predict what is likely to happen in the future and to adjust your behaviour accordingly. Once insights into the nature of change are put into effect, the self-modified behaviour starts to provide feedback, refining the insights further. Predictions are compared with outcomes and so on. Much developed, and such refinement occurred in the human brain, nerves can sufficiently *associate* information to *reason* how experiences are related, learn to *understand* and become CONSCIOUS of, or aware of, or *intelligent* about, the relationship between events that occur through time. Thus consciousness means being sufficiently aware of how experiences are related to attempt to manage change from a basis of understanding.

What is so significant about this process is that once our nerve-based learning system became sufficiently developed for us to become conscious and able to effectively manage events, our conscious intellect was then in a position to wrest control from our gene-based learning system’s instincts, which, up until then, had been controlling our lives. Basically, once our self-adjusting intellect emerged it was capable of taking over the management of our lives from the instinctive orientations we had acquired through the natural selection of genetic traits that adapted us to our environment.

HOWEVER, it was at this juncture, when our conscious intellect challenged our instincts for control, that a terrible battle broke out between our instincts and intellect, the effect of which was the extremely competitive, selfish and aggressive state that we call the human condition.

To elaborate, when our conscious intellect emerged it was neither suitable nor sustainable for it to be *orientated* by instincts—it *had to find understanding* to operate effectively and fulfil its great potential to manage life. However, when our intellect began to exert itself and experiment in the management of life from a basis of understanding, in effect challenging the role of the already established instinctual self, a battle unavoidably broke out between the instinctive self and the newer conscious self.

Our intellect began to experiment in understanding as the only means of discovering the correct and incorrect understandings for managing existence, but the instincts—being in effect ‘unaware’ or ‘ignorant’ of the intellect’s need to carry out these experiments—‘opposed’ any understanding-produced deviations from the established instinctive orientations: they ‘criticised’ and ‘tried to stop’ the conscious mind’s necessary search for knowledge. To illustrate the situation, imagine what would happen if we put a fully conscious mind on

the head of a migrating bird. The bird is following an instinctive flight path acquired over thousands of generations of natural selection, but it now has a conscious mind that needs to *understand* how to behave, and the only way it can acquire that understanding is by experimenting in understanding—for example, thinking, ‘I’ll fly down to that island and have a rest.’ But such a deviation from the migratory flight path would naturally result in the instincts resisting the deviation, leaving the conscious intellect in a serious dilemma: if it obeys its instincts it will not feel ‘criticised’ by its instincts but neither will it find knowledge. Obviously, the intellect could not afford to give in to the instincts, and unable to understand and thus explain why its experiments in self-adjustment were necessary, the conscious intellect had no way of refuting the implicit criticism from the instincts even though it knew it was unjust. Until the conscious mind found the redeeming understanding of why it had to defy the instincts (namely the scientific understanding of the difference in the way genes and nerves process information, that one is an orientating learning system while the other is an insightful learning system), the intellect was left having to endure a psychologically distressed, upset condition, with no choice but to defy that opposition from the instincts. The only forms of defiance available to the conscious intellect were to **attack** the instincts’ unjust criticism, try to **deny** or block from its mind the instincts’ unjust criticism, and attempt to **prove** the instincts’ unjust criticism wrong. In short—and to return to our human situation because we were the species that acquired the fully conscious mind—the psychologically upset **angry, alienated** and **egocentric** human-condition-afflicted state appeared. Our ‘conscious thinking self’, which is the dictionary definition of ‘ego’, became ‘centred’ or focused on the need to justify itself. We became ego-centric, self-centred or selfish, preoccupied with aggressively competing for opportunities to prove we are good and not bad—we unavoidably became **selfish, aggressive** and **competitive**.

What is *so* exonerating, rehabilitating and healing about this explanation of the human condition is that we can finally appreciate that there was a *very good* reason for our angry, alienated and egocentric behaviour—in fact, we can now see why we have not just been ego-centric, but ego-*infuriated*, even ego-gone-mad-with-murderous-anger for having to live with so much unjust criticism. We can *now* see that our conscious mind was *NOT* the evil villain it has so long been portrayed as—such as in the Bible where Adam and Eve are demonised and ‘**banished...from the Garden of Eden**’ (Gen. 3:23) of our original innocent, all-loving, moral state for taking the ‘**fruit...from the tree of knowledge**’ (ibid. 3:3, 2:17). No, science has finally enabled us to lift the so-called ‘burden of guilt’ from the human race; in fact, to understand that we thinking, ‘**knowledge**’-finding, conscious humans are actually nothing less than the heroes of the story of life on Earth! This is because our fully conscious mind is surely nature’s greatest invention and to have had to endure the torture of being unjustly condemned as evil for *so* long (the anthropological evidence indicates we humans have been fully conscious for some two million years) *must make us* the absolute heroes of the story of life on Earth. Finally, God and man, religion and science, our instinct and intellect, the integrative meaning of life and the inconsistency of our behaviour with that meaning, our loving and seemingly unloving states, are all reconciled.

And BEST OF ALL, because this explanation of the human condition is redeeming and thus rehabilitating, all our upset angry, egocentric and alienated behaviour now subsides, bringing about the complete TRANSFORMATION OF THE HUMAN RACE—and importantly,

understanding of the human condition doesn't condone 'bad' behaviour, it *heals* and by so doing *ends* it. From being competitive, selfish and aggressive, humans return to being cooperative, selfless and loving. Our round of departure *has* ended. The poet T.S. Eliot wonderfully articulated our species' journey from an original innocent, yet ignorant, state, to a psychologically upset 'fallen', corrupted state, and back to an uncorrupted, but this time enlightened, state when he wrote, '**We shall not cease from exploration and the end of all our exploring will be to arrive where we started and know the place for the first time**' (*Little Gidding*, 1942).

Yes, finding the exonerating, redeeming understanding of our dark, seemingly-unlovable, psychologically upset, human-condition-afflicted existence finally enables the human race to be healed and thus TRANSFORMED—it makes us '**whole**' again, as Jung said it would. To quote Professor Harry Prosen, a former president of the Canadian Psychiatric Association, on this dreamed-of, greatest of all breakthroughs in science: '**I have no doubt this biological explanation of the human condition is the holy grail of insight we have sought for the psychological rehabilitation of the human race**' (*FREEDOM*, 2016, Introduction).

**As just demonstrated, with understanding of the human condition
found ALL the great issues finally become explainable.**

**See also: Human condition—What is science?—Soul—Conscience—Good vs Evil
—What is the meaning of life?—Is there a God?—Our ego and egocentric lives—
How can we save the world?—Consciousness—Human nature—
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Soul

Written by Australian biologist Jeremy Griffith, 2011

Our 'soul' is our species' instinctive memory of a time when our distant ancestors lived in a cooperative, selfless, loving, innocent state—BUT that is a truth we couldn't afford to admit until we found the clarifying, biological explanation for *why* we humans became competitive, selfish and aggressive; in fact, so ruthlessly competitive, selfish and brutal that human life has become all but unbearable and we have nearly destroyed our own planet!

In short, before we could acknowledge the truth about our soul we had to explain the HUMAN CONDITION—explain *why* the human race became corrupted, 'fell from grace', left the fabled 'Garden of Eden' of our original innocent state, or however else we like to describe the emergence of our present seemingly-highly-imperfect, soul-devastated condition.

And, MOST WONDERFULLY, biology *is* now finally able to provide this dreamed-of, exonerating, 'good-and-evil'-reconciling, 'burden-of-guilt'-lifting and thus psychologically rehabilitating EXPLANATION OF THE HUMAN CONDITION—thereby making it possible to safely admit the truth about our species' innocent, soul-full past! (It should be mentioned that this explanation of our species' present deeply psychologically embattled condition is *not* the psychosis-avoiding, trivialising, dishonest account of it that the biologist E.O. Wilson has put forward in his theory of Eusociality, but the psychosis-addressing-and-solving, *real* explanation of it.)



Africa—our soul's home—the Garden of Eden



Lucas Cranach the Elder's *Adam and Eve* (1526)

We can still see the remnants of the time when our species lived in a pre-human-condition-afflicted, innocent, soulful, Garden-of-Eden-like state in the happiness and freedom of children.

In his wonderful 1807 poem *Intimations of Immortality*, the poet William Wordsworth gave this rare honest description of our species' tragic journey from its original soul-full, innocent, instinctive, moral state to its present soul-devastated, often-immoral, apparently — but, as we will see, not actually — non-ideal or, to use religious terminology, 'unGodly' state: **'The Soul that rises with us, our life's Star...cometh from afar...trailing clouds of glory do we come / From God, who is our home.'** In the poem Wordsworth described how quickly this 'life's Star' of our ideal, moral, 'God[ly]' 'Soul' that is 'with us' when we are born becomes corrupted as we grow up in the human-condition-afflicted world of today: **'There was a time when meadow, grove, and streams / The earth, and every common sight / To me did seem / Apparelled in celestial light / The glory and the freshness of a dream / It is not now as it hath been of yore / Turn wheresoe'er I may / By night or day / The things which I have seen I now can see no more... I know, where'er I go / That there hath past away a glory from the earth...Thou Child of Joy / Shout round me, let me hear thy shouts, thou happy Shepherd-boy! // Ye blessed Creatures...Whither is fled the visionary gleam? / Where is it now, the glory and the dream? // Our birth is but a sleep and a forgetting... Heaven lies about us in our infancy! / Shades of the prison-house begin to close / Upon the growing Boy...Forget the glories he hath known / And that imperial palace whence he came.'**

Around 360 BC, the philosopher Plato also bravely acknowledged the existence within us all of an all-loving, innocent, pure, aligned-with-the-'Godly'-ideals, original instinctive self or soul when he wrote that humans have **'knowledge, both before and at the moment of birth... of all absolute standards...[of] beauty, goodness, uprightness, holiness...our souls exist before our birth'** (*Phaedo*, tr. H. Tredennick). He went on to write that **'the soul is in every possible way more like the invariable'**, which he described as **'the pure and everlasting and immortal and changeless...realm of the absolute...[our] soul resembles the divine'** (ibid).

The philosopher Nikolai Berdyaev also truthfully acknowledged the recognition within us all of a past innocent, uncorrupted instinctive self or soul when he wrote that **'The memory of a lost paradise, of a Golden Age, is very deep in man'** (*The Destiny of Man*, 1931, tr. N. Duddington, 1960, p.36); while the philosopher Jean-Jacques Rousseau *also* expressed what we all intuitively do know is the truth about our species' past innocent existence when he wrote that **'nothing is more gentle than man in his primitive state'** (*The Social Contract and Discourses*, 1755; tr. G.D.H. Cole, 1913, Book IV, *The Origin of Inequality*, p.198).

But again, while these greatest of poets and philosophers were able to acknowledge the *existence* of our soul, Wordsworth's, Plato's, Berdyaev's and Rousseau's inability to *explain why* our soul became corrupted meant their beautifully honest words ultimately left us humans feeling unbearably condemned for our present seemingly-highly-imperfect condition. In fact, trying to face the truth about our species' present corrupted, 'fallen' condition without the exonerating explanation for it left humans facing the prospect of excruciating, even suicidal, depression! Such has been the extent of the real agony of the human condition! The above poets and philosophers were brave indeed!

Since the human race could not psychologically afford to face the truth that our soul is our instinctive memory of a cooperative, selfless and loving 'Garden of Eden' 'Golden Age' in our species' past until we could explain our present corrupted, innocence-destroyed, soul-devastated competitive, selfish and aggressive condition, science has, until now, had to avoid the whole issue of what our soul is—as the psychologist Ronald Conway noted, '**Soul is customarily suspected in empirical psychology and analytical philosophy as a disreputable entity**' (*The Australian*, 10 May 2000). When the need for denial is critical any excuse will do, but calling soul a '**disreputable entity**' is a very poor excuse indeed because it is one of our most used terms and, therefore, has a very real and authentic meaning. But beyond being poor, this excuse verges on the ridiculous when we take into account the fact that our soul is actually the fundamental issue in '**psychology**', with the word '**psychology**' literally meaning the '**study of the soul**', derived as it is, according to the *Online Etymology Dictionary*, from *psyche*, which comes from the Greek word *psykhe*, meaning '**breath, life, soul**', and the Greek word *logia*, meaning '**study of**'. Yes, 'psyche' is another word for soul, as the *Penguin Dictionary of Psychology* confirms: '**psyche: The oldest and most general use of this term is by the early Greeks, who envisioned the psyche as the soul or the very essence of life**' (1985). Also revealing is the word '**psychiatry**', which literally means '**soul-healing**', derived as it is from *psyche* (which again means soul) and the Greek word *iatreia*, which, according to *The Encyclopedic World Dictionary*, means '**healing**'. Similarly revealing of what the study of psychology is really all about is the word '**psychosis**', which literally means '**soul-illness**', coming as it does from *psyche* (which again means soul) and *osis* which, according to *Dictionary.com*, is also of Greek origin and means '**abnormal state or condition**'.

But again, despite society's prevalent use of the term and its central role in the etymology of mental health, our denial has been such that dictionary definitions of the word 'soul' have *also* understandably followed a somewhat evasive path—for instance, the *Concise Oxford Dictionary* defines 'soul' as '**the immaterial...moral and emotional part of man**', and as the '**animating or essential part**' of us, while *The Macquarie Dictionary* describes 'soul' as the '**principle of life, feeling, thought, and action in humans**', and as being '**the spiritual part of humans regarded in its moral aspect...the seat of the feelings or sentiments**'. Yes, until we could explain and thus heal our soul's '**abnormal state or condition**' we had no choice but to dismiss it as a '**disreputable entity**' and try to bury its meaning in opaque references.

So, what is the reconciling, redeeming and thus psychologically rehabilitating and soul-resuscitating, truthful, real biological explanation of our present seeming-highly-imperfect, soul-devastated human condition? What is the explanation that finally makes it psychologically safe to both acknowledge that our moral soul is our instinctive memory of a cooperative, all-loving past, *and* explain how we acquired it in the first place?

Understandably, to avoid feeling bad and unworthy, even defiling and evil for no longer being ideally behaved and soul-full, false excuses *had* to be invented to justify our species' present competitive, selfish and aggressive behaviour while the true explanation for such behaviour was still to be found—with the main excuse being that we have savage animal instincts that make us fight and compete for food, shelter, territory and a mate. While it is true that when the need for denial is critical any excuse will do, clearly this human-condition-avoiding 'explanation' that basically argues that 'genes are competitive and selfish and that's why we are', which, as is about to be described, has been put forward in the biological theories of Sociobiology, Evolutionary Psychology, Multilevel Selection and E.O. Wilson's Eusociality, can't be the *real* explanation for our present divisive behaviour. For a start, it overlooks the fact that our human behaviour involves our unique fully conscious thinking mind. Descriptions like egocentric, arrogant, deluded, artificial, hateful, mean, immoral, alienated, etc, all imply a consciousness-derived, *psychological* dimension to *our* behaviour. The *real* issue—the psychological problem in our thinking minds that we have suffered from—is the dilemma of our *human condition*, the issue of our species' soul-devastated, seemingly-imperfect, even 'fallen' or corrupted, state. We humans suffer from a consciousness-derived, *psychological* HUMAN CONDITION, *not* an instinct-controlled animal condition—our condition is unique to us fully conscious humans.

Of course, the savage-instincts-in-us excuse is also completely inconsistent with the fact that we humans have altruistic, cooperative, selfless and loving, soul-full, *moral instincts*—what we recognise as our '*conscience*'. Clearly then, for the human-condition-avoiding, savage-instincts-in-us excuse to be preserved, a way had to be found around this fact that our original instinctive self or soul's orientations are to behave in an unconditionally selfless, altruistic, moral way, *not* in a selfish, savage way—and the way that was found was to assert that our unconditionally selfless, moral instincts are not actually selfless, but selfish. This was achieved by claiming that our instinctive self or soul's moral conscience that causes us to behave in an altruistic way is actually a product of reciprocity, from situations frequently found in the animal world where an animal behaves selflessly on the condition it is treated selflessly in return, in which case the behaviour is still intrinsically selfish.

This reciprocity-based account of social behaviour became fully developed with the explanation put forward by the kin-selection-based theory of Sociobiology (and later Evolutionary Psychology) for situations where, for example, worker ants and bees selflessly support their respective colony and queen on the proviso that she reproduces their genes. What happened was that this situation—where individuals foster relatives or kin because they carry their genes and through supporting them they are ensuring at least *some* of their own genes are reproduced—was dishonestly used to dismiss humans' selfless, moral behaviour as just another example of this reciprocal selflessness that is actually selfishness. Yes, any instinctive moral self-or-soul-inspired unconditionally, altruistic behaviour exhibited by us

humans, such as charity workers caring for the poor, was said to not be genuinely altruistic behaviour but an indirect form of selfish behaviour!

To demonstrate how this reciprocity explanation has been used to supposedly dismiss our marvellous moral nature as merely a subtle form of selfishness, consider the following from the zoologist Richard Dawkins' book *The Selfish Gene*: **'We [humans] are survival machines—robot vehicles blindly programmed to preserve the selfish molecules known as genes...we, and all other animals, are machines created by our genes...we are born selfish'** (First pub. 1976, this edn 1989, p.3). E.O. Wilson made a similar claim in his book *On Human Nature*, when he wrote that our **'Morality has no other demonstrable ultimate function'** other than to ensure **'human genetic material...will be kept intact'** (1978, p.167). The science writer Robert Wright summarised this clever, human-condition-avoiding dismissal of our moral instinctive self or soul as selfish in his boldly titled book *The Moral Animal—Why we are the way we are: The new science of evolutionary psychology*, when he wrote that **'What is in our genes' interests is what seems "right"—morally right, objectively right, whatever sort of rightness is in order'**; **'In short: "moral guidance" is a euphemism'** (1994, pp.325, 216). And in a direct attack on our soul, Wilson even went on to say that **'Rousseau claimed [that humanity] was originally a race of noble savages in a peaceful state of nature, who were later corrupted...[but what] Rousseau invented [was] a stunningly inaccurate form of anthropology'** (*Consilience*, 1998, p.37).

The truth is that, far from being merely **'a euphemism'**, our moral instincts are *NOTHING* like the selfish reciprocity-derived instincts found in many animal species—they are *unconditionally* selfless, *fully* altruistic, *truly* loving, *genuinely* moral instincts. What Wordsworth said about our soul, that **'trailing clouds of glory do we come'**; and what Berdyaev and Rousseau said about humans once living in an innocent **'Golden Age'** of **'gentle[ness]'**; and what Plato said, that our **'soul resembles the divine'**, *is* the truth. Indeed, *all* our mythologies recognise this truth that we humans did once live in a cooperative, harmonious, loving, innocent, Garden-of-Eden-like **'Golden Age'**—as the author Richard Heinberg acknowledged in his book *Memories & Visions of Paradise*: **'Every religion begins with the recognition that human consciousness has been separated from the divine Source, that a former sense of oneness...has been lost... everywhere in religion and myth there is an acknowledgment that we have departed from an original... innocence'** (1990, pp.81, 82). For example, the eighth century BC Greek poet Hesiod referred to the pre-human-condition-afflicted, upset-free, innocent **'Golden Age'** in our species' past in his poem *Theogony*: **'When gods alike and mortals rose to birth / A golden race the immortals formed on earth...Like gods they lived, with calm untroubled mind / Free from the toils and anguish of our kind / Nor e'er decrepit age misshaped their frame...Strangers to ill, their lives in feasts flowed by... Dying they sank in sleep, nor seemed to die / Theirs was each good; the life-sustaining soil / Yielded its copious fruits, unbribed by toil / They with abundant goods 'midst quiet lands / All willing shared the gathering of their hands.'** Yes, our instincts are to be fully cooperative, selfless and loving—we *do* have an altruistic, unconditionally selfless, moral soul. As will be explained, our current psychologically upset, competitive, selfish and aggressive behaviour emerged when we humans became conscious.

What transpired, however, in this business of having to invent false excuses for our divisive, competitive, selfish and aggressive behaviour was that this denigration of our instinctive self or soul's unconditionally selfless, genuinely altruistic moral nature as being

nothing more than a subtle form of selfishness eventually became just too offensive to tolerate, at which point another explanation for human behaviour that still avoided the issue of the human condition but didn't deny that we do have genuinely moral instincts had to be found—and it was. In 2012, in his book *The Social Conquest of Earth*, E.O. Wilson dismissed the kin-selection-based Sociobiology/Evolutionary Psychology theory—which he had been the leading advocate for—as being **'incorrect'** (p.143) and put forward a new theory that not only contrived a human-condition-avoiding, dishonest explanation for our genuinely moral instinctive self or soul, but took the art of denial to the absolute extreme by also contriving a non-human-condition-confronting explanation of the human condition itself!

Known as Multilevel Selection or the **'Theory of Eusociality'** (ibid. p.183) (eusociality simply meaning genuine sociality), this theory maintains that humans have instincts derived from natural selection operating at the individual level, where members of a species selfishly compete for food, shelter, territory and a mate, *and* instincts derived from natural selection supposedly operating at the group level, where groups of altruistic, cooperative members supposedly outcompete groups of selfish, non-cooperative members—with the selfish individual level instincts supposedly being the bad/sinful aspects of our nature, and the supposed selfless group-selected instincts being the good/virtuous moral aspect of our nature. According to Wilson, **'Individual selection is responsible for much of what we call sin, while group selection is responsible for the greater part of virtue. Together they have created the conflict between the poorer and the better angels of our nature'** (ibid. p.241). In summary, Wilson now asserts that **'The dilemma of good and evil [which is the issue of the human condition] was created by multilevel selection'** (ibid).

While it is certainly true that we do have genuinely moral instincts, under scrutiny Wilson's group selection mechanism for how we acquired them completely falls apart.

While it makes sense that, as Wilson stated, **'altruists beat groups of selfish individuals'** (ibid. p.243), the biological stumbling block is whether genes, which have to selfishly ensure they reproduce, can develop self-sacrificing altruistic traits in the first place. The genetic reality is that whenever an unconditionally selfless, altruistic trait appears those that are selfish will naturally take advantage of it: 'Sure, you can help me reproduce my genes but I'm not about to help you reproduce yours!' Any selflessness that might arise through group selection will be constantly exploited by individual selfishness from *within* the group. As the biologist Jerry Coyne pointed out, **'altruism would be unlikely to override the tendency of each group to quickly lose its altruism through natural selection favoring cheaters'** ('Can Darwinism improve Binghamton?', *The New York Times*, 9 Sep. 2011).

The only biological models that have been put forward that appear to overcome this problem of genetic selfishness always prevailing are so complicated and convoluted that they seem implausible, for they involve groups warring, then peacefully merging, then separating back out into new groups—with the altruists somehow banding together into their own groups.

But despite the propensity for unconditionally selfless traits to be exploited and thus eliminated, Wilson has put forward an argument that warring between groups of early humans where extreme cooperation would have been an advantage was a strong enough force to overcome this problem of selfish exploitation and thus allow for the selection of altruism and

the emergence of our genuinely moral instincts. Yes, according to Wilson, our ability to war successfully somehow produced our ability to love unconditionally!

However, as has been emphasised, standing in stark contrast to Wilson's proclamation of 'universal and eternal' warfare (*The Social Conquest of Earth*, p.65) are not only the cultural memories enshrined in our myths and religions, and in the words of some of our most profound thinkers, that attest to humans having a peaceful heritage, but also the evidence gleaned from studies in anthropology and primatology, such as those of bonobos (*Pan paniscus*), which are not only humans' closest relatives, but also an extraordinarily gentle, cooperative and peaceful species. But when discussing bonobos, Wilson merely cites an instance of bonobos hunting in a group, using that 'evidence' to draw erroneous comparisons with the more aggressive common chimpanzees; 'That's one more problem out of the way', he seems to be saying.

In summary, our moral instincts are *not* derived from warring with other groups of humans, as Wilson and his Eusociality theory of group selection would have us believe. No, we have an unconditionally selfless, fully altruistic, all-loving, universally-benevolent-not-competitive-with-other-groups, genuinely moral conscience. The 'savage instincts in us' excuse for our selfish behaviour is entirely inconsistent with the fact that we have completely moral, *not* partially moral and partially savage, instincts as Wilson claimed.

Overall then, while selfless instincts have been incorporated into the mix to counter Evolutionary Psychology's offensive denigration of our moral instincts as being nothing more than a manifestation of selfish instincts, the same strategy of blaming our competitive, selfish and aggressive behaviour on supposed selfish, brutal instincts in us humans has been maintained. The real, psychological reason for our competitive, aggressive and selfish behaviour is *still* being denied. As emphasised earlier, we humans suffer from a consciousness-derived, *psychological* HUMAN CONDITION, *not* an instinct-controlled ANIMAL CONDITION—our condition is unique to us fully conscious humans.

(A more comprehensive description of the human-condition-avoiding, dishonest biological theories on human behaviour of Sociobiology, Evolutionary Psychology, Multilevel Selection and Eusociality can be found in the [What is Science? article](#) in this, *The Book of Real Answers to Everything!*, with the complete presentation appearing in the freely-available, online book *Freedom: Expanded Book 1* at <www.humancondition.com/freedom-expanded-the-denials-in-biology>.)

So, what is the *truthful*, real, psychosis-addressing-and-solving biological explanation for our present seemingly-highly-imperfect, soul-devastated human condition? And, beyond that, what is the *truthful* biological explanation for the origin of our human species' 'glor[ious]', 'divine'-like, *unconditionally* selfless, *fully* altruistic, *truly* loving, *genuinely* moral instinctive soul? In short, why did our moral soul become corrupted, and how did we acquire our moral soul in the first place?

Firstly, to present the truthful, human-condition-addressing rather than human-condition-avoiding explanation of how our species' competitive, selfish and aggressive human condition emerged.

This explanation begins with an analysis of consciousness. Very briefly, nerves were originally developed for the coordination of movement in animals, but, once developed,

their ability to store impressions—which is what we refer to as ‘memory’—gave rise to the potential to develop understanding of cause and effect. If you can remember past events, you can compare them with current events and identify regularly occurring experiences. This knowledge of, or insight into, what has commonly occurred in the past enables you to predict what is likely to happen in the future and to adjust your behaviour accordingly. Once insights into the nature of change are put into effect, the self-modified behaviour starts to provide feedback, refining the insights further. Predictions are compared with outcomes and so on. Much developed, and such refinement occurred in the human brain, nerves can sufficiently *associate* information to *reason* how experiences are related, learn to *understand* and become CONSCIOUS of, or aware of, or *intelligent* about, the relationship between events that occur through time. Thus consciousness means being sufficiently aware of how experiences are related to attempt to manage change from a basis of understanding.

What is so significant about this process is that once our nerve-based learning system became sufficiently developed for us to become conscious and able to effectively manage events, our conscious intellect was then in a position to wrest control from our gene-based learning system’s instincts, which, up until then, had been controlling our lives. Basically, once our self-adjusting intellect emerged it was capable of taking over the management of our lives from the instinctive orientations we had acquired through the natural selection of genetic traits that adapted us to our environment.

HOWEVER, it was at this juncture, when our conscious intellect challenged our instincts for control, that a terrible battle broke out between our instincts and intellect, the effect of which was the extremely competitive, selfish and aggressive state that we call the human condition.

To elaborate, when our conscious intellect emerged it was neither suitable nor sustainable for it to be *orientated* by instincts—it *had to* find *understanding* to operate effectively and fulfil its great potential to manage life. However, when our intellect began to exert itself and experiment in the management of life from a basis of understanding, in effect challenging the role of the already established instinctual self, a battle unavoidably broke out between the instinctive self and the newer conscious self.

Our intellect began to experiment in understanding as the only means of discovering the correct and incorrect understandings for managing existence, but the instincts—being in effect ‘unaware’ or ‘ignorant’ of the intellect’s need to carry out these experiments—‘opposed’ any understanding-produced deviations from the established instinctive orientations: they ‘criticised’ and ‘tried to stop’ the conscious mind’s necessary search for knowledge. To illustrate the situation, imagine what would happen if we put a fully conscious mind on the head of a migrating bird. The bird is following an instinctive flight path acquired over thousands of generations of natural selection, but it now has a conscious mind that needs to *understand* how to behave, and the only way it can acquire that understanding is by experimenting in understanding—for example, thinking, ‘I’ll fly down to that island and have a rest.’ But such a deviation from the migratory flight path would naturally result in the instincts resisting the deviation, leaving the conscious intellect in a serious dilemma: if it obeys its instincts it will not feel ‘criticised’ by its instincts but neither will it find knowledge. Obviously, the intellect could not afford to give in to the instincts, and unable to understand and thus explain why its experiments in self-adjustment were necessary, the conscious

intellect had no way of refuting the implicit criticism from the instincts even though it knew it was unjust. Until the conscious mind found the redeeming understanding of why it had to defy the instincts (namely the scientific understanding of the difference in the way genes and nerves process information, that one is an orientating learning system while the other is an insightful learning system), the intellect was left having to endure a psychologically distressed, upset condition, with no choice but to defy that opposition from the instincts. The only forms of defiance available to the conscious intellect were to **attack** the instincts' unjust criticism, try to **deny** or block from its mind the instincts' unjust criticism, and attempt to **prove** the instincts' unjust criticism wrong. In short—and to return to our human situation because we were the species that acquired the fully conscious mind—the psychologically upset **angry, alienated** and **egocentric** human-condition-afflicted state appeared. Our 'conscious thinking self', which is the dictionary definition of 'ego', became 'centred' or focused on the need to justify itself. We became ego-centric, self-centred or selfish, preoccupied with aggressively competing for opportunities to prove we are good and not bad—we unavoidably became **selfish, aggressive** and **competitive**.

What is *so* exonerating, rehabilitating and healing about this explanation of the human condition is that we can finally appreciate that there was a *very good* reason for our angry, alienated and egocentric behaviour—in fact, we can now see why we have not just been ego-centric, but ego-*infuriated*, even ego-gone-mad-with-murderous-anger for having to live with so much unjust criticism. We can *now* see that our conscious mind was *NOT* the evil villain it has so long been portrayed as—such as in the Bible where Adam and Eve are demonised and '**banished...from the Garden of Eden**' (Gen. 3:23) of our original innocent, cooperative, loving, moral, instinctive, soul-full state for taking the '**fruit...from the tree of knowledge**' (ibid. 3:3, 2:17). No, science has finally enabled us to lift the so-called 'burden of guilt' from the human race; in fact, to understand that we thinking, '**knowledge**'-finding, conscious humans are actually nothing less than the heroes of the story of life on Earth! This is because our fully conscious mind is surely nature's greatest invention and to have had to endure the torture of being unjustly condemned as evil for *so* long (the anthropological evidence indicates we humans have been fully conscious for some two million years) *must make us* the absolute heroes of the story of life on Earth.

And BEST OF ALL, because this explanation of the human condition is redeeming and thus rehabilitating, all our upset angry, egocentric and alienated behaviour now subsides, bringing about the complete TRANSFORMATION OF THE HUMAN RACE. From being competitive, selfish and aggressive, humans return to being cooperative, selfless and loving. The human race moves from a soul-devastated, human-condition-afflicted state to a soul-resuscitated, human-condition-free state. (Importantly, understanding of the human condition doesn't condone 'bad' behaviour, it *heals* and by so doing *ends* it.)

The famous psychoanalyst Carl Jung was forever saying that '**wholeness for humans depends on the ability to own their own shadow**' because he recognised that *only* finding understanding of our dark side could end our underlying insecurity about our fundamental goodness and worth as humans and, in so doing, make us '**whole**' again. Yes, finding the exonerating, redeeming understanding of our dark, troubled, psychologically upset, human-condition-afflicted existence finally enables the human race to be healed and thus TRANSFORMED—as Jung said, it makes us '**whole**' again. To quote Professor Harry Prosen, a former president of the Canadian

Psychiatric Association, on this dreamed-of, greatest of all breakthroughs in science: ‘I have no doubt this biological explanation of the human condition is the holy grail of insight we have sought for the psychological rehabilitation of the human race’ (*FREEDOM*, 2016, Introduction).

Having found the exonerating and thus soul-resuscitating, psychosis-addressing-and-solving, truthful explanation for our competitive, selfish and aggressive human condition we can now safely present the truthful biological explanation for how we acquired our original unconditionally selfless, fully altruistic, genuinely moral instinctive self or soul.

The question for biology is how could we humans have developed an *unconditionally* selfless, *fully* altruistic, *truly* loving, *genuinely* moral instinctive self or soul? How can such instinctive behaviour possibly develop when the fundamental biological assumption is that unconditionally selfless instinctive traits cannot develop genetically because self-sacrificing traits tend to self-eliminate and for a trait to develop and become established in a species it needs to reproduce and carry on? The most selflessness that can seemingly be developed genetically is reciprocity, where, as mentioned, an animal behaves selflessly on the condition it will be treated selflessly in return, thus ensuring its continuation from generation to generation, which means the trait is, as pointed out, intrinsically selfish.

So, how did humans develop unconditionally selfless instincts? While self-eliminating genetic traits apparently cannot develop in animals, there was one way such unconditional selflessness could develop, and that was through *nurturing*—a mother’s maternal instinct to care for her offspring. Genetic traits for nurturing are intrinsically selfish (which, as stated, genetic traits normally have to be) because through a mother’s nurturing and fostering of offspring who carry her genes her genetic traits for nurturing are selfishly ensuring their reproduction into the next generation. However, while nurturing *is* a genetically selfish trait, from an observer’s point of view the nurturing *appears* to be unconditionally selfless behaviour. The mother is giving her offspring food, warmth, shelter, support and protection for *apparently* nothing in return. This point is most significant because it means from the infant’s perspective its mother is treating it with real love, unconditional selflessness. The infant’s brain is therefore being trained or indoctrinated or inscribed with unconditional selflessness and so, with enough training in unconditional selflessness, that infant will grow into an adult who behaves unconditionally selflessly. Apply this training across all the members of that infant’s group and the result is an unconditionally selflessly behaved, cooperative, fully integrated society. And then, with this training in unconditional selflessness occurring over many generations, the unconditionally selfless behaviour *will* become instinctive—a moral soul *will* be established. Genes will inevitably follow and reinforce any development process—in this they are not selective. The difficulty is in getting the development of unconditional selflessness to occur in the first place, for once it is regularly occurring it will naturally become instinctive over time.

For a species to develop nurturing—to develop this method for overcoming the gene-based learning system’s seeming inability to develop unconditional selflessness—it required the capacity to allow its offspring to remain in the infancy stage long enough for the infant’s brain to become trained or indoctrinated with unconditional selflessness or

love. In most species, infancy has to be kept as brief as possible because of the infant's extreme vulnerability to predators. Zebras, for example, have to be capable of independent flight almost as soon as they are born, which gives them little opportunity to be trained in selflessness. In the case of primates, however, being already semi-upright as a result of their tree-living, swinging-from-branch-to-branch, arboreal heritage, their arms were semi-freed from walking and thus available to hold a helpless infant, which means they were especially facilitated for prolonging their offspring's infancy and thus developing unconditionally selfless behaviour. The exceptionally maternal, matriarchal, cooperatively behaved, peaceful bonobo chimpanzee species provide a living example of a species in the midst of developing this training-in-love process. It was our distant ape ancestors who perfected the process, and that is how we acquired our unconditionally selfless, fully altruistic, instinctive self or soul, the 'voice' of which is our moral 'conscience'. In light of this, we can now also understand why and when we began to walk upright: the longer infancy is delayed, the more and longer infants had to be held, and thus the greater the selection for arms-freed, upright walking—which means bipedalism must have developed early in this nurturing of love process, and in fact the early appearance of bipedalism in the fossil record of our ancestors is now being found.

The question still to be answered is **why was it that humans acquired a fully conscious mind while other species didn't?** The answer is explained in chapter 7 of *FREEDOM* at www.humancondition.com/freedom-consciousness, but very briefly, while mothers' training of their infants in unconditional selflessness enabled an unconditionally selflessly behaved, fully cooperative society to develop, this training in unconditional selflessness had an accidental by-product: it produced brains trained to think selflessly and thus truthfully and thus effectively and thus become 'conscious' of the relationship of events that occur through time. Other species who can't develop unconditional selflessness can't think truthfully and thus effectively because unconditional selflessness, which they are unable to recognise, is the truthful theme or meaning of existence. The point is, you can't hope to think truthfully and thus effectively if you're lying. Selfishness-practicing species have an emerging mind that is dishonestly orientated, a mind that is alienated from the truth, which means it can never make sense of experience and thus never become conscious.

Thus, through nurturing we acquired our born-with, 'collective unconscious', as Carl Jung described our shared-by-everyone instinctive self or soul. Yes, our soul did become 'unconscious', a subterranean part of our conscious mind, because we had to repress and deny it for its unjust condemnation of us—but no more; as Professor Prosen said, our species' 'psychological rehabilitation' can now begin!

Understandably, however, until we could truthfully explain the good reason humans became embattled with the human condition and thus unable to adequately nurture their children it has been psychologically unbearable to admit that it wasn't tool use or language development or mastery of fire, etc, etc, but *nurturing* that gave us our moral soul and made us human—as has been said '**people would rather admit to being an axe murderer than being a bad father or mother**' (*Sun-Herald*, 7 July 2002). It is *only now* that we can explain why we developed such upset angry, egocentric and psychotic and neurotic alienated lives, which unavoidably made nurturing our children with real, sound love all but impossible, that we can safely

admit the critical part nurturing played both in the emergence of our species and in our *own* lives. In truth, the nature vs nurture debate has really been about defensively trying to argue *against* the importance of nurturing in the lives of our children. Yes, it is *only now* that we can truthfully explain the human condition that we can afford to tell the real story of how we humans come into the world ‘trailing clouds of glory’ with a nurturing-of-unconditional-love-expecting soul that ‘resembles the divine’—and admit that Rousseau was right when he said, ‘nothing is more gentle than man in his primitive state’.

There is one last issue that needs to be explained, which is the relationship between our soul and the ideals of life or ‘God’. Why did Wordsworth write that ‘trailing clouds of glory do we come, from God, who is our home’; and Plato say that our ‘soul resembles the divine’, and that our ‘soul is...like the...pure and everlasting and immortal and changeless...absolute’; and what do dictionaries *really* mean when they describe our soul or psyche as ‘the very essence of life’, its ‘breath’, and as the ‘animating or essential part’ of us?

As with the truth that we have a cooperative, unconditionally selfless, moral instinctive soul, admitting that our concept of ‘God’ is actually our personification of the ordering, integrative, cooperative, selflessness-dependent, Negative-Entropy-driven law of physics is a truth we couldn’t face until we could explain our divisive, competitive and selfish human condition—but now that we can explain the human condition we can finally admit this truth of what ‘God’ actually represents.

The world’s greatest physicists, Stephen Hawking and Albert Einstein, have said, respectively, that ‘**The overwhelming impression is of order...[in] the universe**’ (‘The Time of His Life’, Gregory Benford, *Sydney Morning Herald*, 28 Apr. 2002), and that ‘**behind everything is an order**’ (*Einstein Revealed*, PBS, 1997). Yes, this ‘**order**’ IS apparent everywhere. Over the eons a chaotic universe organised itself into stars, planets and galaxies. Here on Earth, atoms became ordered or integrated to form molecules → which in turn integrated to form compounds → virus-like organisms → single-celled organisms → multicellular organisms → and then societies of multicellular organisms. Overall, what is happening on Earth is that matter is becoming ordered into larger wholes. So the theme or purpose or meaning of existence is the ordering or integration or complexification of matter, a process that is driven by the physical law of Negative Entropy. ‘Holism’, which the dictionary defines as ‘**the tendency in nature to form wholes**’ (*Concise Oxford Dictionary*, 5th edn, 1964), and ‘teleology’, which is defined as ‘**the belief that purpose and design are a part of nature**’ (*Macquarie Dictionary*, 3rd edn, 1998), are both terms that recognise this integrative ‘tendency’.

The great problem, however, with this truth of Integrative Meaning is that for a larger whole to form and hold together the parts of that whole must consider the welfare of the whole above their own welfare—put simply, selfishness is divisive or *disintegrative* while selflessness is *integrative*. So consider-others-above-yourself, altruistic, unconditional selflessness is the underlying theme of existence. It’s the glue that holds the world together and what we really mean by the term ‘love’. Indeed, if we consider religious terminology, the old Christian word for love was ‘*caritas*’, which means charity or giving or selflessness; see Col. 3:14, 1 Cor. 13:1–13, 10:24, and John 15:13. Of these biblical references, Colossians 3:14

perfectly summarises the integrative significance of love: **‘And over all these virtues put on love, which binds them all together in perfect unity.’** In John 15:13 we also see that Christ emphasised the unconditionally selfless significance of the word ‘love’ when he said, **‘Greater love has no-one than this, that one lay down his life for his friends.’** BUT acknowledging and accepting this truth of the *integrative* cooperative, unconditionally selfless, loving meaning of existence left humans feeling unbearably condemned as bad, evil or unworthy for our *divisive* competitive, selfish and aggressive, seemingly-unloving behaviour. ONLY when we could truthfully explain WHY we humans have not been ideally behaved would it be psychologically safe to confront, admit and accept that the meaning of life is to be integrative, cooperative, selfless and loving.

As stated above, the concept of ‘God’ is our personification of this truth of the integrative meaning of life, and if we include more of what Hawking and Einstein said we can see that they both agree. Hawking: **‘The overwhelming impression is of order. The more we discover about the universe, the more we find that it is governed by rational laws. If one liked, one could say that this order was the work of God. Einstein thought so...We could call order by the name of God’** (‘The Time of His Life’, Gregory Benford, *Sydney Morning Herald*, 28 Apr. 2002); and, **‘I would use the term God as the embodiment of the laws of physics’** (*Master of the Universe*, BBC, 1989). Einstein: **‘over time, I have come to realise that behind everything is an order that we glimpse only indirectly [because it’s unbearably confronting/condemning!]. This is religiousness. In this sense, I am a religious man’** (*Einstein Revealed*, PBS, 1997). As it says in the Bible, **‘God is love’** (1 John 4:8, 16). ‘God’ is the integrative, unconditionally selfless theme of existence. But unable to truthfully explain the human condition until now, it is little wonder that humans have been, as we say, ‘God-fearing’—in fact, God-revering to the point of being God-worshipping—*not* God-confronting. We needed the concept of ‘God’ to remain safely abstract and undefined, however, with understanding of the human condition found we can finally afford to demystify ‘God’—and admit what our soul is. God and man, religion and science, our instinct and intellect, soul and mind, the integrative meaning of life and the inconsistency of our behaviour with that meaning, are all finally reconciled, thus enabling the complete TRANSFORMATION of humans. As Christ said, **‘the truth will set you free’** (John 8:32), but it had to be the *full* truth that defended us, which fortunately we now have.

The theologian John Shelby Spong observed that **‘If only human beings have souls, as the church has taught, one must be able to say when humanity became human and was infused with its divine and eternal soul’** (*Born Of A Woman*, 1992, p.34). Well, he is right—we *are* now able to explain biologically how and when we acquired our **‘divine and eternal soul’**. In saying that **‘the church’** teaches that **‘only human beings have souls’** it is likely Spong was referring to the Genesis passage in the Bible that states that **‘God created man in his own image’** (1:27). Since we can now understand that God is the state of integration, when our human forebears became totally integrated they *were* **‘in the image of God’** (ibid). Charles Darwin recognised this truth about our species’ uniquely fully integrated orientation to behaving unconditionally selflessly when, in referring to our instinctive self or soul, he wrote that **‘the moral sense affords the best and highest distinction between man and the lower animals’** (*The Descent of Man*, 1871, p.495). Yes, we do **‘come from God, who is our home’**—our **‘soul resembles the divine’**, **‘the very essence of life’**, its **‘breath’**. And, since integrativeness is the theme of existence and thus universal and eternal, our soul is fully representative of the **‘eternal’**, **‘pure and everlasting and immortal and changeless...absolute’**. And, now that we are reconciled with the integrative meaning of existence—now that we have explained why we *had to* suffer a period of divisiveness in order to become integrative—we

Soul

can be reunited with the integrative state, but this time in an understanding, knowing state. As predicted in the Bible, we have become **‘like God, knowing good and evil’** (Gen. 3:5). From being competitive, selfish and aggressive, humans return to being cooperative, selfless and loving. Our round of departure has ended—as the poet T.S. Eliot wrote, **‘We shall not cease from exploration and the end of all our exploring will be to arrive where we started and know the place for the first time’** (*Little Gidding*, 1942). As for our soul being the **‘animating or essential part’** of us, the word **‘enthusiasm’** comes from the Greek word *enthios*, which means **‘God within’**, so within us is our soul, which is the seat of animating enthusiasm because it is aligned with **‘God’** and free of debilitating psychosis (soul-illness) and neurosis (mind-illness)—a state of **FREEDOM** that now returns to the whole human race. Again, as Professor Prosen said, understanding of the human condition enables **‘the psychological rehabilitation of the human race’**—it brings about the **TRANSFORMATION** of the human race, and thus the **TRANSFORMATION** of our human-condition-afflicted world!

**As just demonstrated, with understanding of the human condition
found ALL the great issues finally become explainable.**

**See also: Human condition—What is science?—What is love?—Conscience
—Good vs Evil—What is the meaning of life?—Is there a God?—
Our ego and egocentric lives—How can we save the world?—Consciousness
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Conscience

Written by Australian biologist Jeremy Griffith, 2011

Our conscience is the ‘voice’ of our species’ instinctive moral sense that was acquired before our present ‘good-and-evil’-afflicted, so-called ‘human condition’ emerged—BUT that is a truth we couldn’t safely admit until we could EXPLAIN that condition, until we could explain our present seemingly-highly-imperfect, guilty-conscience-producing behaviour!!

MOST WONDERFULLY, however, biology *is* now finally able to provide this dreamed-of, exonerating, ‘good-and-evil’-reconciling, ‘burden-of-guilt’-lifting, clear-conscience-producing, human-race-transforming EXPLANATION of the human condition—as well as the explanation of how we acquired our original instinctive moral sense in the first place! (It should be mentioned that this explanation of our species’ present deeply psychologically troubled, ‘good-and-evil’-afflicted condition is *not* the psychosis-avoiding, trivialising, dishonest account of it that the biologist E.O. Wilson has put forward in his theory of Eusociality, but the psychosis-addressing-and-solving, *real* explanation of it.)



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The *Concise Oxford Dictionary* defines ‘conscience’ as our ‘moral sense of right and wrong’. Yes, on the subject of our moral conscience the philosopher John Fiske observed that ‘We approve of certain actions and disapprove of certain actions quite instinctively. We shrink from stealing or lying as we shrink from burning our fingers’ (*Outlines of Cosmic Philosophy*, 1874, Vol. IV, Part II, p.126). The philosopher Immanuel Kant was so impressed by our instinctive moral conscience that he had the following words inscribed on his tomb: ‘there are two things which fill me with awe: the starry heavens above us, and the moral law within us’. And Charles Darwin was similarly awed by the existence of our conscience, writing that ‘the moral sense affords the best and highest distinction between man and the lower animals’ (*The Descent of Man*, 1871, p.495). The poet Alexander Pope,

however, was *not* so impressed by our instinctive moral nature, pointing out that ‘our nature [is]...**A sharp accuser, but a helpless friend!**’ (*An Essay on Man*, Epistle II, 1733). And he was right—our conscience *has been* ‘a sharp accuser, but a helpless friend’; it *has* criticised us aplenty when what we really needed was sympathetic, compassionate, reconciling, redeeming and rehabilitating *understanding* of our ‘good-and-evil’-afflicted human condition. WHY, when the ideals of life are clearly to be cooperative, selfless and loving, are we humans the complete opposite, namely competitive, selfish and aggressive? In fact, why are we *so* ruthlessly competitive, selfish and brutal that human life has become all but unbearable and we have nearly destroyed our own planet?! In short, HOW DO WE EXPLAIN THE HUMAN CONDITION??

Thus, the two great questions about our conscience—which can now at last be truthfully answered—are how did we acquire our ‘awe’-inspiring but ‘[un]friend[ly]’, mercilessly-critical conscience; and why don’t we still live in accordance with our moral instincts—why did the human race ‘fall from grace’, become corrupted, lose its innocence, become *immoral*, stop obeying our instinctive moral conscience?

Despite trivialising the issue of the human condition with a dishonest explanation of it, the biologist E.O. Wilson was certainly right when he said that ‘**The human condition is the most important frontier of the natural sciences**’ (*Consilience*, 1998, p.298). Yes, the outstanding task for science, indeed the holy grail of *all* human enquiry, has been to solve the issue of the human condition, find the compassionate, reconciling and redeeming explanation of our seemingly-highly-imperfect, ‘good-and-evil’-afflicted human nature—because without it we humans faced permanent damnation. The famous psychoanalyst Carl Jung was forever saying that ‘**wholeness for humans depends on the ability to own their own shadow**’ because he recognised that *only* finding understanding of our dark side could end our underlying insecurity about our fundamental goodness and worth as humans and, in so doing, make us ‘whole’ again.

Understandably, to avoid feeling damned and unworthy while the true explanation for our conscience-offending, competitive, selfish and aggressive behaviour was still to be found, false excuses had to be invented—the main one being that we have savage animal instincts that make us fight and compete for food, shelter, territory and a mate. Of course, this human-condition-avoiding ‘explanation’ that basically argues that ‘genes are competitive and selfish and that’s why we are’, which, as is about to be described, has been put forward in the biological theories of Sociobiology, Evolutionary Psychology, Multilevel Selection and E.O. Wilson’s Eusociality, can’t be the *real* explanation for our present divisive behaviour. For a start, it overlooks the fact that our human behaviour involves our unique fully conscious thinking mind. Descriptions like egocentric, arrogant, deluded, artificial, hateful, mean, immoral, guilty, alienated, etc, all imply a consciousness-derived, *psychological* dimension to *our* behaviour. The *real* issue—the psychological problem in our thinking minds that we have suffered from—is the dilemma of our *human condition*, the issue of our species’ conscience-defying, less-than-ideal, even ‘fallen’ or corrupted, state. We humans suffer from a consciousness-derived, *psychological* HUMAN CONDITION, *not* an instinct-controlled animal condition—our condition is unique to us fully conscious humans.

And of course, the savage-instincts-in-us excuse is also completely inconsistent with the fact that we humans have altruistic, cooperative, selfless and loving, moral instincts—what we recognise as our ‘*conscience*’. Clearly then, for the human-condition-avoiding, savage-

instincts-in-us excuse to be preserved, a way had to be found around this fact that our original instinctive self or soul's orientations are to behave in an unconditionally selfless, altruistic, moral way, *not* in a selfish, savage way—and the way that was found was to assert that our unconditionally selfless moral instincts are not actually selfless, but selfish. This was achieved by claiming that our instinctive self or soul's moral conscience that causes us to behave in an altruistic way is actually a product of reciprocity, from situations frequently found in the animal world where an animal behaves selflessly on the condition it is treated selflessly in return, in which case the behaviour is still intrinsically selfish.

This reciprocity-based account of social behaviour became fully developed with the explanation put forward by the kin-selection-based theory of Sociobiology (and later Evolutionary Psychology) for situations where, for example, worker ants and bees selflessly support their respective colony and queen on the proviso that she reproduces their genes. What happened was that this situation—where individuals foster relatives or kin because they carry their genes and through supporting them they are ensuring at least *some* of their own genes are reproduced—was dishonestly used to dismiss humans' selfless, moral behaviour as just another example of this reciprocal selflessness that is actually selfishness. Yes, any instinctive moral conscience-inspired unconditionally, altruistic behaviour exhibited by us humans, such as charity workers caring for the poor, was said to not be genuinely altruistic behaviour but an indirect form of selfish behaviour!

To demonstrate how this reciprocity explanation has been used to supposedly dismiss our marvellous moral nature as merely a subtle form of selfishness, consider the following from the zoologist Richard Dawkins' book *The Selfish Gene*: 'We [humans] are survival machines—robot vehicles blindly programmed to preserve the selfish molecules known as genes...we, and all other animals, are machines created by our genes...we are born selfish' (First pub. 1976, this edn 1989, p.3). E.O. Wilson made a similar claim in his book *On Human Nature*, when he wrote that our 'Morality has no other demonstrable ultimate function' other than to ensure 'human genetic material...will be kept intact' (1978, p.167). The science writer Robert Wright summarised this clever, human-condition-avoiding dismissal of our moral instincts as selfish in his boldly titled book *The Moral Animal—Why we are the way we are: The new science of evolutionary psychology*, when he wrote that 'What is in our genes' interests is what seems "right"—morally right, objectively right, whatever sort of rightness is in order'; 'In short: "moral guidance" is a euphemism' (1994, pp.325, 216). And in a direct attack on our soul, Wilson even went on to say that '[Jean-Jacques] Rousseau claimed [that humanity] was originally a race of noble savages in a peaceful state of nature, who were later corrupted...[but what] Rousseau invented [was] a stunningly inaccurate form of anthropology' (*Consilience*, 1998, p.37).

The truth is that, far from being merely 'a euphemism', our moral instincts are *NOTHING* like the selfish reciprocity-derived instincts found in many animal species—they are *unconditionally* selfless, *fully* altruistic, *truly* loving, *genuinely* moral instincts. As Kant and Darwin acknowledged, our 'awe'-inspiring 'moral sense affords the best and highest distinction between man and the lower animals'. Indeed, *all* our mythologies recognise this truth that we humans did once live in a cooperative, harmonious, loving, innocent, Garden-of-Eden-like 'Golden Age'—as the author Richard Heinberg acknowledged in his book *Memories & Visions of Paradise*: 'Every religion begins with the recognition that human consciousness has been separated from the divine Source, that a former sense of oneness...has been lost...everywhere in religion

and myth there is an acknowledgment that we have departed from an original...innocence' (1990, pp.81, 82). For example, the eighth century BC Greek poet Hesiod referred to the pre-human-condition-afflicted, upset-free, innocent 'Golden Age' in our species' past in his poem *Theogony*: 'When gods alike and mortals rose to birth / A golden race the immortals formed on earth...Like gods they lived, with calm untroubled mind / Free from the toils and anguish of our kind / Nor e'er decrepit age misshaped their frame...Strangers to ill, their lives in feasts flowed by...Dying they sank in sleep, nor seemed to die / Theirs was each good; the life-sustaining soil / Yielded its copious fruits, unbribed by toil / They with abundant goods 'midst quiet lands / All willing shared the gathering of their hands.' Yes, our instincts are to be fully cooperative, selfless and loving—we *do* have an altruistic, unconditionally selfless moral conscience. As will be explained, our current psychologically upset, competitive, selfish and aggressive behaviour emerged when we humans became conscious.

What transpired, however, in this business of having to invent false excuses for our divisive, competitive, selfish and aggressive behaviour was that this denigration of our unconditionally selfless, genuinely altruistic, moral nature as being nothing more than a subtle form of selfishness eventually became just too offensive to tolerate, at which point another explanation for human behaviour that still avoided the issue of the human condition but didn't deny that we do have genuinely moral instincts had to be found—and it was. In 2012, in his book *The Social Conquest of Earth*, E.O. Wilson dismissed the kin-selection-based Sociobiology/Evolutionary Psychology theory—which he had been the leading advocate for—as being '**incorrect**' (p.143) and put forward a new theory that not only contrived a human-condition-avoiding, dishonest explanation for our genuinely moral instinctive self or soul, but took the art of denial to the absolute extreme by also contriving a non-human-condition-confronting explanation of the human condition itself!

Known as Multilevel Selection or the '**Theory of Eusociality**' (ibid. p.183) (eusociality simply meaning genuine sociality), this theory maintains that humans have instincts derived from natural selection operating at the individual level, where members of a species selfishly compete for food, shelter, territory and a mate, *and* instincts derived from natural selection supposedly operating at the group level, where groups of altruistic, cooperative members supposedly outcompete groups of selfish, non-cooperative members—with the selfish individual level instincts supposedly being the bad/sinful aspects of our nature, and the supposed selfless group-selected instincts being the good/virtuous moral aspect of our nature. According to Wilson, '**Individual selection is responsible for much of what we call sin, while group selection is responsible for the greater part of virtue. Together they have created the conflict between the poorer and the better angels of our nature**' (ibid. p.241). In summary, Wilson now asserts that '**The dilemma of good and evil [which is the issue of the human condition] was created by multilevel selection**' (ibid).

While it is certainly true that we do have genuinely moral instincts, under scrutiny Wilson's group selection mechanism for how we acquired them completely falls apart.

While it makes sense that, as Wilson stated, '**altruists beat groups of selfish individuals**' (ibid. p.243), the biological stumbling block is whether genes, which have to selfishly ensure they reproduce, can develop self-sacrificing altruistic traits in the first place. The genetic reality is that whenever an unconditionally selfless, altruistic trait appears those that are selfish will naturally take advantage of it: 'Sure, you can help me reproduce my genes but I'm not about to help you reproduce yours!' Any selflessness that might arise through group selection will

be constantly exploited by individual selfishness from *within* the group. As the biologist Jerry Coyne pointed out, ‘**altruism would be unlikely to override the tendency of each group to quickly lose its altruism through natural selection favoring cheaters**’ (‘Can Darwinism improve Binghamton?’, *The New York Times*, 9 Sep. 2011).

The only biological models that have been put forward that appear to overcome this problem of genetic selfishness always prevailing are so complicated and convoluted that they seem implausible, for they involve groups warring, then peacefully merging, then separating back out into new groups—with the altruists somehow banding together into their own groups.

But despite the propensity for unconditionally selfless traits to be exploited and thus eliminated, Wilson has put forward an argument that warring between groups of early humans where extreme cooperation would have been an advantage was a strong enough force to overcome this problem of selfish exploitation and thus allow for the selection of altruism and the emergence of our genuinely moral instincts. Yes, according to Wilson, our ability to war successfully somehow produced our ability to love unconditionally!

However, as has been emphasised, standing in stark contrast to Wilson’s proclamation of ‘**universal and eternal**’ warfare (*The Social Conquest of Earth*, p.65) are not only the cultural memories enshrined in our myths and religions, and in the words of some of our most profound thinkers, that attest to humans having a peaceful heritage, but also the evidence gleaned from studies in anthropology and primatology, such as those of bonobos (*Pan paniscus*), which are not only humans’ closest relatives, but also an extraordinarily gentle, cooperative and peaceful species. But when discussing bonobos, Wilson merely cites an instance of bonobos hunting in a group, using that ‘evidence’ to draw erroneous comparisons with the more aggressive common chimpanzees; ‘That’s one more problem out of the way’, he seems to be saying.

In summary, our moral instincts are *not* derived from warring with other groups of humans, as Wilson and his Eusociality theory of group selection would have us believe. No, we have an unconditionally selfless, fully altruistic, all-loving, universally-benevolent-not-competitive-with-other-groups, genuinely moral conscience. The ‘savage instincts in us’ excuse for our selfish behaviour is entirely inconsistent with the fact that we have completely moral, *not* partially moral and partially savage, instincts as Wilson claimed.

Overall then, while selfless instincts have been incorporated into the mix to counter Evolutionary Psychology’s offensive denigration of our moral instincts as being nothing more than a manifestation of selfish instincts, the same strategy of blaming our competitive, selfish and aggressive behaviour on supposed selfish, brutal instincts in us humans has been maintained. The real, psychological reason for our competitive, aggressive and selfish behaviour is *still* being denied. As emphasised earlier, we humans suffer from a consciousness-derived, *psychological* HUMAN CONDITION, *not* an instinct-controlled ANIMAL CONDITION—our condition is unique to us fully conscious humans.

(A more comprehensive description of the human-condition-avoiding, dishonest biological theories on human behaviour of Sociobiology, Evolutionary Psychology, Multilevel Selection and Eusociality can be found in the [What is Science? article](#) in this, *The Book of Real Answers to Everything!*, with the complete presentation appearing in the freely-available, online book *Freedom: Expanded Book 1* at <www.humancondition.com/freedom-expanded-the-denials-in-biology>.)

So, what is the *truthful*, real, psychosis-addressing-and-solving biological explanation for our present seemingly-highly-imperfect human condition? And, beyond that, what is the *truthful* biological explanation for the origin of our human species' 'awe'-inspiring, 'distinct'-from-other-animals, *unconditionally* selfless, *fully* altruistic, *truly* loving, *genuinely* moral instinctive conscience?

Firstly, to present the truthful, human-condition-addressing rather than human-condition-avoiding explanation of how our species' competitive, selfish and aggressive human condition emerged.

This explanation begins with an analysis of consciousness. Very briefly, nerves were originally developed for the coordination of movement in animals, but, once developed, their ability to store impressions—which is what we refer to as 'memory'—gave rise to the potential to develop understanding of cause and effect. If you can remember past events, you can compare them with current events and identify regularly occurring experiences. This knowledge of, or insight into, what has commonly occurred in the past enables you to predict what is likely to happen in the future and to adjust your behaviour accordingly. Once insights into the nature of change are put into effect, the self-modified behaviour starts to provide feedback, refining the insights further. Predictions are compared with outcomes and so on. Much developed, and such refinement occurred in the human brain, nerves can sufficiently *associate* information to *reason* how experiences are related, learn to *understand* and become CONSCIOUS of, or aware of, or *intelligent* about, the relationship between events that occur through time. Thus consciousness means being sufficiently aware of how experiences are related to attempt to manage change from a basis of understanding.

What is so significant about this process is that once our nerve-based learning system became sufficiently developed for us to become conscious and able to effectively manage events, our conscious intellect was then in a position to wrest control from our gene-based learning system's instincts, which, up until then, had been controlling our lives. Basically, once our self-adjusting intellect emerged it was capable of taking over the management of our lives from the instinctive orientations we had acquired through the natural selection of genetic traits that adapted us to our environment.

HOWEVER, it was at this juncture, when our conscious intellect challenged our instincts for control, that a terrible battle broke out between our instincts and intellect, the effect of which was the extremely competitive, selfish and aggressive state that we call the human condition.

To elaborate, when our conscious intellect emerged it was neither suitable nor sustainable for it to be *orientated* by instincts—it *had to* find *understanding* to operate effectively and fulfil its great potential to manage life. However, when our intellect began to exert itself and experiment in the management of life from a basis of understanding, in effect challenging the role of the already established instinctual self, a battle unavoidably broke out between the instinctive self and the newer conscious self.

Our intellect began to experiment in understanding as the only means of discovering the correct and incorrect understandings for managing existence, but the instincts—being in effect 'unaware' or 'ignorant' of the intellect's need to carry out these experiments—'opposed' any understanding-produced deviations from the established instinctive orientations: they 'criticised' and 'tried to stop' the conscious mind's necessary search for knowledge. To

illustrate the situation, imagine what would happen if we put a fully conscious mind on the head of a migrating bird. The bird is following an instinctive flight path acquired over thousands of generations of natural selection, but it now has a conscious mind that needs to *understand* how to behave, and the only way it can acquire that understanding is by experimenting in understanding—for example, thinking, ‘I’ll fly down to that island and have a rest.’ But such a deviation from the migratory flight path would naturally result in the instincts resisting the deviation, leaving the conscious intellect in a serious dilemma: if it obeys its instincts it will not feel ‘criticised’ by its instincts but neither will it find knowledge. Obviously, the intellect could not afford to give in to the instincts, and unable to understand and thus explain why its experiments in self-adjustment were necessary, the conscious intellect had no way of refuting the implicit criticism from the instincts even though it knew it was unjust. Until the conscious mind found the redeeming understanding of why it had to defy the instincts (namely the scientific understanding of the difference in the way genes and nerves process information, that one is an orientating learning system while the other is an insightful learning system), the intellect was left having to endure a psychologically distressed, upset condition, with no choice but to defy that opposition from the instincts. The only forms of defiance available to the conscious intellect were to **attack** the instincts’ unjust criticism, try to **deny** or block from its mind the instincts’ unjust criticism, and attempt to **prove** the instincts’ unjust criticism wrong. In short—and to return to our human situation because we were the species that acquired the fully conscious mind—the psychologically upset **angry, alienated** and **egocentric** human-condition-afflicted state appeared. Our ‘conscious thinking self’, which is the dictionary definition of ‘ego’, became ‘centred’ or focused on the need to justify itself. We became ego-centric, self-centred or selfish, preoccupied with aggressively competing for opportunities to prove we are good and not bad—we unavoidably became **selfish, aggressive** and **competitive**.

What is *so* exonerating, rehabilitating and healing about this explanation of the human condition is that we can finally appreciate that there was a *very good* reason for our angry, alienated and egocentric behaviour—in fact, we can now see why we have not just been ego-centric, but ego-*infuriated*, even ego-gone-mad-with-murderous-anger for having to live with so much unjust criticism. We can *now* see that our conscious mind was *NOT* the evil villain it has so long been portrayed as—such as in the Bible where Adam and Eve are demonised and ‘**banished...from the Garden of Eden**’ (Gen. 3:23) of our original innocent, cooperative, loving, moral, instinctive, conscience-creating state for taking the ‘**fruit...from the tree of knowledge**’ (ibid. 3:3, 2:17). No, science has finally enabled us to lift the so-called ‘burden of guilt’ from the human race; in fact, to understand that we thinking, ‘**knowledge**’-finding, conscious humans are actually nothing less than the heroes of the story of life on Earth! This is because our fully conscious mind is surely nature’s greatest invention and to have had to endure the torture of being unjustly condemned as evil for *so* long (the anthropological evidence indicates we humans have been fully conscious for some two million years) *must make us* the absolute heroes of the story of life on Earth.

And BEST OF ALL, because this explanation of the human condition is redeeming, conscience-relieving and thus rehabilitating, all our upset angry, egocentric and alienated behaviour now subsides, bringing about the complete TRANSFORMATION OF THE HUMAN RACE—and importantly, understanding of the human condition doesn’t condone ‘bad’

behaviour, it *heals* and by so doing *ends* it. From being competitive, selfish and aggressive, humans return to being cooperative, selfless and loving. Our round of departure *has* ended. The poet T.S. Eliot wonderfully articulated our species' journey from an original innocent, yet ignorant, conscience-obedient state, to a psychologically upset, conscience-defying state, and back to an uncorrupted, but this time enlightened, conscience-consistent state when he wrote, '**We shall not cease from exploration and the end of all our exploring will be to arrive where we started and know the place for the first time**' (*Little Gidding*, 1942).

Yes, finding the exonerating, redeeming understanding of our dark, troubled, psychologically upset, human-condition-afflicted existence finally enables the human race to be healed and thus TRANSFORMED—it makes us '**whole**' again, as Jung said it would. To quote Professor Harry Prosen, a former president of the Canadian Psychiatric Association, on this dreamed-of, greatest of all breakthroughs in science: '**I have no doubt this biological explanation of the human condition is the holy grail of insight we have sought for the psychological rehabilitation of the human race**' (*FREEDOM*, 2016, Introduction).

With understanding of the human condition we can now safely explain the *truthful* biological origins of our *unconditionally selfless, fully altruistic, genuinely moral instinctive* conscience.

The question for biology is how could we humans have developed an *unconditionally* selfless, *fully* altruistic, *truly* loving, *genuinely* moral instinctive conscience? How can such instinctive behaviour possibly develop when the fundamental biological assumption is that unconditionally selfless instinctive traits cannot develop genetically because self-sacrificing traits tend to self-eliminate and for a trait to develop and become established in a species it needs to reproduce and carry on? The most selflessness that can seemingly be developed genetically is reciprocity, where, as mentioned, an animal behaves selflessly on the condition it will be treated selflessly in return, thus ensuring its continuation from generation to generation, which means the trait is, as pointed out, intrinsically selfish.

So, how did humans develop unconditionally selfless instincts? While self-eliminating genetic traits apparently cannot develop in animals, there was one way such unconditional selflessness could develop, and that was through *nurturing*—a mother's maternal instinct to care for her offspring. Genetic traits for nurturing are intrinsically selfish (which, as stated, genetic traits normally have to be) because through a mother's nurturing and fostering of offspring who carry her genes her genetic traits for nurturing are selfishly ensuring their reproduction into the next generation. However, while nurturing *is* a genetically selfish trait, from an observer's point of view the nurturing *appears* to be unconditionally selfless behaviour. The mother is giving her offspring food, warmth, shelter, support and protection for *apparently* nothing in return. This point is most significant because it means from the infant's perspective its mother is treating it with real love, unconditional selflessness. The infant's brain is therefore being trained or indoctrinated or inscribed with unconditional selflessness and so, with enough training in unconditional selflessness, that infant will grow into an adult who behaves unconditionally selflessly. Apply this training across all the members of that infant's group and the result is an unconditionally selflessly behaved, cooperative, fully integrated society. And then, with this training in unconditional selflessness occurring over many generations, the unconditionally selfless behaviour *will*

become instinctive—a moral conscience *will* be established. Genes will inevitably follow and reinforce any development process—in this they are not selective. The difficulty is in getting the development of unconditional selflessness to occur in the first place, for once it is regularly occurring it will naturally become instinctive over time.

For a species to develop nurturing—to develop this method for overcoming the gene-based learning system’s seeming inability to develop unconditional selflessness—it required the capacity to allow its offspring to remain in the infancy stage long enough for the infant’s brain to become trained or indoctrinated with unconditional selflessness or love. In most species, infancy has to be kept as brief as possible because of the infant’s extreme vulnerability to predators. Zebras, for example, have to be capable of independent flight almost as soon as they are born, which gives them little opportunity to be trained in selflessness. In the case of primates, however, being already semi-upright as a result of their tree-living, swinging-from-branch-to-branch, arboreal heritage, their arms were semi-freed from walking and thus available to hold a helpless infant, which means they were especially facilitated for prolonging their offspring’s infancy and thus developing unconditionally selfless behaviour. The exceptionally maternal, matriarchal, cooperatively behaved, peaceful bonobo chimpanzee species provide a living example of a species in the midst of developing this training-in-love process. It was our distant ape ancestors who perfected the process, and that is how we acquired our unconditionally selfless, fully altruistic, instinctive self or ‘soul’, the ‘voice’ of which is our moral ‘conscience’. In light of this, we can now also understand why and when we began to walk upright: the longer infancy is delayed, the more and longer infants had to be held, and thus the greater the selection for arms-freed, upright walking—which means bipedalism must have developed early in this nurturing of love process, and in fact the early appearance of bipedalism in the fossil record of our ancestors is now being found.

The question still to be answered is **why was it that humans acquired a fully conscious mind while other species didn’t?** The answer is explained in chapter 7 of *FREEDOM* at www.humancondition.com/freedom-consciousness, but very briefly, while mothers’ training of their infants in unconditional selflessness enabled an unconditionally selflessly behaved, fully cooperative society to develop, this training in unconditional selflessness had an accidental by-product: it produced brains trained to think selflessly and thus truthfully and thus effectively and thus become ‘conscious’ of the relationship of events that occur through time. Other species who can’t develop unconditional selflessness can’t think truthfully and thus effectively because unconditional selflessness, which they are unable to recognise, is the truthful theme or meaning of existence. The point is, you can’t hope to think truthfully and thus effectively if you’re lying. Selfishness-practicing species have an emerging mind that is dishonestly orientated, a mind that is alienated from the truth, which means it can never make sense of experience and thus never become conscious.

Thus, through nurturing we acquired our born-with, ‘**collective unconscious**’, as Carl Jung described our shared-by-everyone instinctive self or soul. Yes, our soul did become ‘**unconscious**’, a subterranean part of our conscious mind, because we had to repress and deny it for its unjust condemnation of us—but no more; as Professor Prosen said, our species’ ‘**psychological rehabilitation**’ can now begin!

Understandably, however, until we could truthfully explain the good reason humans became embattled with the human condition and thus unable to adequately nurture their children it has been psychologically unbearable to admit that it wasn't tool use or language development or mastery of fire, etc, etc, but *nurturing* that gave us our moral conscience and made us human—as has been said '**people would rather admit to being an axe murderer than being a bad father or mother**' (*Sun-Herald*, 7 July 2002). It is *only now* that we can explain why we developed such upset angry, egocentric and psychotic and neurotic alienated lives, which unavoidably made nurturing our children with real, sound love all but impossible, that we can safely admit the critical part nurturing played both in the emergence of our species and in our *own* lives. In truth, the nature vs nurture debate has really been about defensively trying to argue *against* the importance of nurturing in the lives of our children. Yes, it is *only now* that we can truthfully explain the human condition that we can afford to tell the real story behind our 'awe'-inspiring conscience—and admit that Rousseau was right when he said, '**nothing is more gentle than man in his primitive state**' (*The Social Contract and Discourses*, 1755; tr. G.D.H. Cole, 1913, Book IV, *The Origin of Inequality*, p.198).

**As just demonstrated, with understanding of the human condition
found ALL the great issues finally become explainable.**

**See also: Human condition—What is science?—What is love?—Soul—Good vs Evil
—What is the meaning of life?—Is there a God?—Our ego and egocentric lives—
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origins of the human condition, and chapter 5 on the origins of
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Good vs Evil

Written by Australian biologist Jeremy Griffith, 2011

How are we to understand and resolve the historic battle of so-called ‘good vs evil’ in the world? Basically, how are we to make sense of human behaviour, specifically the dark side of human nature? In fact, are we ever going to be able to explain the HUMAN CONDITION? And, more particularly, can we humans ever become truly moral beings?

MOST WONDERFULLY, the answer to these last two core questions about human existence is YES! Biology is now, at last, able to provide the dreamed-of, exonerating, 'good vs evil'-reconciling, 'burden-of-guilt'-lifting and thus psychologically healing, HUMAN-RACE-TRANSFORMING explanation of our 'good and evil'-conflicted human condition! (And it should be mentioned that this explanation of our species' deeply psychologically troubled condition is *not* the psychosis-avoiding, trivialising, dishonest account of it that the biologist E.O. Wilson has put forward in his theory of Eusociality, but the psychosis-addressing-and-solving, *real* explanation of it.)

The famous psychoanalyst Carl Jung was forever saying that **‘wholeness for humans depends on the ability to own their own shadow’** because he recognised that *only* finding understanding of our dark side could end the underlying insecurity in us humans about our fundamental goodness and worth, and, in so doing, make us **‘whole’**. The pre-eminent philosopher Sir Laurens van der Post was making the same point when he said that **‘True love is love of the difficult and unlovable’** (*Journey Into Russia*, 1964, p.145) and that **‘Only by understanding how we were all a part of the same contemporary pattern [of wars, cruelty, greed and indifference] could we defeat those dark forces with a true understanding of their nature and origin’**

(*Jung and the Story of Our Time*, 1976, p.24).

Yes, the agonising, underlying, core, *real* question in all of human life has been the issue of our seemingly-imperfect, ‘good vs evil’-conflicted, even ‘fallen’ or corrupted, so-called HUMAN CONDITION. Are humans good or are we possibly the terrible mistake that all the evidence seems to unequivocally indicate we might be? While it’s undeniable that humans are capable of great love, we also have an unspeakable history of brutality, rape, torture, murder and war—despite all our marvellous accomplishments, we humans have been the most ferocious and destructive force that has ever lived on Earth. And it’s *this* conflicted situation that we needed to find understanding of—how *are* we to understand and by so doing resolve



the battle of ‘good vs evil’ in the human make-up? Or, to use the Eastern description of the fundamental poles involved in the human condition—how are we to reconcile our ‘Yin and Yang’? Yes, what is the biological explanation for ‘sin’, as our far-from-ideal behaviour has historically been termed? What is ‘the origin of sin’, and, more particularly, how can it be ameliorated? Even in our everyday behaviour, why have we humans been so competitive, selfish and aggressive when clearly the ideals of life are to be the complete opposite, namely cooperative, selfless and loving? In fact, why are we *so* ruthlessly competitive, selfish and brutal that human life has become all but unbearable and we have nearly destroyed our own planet?!

Unable—until now—to truthfully answer this deepest and darkest of all questions about the origin and meaning of our ‘good vs evil’, human-condition-afflicted existence, we learnt to avoid the whole depressing subject—so much so, in fact, that the human condition has been described as **‘the personal unspeakable’**, and as **‘the black box inside of humans they can’t go near’**. Indeed, Carl Jung was referring to the terrifying subject of our ‘good vs evil’-embattled human condition when he wrote that **‘When it [our shadow] appears...it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil’** (*Aion* in *The Collected Works of C.G. Jung*, Vol. 9/2, p.10). Yes, the ‘face of absolute evil’ in our ‘nature’ is the ‘shattering’ possibility—if we allowed our minds to think about it—that we humans might indeed be a terrible mistake! The great philosopher Nikolai Berdyaev certainly wasn’t exaggerating when, in describing both the agony of our ‘good vs evil’-afflicted state or predicament and the need to resolve it, he wrote that **‘There is a deadly pain in the very distinction of good and evil, of the valuable and the worthless. We cannot rest in the thought that that distinction is ultimate...we cannot bear to be faced with the distinction between good and evil for ever’** (*The Destiny of Man*, 1931, p.15).

So, what is the dreamed-of, breakthrough, psychosis-addressing-and-solving, truthful, *real* biological explanation of the human condition that at last allows us to acknowledge, understand and resolve our historic ‘good vs evil’-conflicted existence?

Certainly, we have invented excuses to justify our species’ seemingly-imperfect competitive, selfish and aggressive behaviour, the main one being that we have savage animal instincts that make us fight and compete for food, shelter, territory and a mate. Of course, this ‘explanation’, which has been put forward in the biological theories of Social Darwinism, Sociobiology, Evolutionary Psychology, Multilevel Selection and E.O. Wilson’s Eusociality and basically argues that ‘genes are competitive and selfish and that’s why we are’, can’t be the *real* explanation for our competitive, selfish and aggressive behaviour. Firstly, it overlooks the fact that our human behaviour involves our unique fully conscious thinking mind. Descriptions like egocentric, arrogant, deluded, artificial, hateful, mean, immoral, sinful, alienated, etc, all imply a consciousness-derived, *psychological* dimension to *our* behaviour. The *real* issue—the psychological problem in our thinking minds that we have suffered from—is the dilemma of our *human condition*, the issue of our species’ ‘good and evil’/‘yin and yang’-afflicted, less-than-ideal, even ‘fallen’ or corrupted, state. We humans suffer from a consciousness-derived, *psychological* HUMAN CONDITION, *not* an instinct-controlled animal

condition—our condition is unique to us fully conscious humans. (A brief description of the theories of Social Darwinism, Sociobiology, Evolutionary Psychology, Multilevel Selection and Eusociality that blame our divisive behaviour on savage instincts rather than on a consciousness-derived psychosis is presented in the [What is Science? article](#) in this, *The Book of Real Answers to Everything!*, with the complete account provided in the freely-available, online book *Freedom: Expanded Book 1* at <www.humancondition.com/freedom-expanded-the-denials-in-biology>.)

The second reason the savage-instincts-in-us excuse can't possibly be the real explanation for our divisive, selfish and aggressive behaviour is that it overlooks the fact that we humans have altruistic, cooperative, loving moral instincts—what we recognise as our '*conscience*'—and these moral instincts in us are *not* derived from reciprocity, from situations where you only do something for others in return for a benefit from them, as Evolutionary Psychologists would have us believe. And nor are they derived from warring with other groups of humans as advocates of the theory of Eusociality would have us believe. No, we have an *unconditionally* selfless, *fully* altruistic, *truly* loving, *universally*-considerate-of-others-not-competitive-with-other-groups, *genuinely* moral conscience. Our original instinctive state was the *opposite* of being competitive, selfish and aggressive: it was fully cooperative, selfless and loving. (How we humans acquired *unconditionally* selfless moral instincts when it would seem that an *unconditionally* selfless, *fully* altruistic trait is going to self-eliminate and thus not ever be able to become established in a species is briefly explained in the above-mentioned [What is Science? article](#), and more fully explained in chapter 5 of *FREEDOM* at <www.humancondition.com/freedom-origin-of-morality>—however, the point being made here is that the savage-instincts-in-us excuse is completely inconsistent with the fact that we have genuine and entirely *moral* instincts, *NOT* *savage* instincts. Charles Darwin recognised the difference in our moral nature when he said that '**the moral sense affords the best and highest distinction between man and the lower animals**' (*The Descent of Man*, 1871, p.495).)

So, what is the truthful, human-condition-addressing rather than human-condition-avoiding, biological explanation of our 'good vs evil'-conflicted behaviour? The answer begins with an analysis of consciousness.

Very briefly, nerves were originally developed for the coordination of movement in animals, but, once developed, their ability to store impressions—which is what we refer to as 'memory'—gave rise to the potential to develop understanding of cause and effect. If you can remember past events, you can compare them with current events and identify regularly occurring experiences. This knowledge of, or insight into, what has commonly occurred in the past enables you to predict what is likely to happen in the future and to adjust your behaviour accordingly. Once insights into the nature of change are put into effect, the self-modified behaviour starts to provide feedback, refining the insights further. Predictions are compared with outcomes and so on. Much developed, and such refinement occurred in the human brain, nerves can sufficiently *associate* information to *reason* how experiences are related, learn to *understand* and become CONSCIOUS of, or aware of, or *intelligent* about, the relationship between events that occur through time. Thus consciousness means being sufficiently aware of how experiences are related to attempt to manage change from a basis of understanding.

What is so significant about this process is that once our nerve-based learning system became sufficiently developed for us to become conscious and able to effectively manage

events, our conscious intellect was then in a position to wrest control from our gene-based learning system's instincts, which, up until then, had been controlling our lives. Basically, once our self-adjusting intellect emerged it was capable of taking over the management of our lives from the instinctive orientations we had acquired through the natural selection of genetic traits that adapted us to our environment.

HOWEVER, it was at this juncture, when our conscious intellect challenged our instincts for control, that a terrible battle broke out between our instincts and intellect, the effect of which was the extremely competitive, selfish and aggressive state that we call the human condition.

To elaborate, when our conscious intellect emerged it was neither suitable nor sustainable for it to be *orientated* by instincts—it *had to find understanding* to operate effectively and fulfil its great potential to manage life. However, when our intellect began to exert itself and experiment in the management of life from a basis of understanding, in effect challenging the role of the already established instinctual self, a battle unavoidably broke out between the instinctive self and the newer conscious self.

Our intellect began to experiment in understanding as the only means of discovering the correct and incorrect understandings for managing existence, but the instincts—being in effect 'unaware' or 'ignorant' of the intellect's need to carry out these experiments—'opposed' any understanding-produced deviations from the established instinctive orientations: they 'criticised' and 'tried to stop' the conscious mind's necessary search for knowledge. To illustrate the situation, imagine what would happen if we put a fully conscious mind on the head of a migrating bird. The bird is following an instinctive flight path acquired over thousands of generations of natural selection, but it now has a conscious mind that needs to *understand* how to behave, and the only way it can acquire that understanding is by experimenting in understanding—for example, thinking, 'I'll fly down to that island and have a rest.' But such a deviation from the migratory flight path would naturally result in the instincts resisting the deviation, leaving the conscious intellect in a serious dilemma: if it obeys its instincts it will not feel 'criticised' by its instincts but neither will it find knowledge. Obviously, the intellect could not afford to give in to the instincts, and unable to understand and thus explain why its experiments in self-adjustment were necessary, the conscious intellect had no way of refuting the implicit criticism from the instincts even though it knew it was unjust. Until the conscious mind found the redeeming understanding of why it had to defy the instincts (namely the scientific understanding of the difference in the way genes and nerves process information, that one is an orientating learning system while the other is an insightful learning system), the intellect was left having to endure a psychologically distressed, upset condition, with no choice but to defy that opposition from the instincts. The only forms of defiance available to the conscious intellect were to **attack** the instincts' unjust criticism, try to **deny** or block from its mind the instincts' unjust criticism, and attempt to **prove** the instincts' unjust criticism wrong. In short—and to return to our human situation because we were the species that acquired the fully conscious mind—the psychologically upset **angry, alienated** and **egocentric** 'good vs evil'-afflicted state appeared. Our 'conscious thinking self', which is the dictionary definition of 'ego', became 'centred' or focused on the need to justify itself. We became ego-centric, self-centred or selfish, preoccupied with

aggressively competing for opportunities to prove we are good and not bad—we unavoidably became **selfish**, **aggressive** and **competitive**. Regarding the so-called Seven Deadly Sins of lust, anger, pride, envy, covetousness, gluttony and sloth, they are simply different manifestations of the three fundamental aspects of our upset of anger, egocentricity and alienation.

What is *so* exonerating, rehabilitating and healing about this explanation of the human condition is that we can finally appreciate that there was a *very good* reason for our angry, alienated and egocentric behaviour—in fact, we can now see why we have not just been egocentric, but ego-*infuriated*, even ego-gone-mad-with-murderous-anger for having to live with so much unjust criticism. We can *now* see that our conscious mind was *NOT* the evil villain it has so long been portrayed as—such as in the Bible where Adam and Eve are demonised and ‘**banished...from the Garden of Eden**’ (Gen. 3:23) of our original innocent, all-loving, moral state for taking the ‘**fruit...from the tree of knowledge**’ (ibid. 3:3, 2:17). No, science has finally enabled us to lift the so-called ‘burden of guilt’ from the human race; in fact, to understand that we thinking, ‘**knowledge**’-finding, conscious humans are actually nothing less than the heroes of the story of life on Earth! This is because our fully conscious mind is surely nature’s greatest invention and to have had to endure the torture of being unjustly condemned as evil for *so* long (the anthropological evidence indicates we humans have been fully conscious for some two million years) *must make us* the absolute heroes of the story of life on Earth.

And BEST OF ALL, because this explanation of our deeply troubled, ‘good vs evil’-conflicted human condition is redeeming and thus rehabilitating, all our upset angry, egocentric and alienated behaviour now subsides, bringing about the complete TRANSFORMATION OF THE HUMAN RACE from a ‘good vs evil’-troubled state to a ‘good vs evil’-reconciled state. (Importantly, understanding of the human condition doesn’t condone ‘bad’ behaviour, it *heals* and by so doing *ends* it.) From being competitive, selfish and aggressive, humans return to being cooperative, selfless and loving. Our round of departure *has* ended. The poet T.S. Eliot wonderfully articulated our species’ journey from an original innocent, yet ignorant, state, to a psychologically upset ‘fallen’, corrupted state, and back to an uncorrupted, but this time enlightened, state when he wrote, ‘**We shall not cease from exploration and the end of all our exploring will be to arrive where we started and know the place for the first time**’ (*Little Gidding*, 1942).

Yes, finding the exonerating, redeeming understanding of our dark, troubled, psychologically upset, human-condition-afflicted existence finally enables the human race to be healed and thus TRANSFORMED—it makes us ‘**whole**’ again, as Jung said it would. To quote Professor Harry Prosen, a former president of the Canadian Psychiatric Association, on this dreamed-of, greatest of all breakthroughs in science: ‘**I have no doubt this biological explanation of the human condition is the holy grail of insight we have sought for the psychological rehabilitation of the human race**’ (*FREEDOM*, 2016, Introduction).

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What is the Meaning of Life?

Written by Australian biologist Jeremy Griffith, 2011

There IS an answer to the question of 'what is the meaning of life', BUT until we could explain our seemingly-imperfect, 'good-and-evil'-afflicted HUMAN CONDITION we couldn't afford to acknowledge what that meaning is.

Since life is subject to the laws of physics, and the integrative, cooperation-dependent law of Negative Entropy implies that we should live cooperatively, selflessly and lovingly, WHY THEN ARE WE HUMANS COMPETITIVE, SELFISH AND AGGRESSIVE? Yes, we needed to first explain our DIVISIVE human condition because only then could we face this truth of the ordering-of-matter, INTEGRATIVE meaning of life!

And, MOST WONDERFULLY, biology *is* now able to provide that long dreamed-of, reconciling, redeeming and thus psychologically rehabilitating explanation of our seemingly-highly-imperfect, divisively-behaved human condition, thus allowing us to safely admit that the meaning of life is to behave in an integrative cooperative, selfless and loving way. (It should be mentioned that this explanation of our species' deeply psychologically troubled condition is *not* the psychosis-avoiding, trivialising, dishonest account of it that the biologist E.O. Wilson has put forward in his theory of Eusociality, but the psychosis-addressing-and-solving, *real* explanation of it.)

Before presenting the all-important, human-race-transforming, real explanation of the human condition, the following scientific explanation of the integrative meaning of life makes it very clear why we couldn't admit this truth while we were unable to explain the human condition.

The world's greatest physicists, Stephen Hawking and Albert Einstein, have said, respectively, that 'The overwhelming impression is of order...[in] the universe' ('The Time of His Life', Gregory Benford, *Sydney Morning Herald*, 28 Apr. 2002), and that 'behind everything is an order' (*Einstein Revealed*, PBS, 1997). Yes, this 'order' IS apparent everywhere. Over the eons a chaotic universe organised itself into stars, planets and galaxies. Here on Earth, atoms became ordered or integrated to form molecules → which in turn integrated to form compounds → virus-like organisms → single-celled organisms → multicellular organisms → and then societies of multicellular organisms. Overall, what is happening on Earth is that matter is becoming ordered into larger wholes. So the theme or purpose or meaning of existence is the ordering or integration or



Image credit: The meaning of life by 'Hugnet

complexification of matter, a process that is driven by the physical law of Negative Entropy. ‘Holism’, which the dictionary defines as **‘the tendency in nature to form wholes’** (*Concise Oxford Dictionary*, 5th edn, 1964), and ‘teleology’, which is defined as **‘the belief that purpose and design are a part of nature’** (*Macquarie Dictionary*, 3rd edn, 1998), are both terms that recognise this integrative ‘tendency’.

HOWEVER, the great problem with this truth of the *integrative* meaning of life is that for a larger whole to form and hold together the parts of that whole must consider the welfare of the whole above their own welfare—put simply, selfishness is divisive or *disintegrative* while selflessness is *integrative*. So consider-others-above-yourself, altruistic, unconditional selflessness is the underlying theme of existence. It’s the glue that holds the world together and what we really mean by the term ‘love’. Indeed, if we consider religious terminology, the old Christian word for love was ‘*caritas*’, which means charity or giving or selflessness; see Col. 3:14, 1 Cor. 13:1–13, 10:24, and John 15:13. Of these biblical references, Colossians 3:14 perfectly summarises the integrative significance of love: **‘And over all these virtues put on love, which binds them all together in perfect unity.’** In John 15:13 we also see that Christ emphasised the unconditionally selfless significance of the word ‘love’ when he said, **‘Greater love has no-one than this, that one lay down his life for his friends.’** BUT acknowledging and accepting this truth—that the meaning of life is to be *integrative* cooperative, selfless and *loving*—left humans feeling unbearably condemned as bad, evil or unworthy for our *divisive* competitive, selfish and aggressive, seemingly-*unloving* behaviour. Indeed, we have been *so* divisive, *so* ruthlessly competitive, selfish and brutal that human life has become all but unbearable and we have nearly destroyed our own planet! ONLY when we could truthfully explain the good reason WHY we humans have not been ideally behaved, explain our in-humanity—truthfully explain the human condition no less, which fortunately we now can—would it be psychologically safe to confront, admit and accept that the meaning of life is to be integrative, selfless and loving.

Furthermore, the concept of ‘God’ is actually our personification of this truth of Integrative Meaning, and if we include more of what Hawking and Einstein said we can see that they both agree. Hawking: **‘The overwhelming impression is of order. The more we discover about the universe, the more we find that it is governed by rational laws. If one liked, one could say that this order was the work of God. Einstein thought so... We could call order by the name of God’** (‘The Time of His Life’, Gregory Benford, *Sydney Morning Herald*, 28 Apr. 2002); and, **‘I would use the term God as the embodiment of the laws of physics’** (*Master of the Universe*, BBC, 1989). Einstein: **‘over time, I have come to realise that behind everything is an order that we glimpse only indirectly [because it’s unbearably confronting/condemning!]. This is religiousness. In this sense, I am a religious man’** (*Einstein Revealed*, PBS, 1997). As it says in the Bible, **‘God is love’** (1 John 4:8, 16). ‘God’ is the integrative, unconditionally selfless theme of existence. Again, the problem was that until we could truthfully explain the human condition we needed the concept of ‘God’ to remain safely abstract and undefined—we couldn’t afford to demystify ‘God’, admit the truth that the meaning of life is to be integrative, selfless and loving. It is little wonder then that we humans have been, as we say, ‘God-fearing’—in fact, God-revering to the point of being God-worshipping—*not* God-confronting!

When the scientist-philosopher Teilhard de Chardin wrote, **‘I can see a direction and a line of progress for life, a line and a direction which are in fact so well marked that I am convinced their reality will be universally admitted by the science of tomorrow’** (*The Phenomenon of Man*, 1938, p.142), he

was recognising firstly how obvious the integrative, order-of-matter-developing theme of existence is; and, secondly, that this truth of the integrative **‘direction’** or theme or purpose or meaning of existence wouldn’t be able to be **‘admitted’** until the human-condition-resolved **‘science of tomorrow’** emerged, which relievingly it now has. ‘Yesterday’s’ scientists *avoided* the overarching, truthful whole view of the integrative meaning of existence and the issue of the human condition it raised and instead adopted a reduced view that only focused down on to the details about the mechanisms of the workings of our world—they have been what’s called **‘reductionist’** and **‘mechanistic’**, *not* **‘teleological’** and **‘holistic’**—and the contrivance they developed to avoid the truth of Integrative Meaning was to assert that there is no direction or meaning to existence and that change is random. Furthermore, to avoid religion’s acknowledgement of Integrative Meaning (albeit an indirect and abstract acknowledgement in the form of the concept of ‘God’) ‘yesterday’s’ scientists claimed that religion and science were two totally unrelated realms—to the point that E.O. Wilson has said, **‘I take a very strong stance against the mingling of religion and science’** (*National Geographic Magazine*, May 2006). Of course, as the Nobel Prize-winning physicist Charles H. Townes truthfully admitted, **‘they [religion and science] both represent man’s efforts to understand his universe and must ultimately be dealing with the same substance. As we understand more in each realm, the two must grow together...converge they must’** (*‘The Convergence of Science and Religion’*, *Zygon*, Vol.1 No.3, 1966).

Indeed, the great hope implicit in the reductionist, mechanistic approach was that by finding understanding of the mechanisms of the workings of our world its practitioners would at least be assembling the means by which the human condition might one day be able to be explained—and that is exactly what they achieved. As will be described shortly, through the gradual accumulation of knowledge about the mechanisms of the workings of our world, scientists found understanding of the difference in the way genes and nerves function, which is the key insight that at last made it possible to explain the human condition.

So it is only now that the human condition has been explained that de Chardin’s integrative-**‘direction’-or-theme-or-purpose-or-meaning-acknowledging ‘science of tomorrow’** can emerge. And it is also only now that the integrative ideals and our lack of compliance with them can be reconciled and religion and science **‘converge’**. Furthermore, finding understanding of our less-than-ideally-behaved human condition is the crucial insight we needed to psychologically rehabilitate the human race. The famous psychoanalyst Carl Jung was forever saying that **‘wholeness for humans depends on the ability to own their own shadow’** because he recognised that *only* finding understanding of our dark side could end our underlying insecurity about our fundamental goodness and worth as humans and, in so doing, make us **‘whole’** and restore our humanity, the cooperative, harmonious integrated state. Yes, it is only now that we can at last explain the human condition that we can understand and thus *heal* that divisive competitive, selfish and aggressive, seemingly-‘unGodly’ condition! (Again, it has to be stressed that this explanation of our deeply psychologically troubled condition is *not* the psychosis-avoiding, trivialising, dishonest account of it that E.O. Wilson put forward in his theory of Eusociality, but the psychosis-addressing-and-solving, truthful, *real* explanation of it.)

So, what is the wonderful, dreamed-of, exonerating, psychologically ameliorating, real biological explanation of the human condition that at last makes it safe to admit that the meaning of life is to be integrative, selfless and loving?

Certainly, we have invented excuses to justify our species' seemingly-imperfect competitive, selfish and aggressive behaviour—for our inconsistency with the integrative meaning of life. The main excuse has been that we have savage animal instincts that make us fight and compete for food, shelter, territory and a mate. Of course, this 'explanation', which has been put forward in the biological theories of Social Darwinism, Sociobiology, Evolutionary Psychology, Multilevel Selection and E.O. Wilson's Eusociality and basically argues that 'genes are competitive and selfish and that's why we are', can't be the *real* explanation for our competitive, selfish and aggressive behaviour. Firstly, it overlooks the fact that our human behaviour involves our unique fully conscious thinking mind. Descriptions like egocentric, arrogant, deluded, artificial, hateful, mean, immoral, alienated, etc, all imply a consciousness-derived, *psychological* dimension to *our* behaviour. The *real* issue—the psychological problem in our thinking minds that we have suffered from—is the dilemma of our *human condition*, the issue of our species' 'good-and-evil'-afflicted, less-than-ideal, even 'fallen' or corrupted state. We humans suffer from a consciousness-derived, *psychological* HUMAN CONDITION, *not* an instinct-controlled animal condition—our condition is unique to us fully conscious humans. (A brief description of the theories of Social Darwinism, Sociobiology, Evolutionary Psychology, Multilevel Selection and Eusociality that blame our divisive behaviour on savage instincts rather than on a consciousness-derived psychosis is presented in the [What is Science? article](#) in this, *The Book of Real Answers to Everything!*, with the complete account provided in the freely-available, online book *Freedom: Expanded Book 1* at www.humancondition.com/freedom-expanded-the-denials-in-biology>.)

The second reason the savage-instincts-in-us excuse can't possibly be the real explanation for our divisive, selfish and aggressive behaviour is that it overlooks the fact that we humans have altruistic, cooperative, loving *moral instincts*—what we recognise as our '*conscience*'—and these moral instincts in us that are aligned to the integrative, selfless, loving meaning of life are *not* derived from reciprocity, from situations where you only do something for others in return for a benefit from them, as Evolutionary Psychologists would have us believe. And nor are they derived from warring with other groups of humans as advocates of the theory of Eusociality would have us believe. No, we have an *unconditionally* selfless, *fully* altruistic, *truly* loving, *universally*-considerate-of-others-not-competitive-with-other-groups, *genuinely* moral conscience. Our original instinctive state was the *opposite* of being competitive, selfish and aggressive: it was fully cooperative, selfless and loving. Our species' original instinctive alignment WAS TO the integrative, *truly* loving, 'Godly' meaning of life; as William Wordsworth wrote in his great poem, *Intimations of Immortality*, '**trailing clouds of glory do we come, from God, who is our home**'. (How we humans acquired *unconditionally* selfless moral instincts when it would seem that an *unconditionally* selfless, *fully* altruistic trait is going to self-eliminate and thus not ever be able to become established in a species is briefly explained in the above-mentioned [What is Science? article](#), and more fully explained in chapter 5 of *FREEDOM* at www.humancondition.com/freedom-origin-of-morality>—however, the point being made here is that the savage-instincts-in-us excuse is completely inconsistent with the fact that we have genuine and entirely *moral* instincts, *NOT* *savage* instincts. Charles Darwin

recognised the difference in our moral nature when he said that ‘**the moral sense affords the best and highest distinction between man and the lower animals**’ (*The Descent of Man*, 1871, p.495).)

So, what is the *truthful*, human-condition-addressing rather than human-condition-avoiding, biological explanation of our species’ present seemingly-imperfect, competitive, selfish and aggressive behaviour? The answer begins with an analysis of consciousness.

Very briefly, nerves were originally developed for the coordination of movement in animals, but, once developed, their ability to store impressions—which is what we refer to as ‘memory’—gave rise to the potential to develop understanding of cause and effect. If you can remember past events, you can compare them with current events and identify regularly occurring experiences. This knowledge of, or insight into, what has commonly occurred in the past enables you to predict what is likely to happen in the future and to adjust your behaviour accordingly. Once insights into the nature of change are put into effect, the self-modified behaviour starts to provide feedback, refining the insights further. Predictions are compared with outcomes and so on. Much developed, and such refinement occurred in the human brain, nerves can sufficiently *associate* information to *reason* how experiences are related, learn to *understand* and become CONSCIOUS of, or aware of, or *intelligent* about, the relationship between events that occur through time. Thus consciousness means being sufficiently aware of how experiences are related to attempt to manage change from a basis of understanding.

What is so significant about this process is that once our nerve-based learning system became sufficiently developed for us to become conscious and able to effectively manage events, our conscious intellect was then in a position to wrest control from our gene-based learning system’s instincts, which, up until then, had been controlling our lives. Basically, once our self-adjusting intellect emerged it was capable of taking over the management of our lives from the instinctive orientations we had acquired through the natural selection of genetic traits that adapted us to our environment.

HOWEVER, it was at this juncture, when our conscious intellect challenged our instincts for control, that a terrible battle broke out between our instincts and intellect, the effect of which was the extremely competitive, selfish and aggressive state that we call the human condition.

To elaborate, when our conscious intellect emerged it was neither suitable nor sustainable for it to be *orientated* by instincts—it *had to find understanding* to operate effectively and fulfil its great potential to manage life. However, when our intellect began to exert itself and experiment in the management of life from a basis of understanding, in effect challenging the role of the already established instinctual self, a battle unavoidably broke out between the instinctive self and the newer conscious self.

Our intellect began to experiment in understanding as the only means of discovering the correct and incorrect understandings for managing existence, but the instincts—being in effect ‘unaware’ or ‘ignorant’ of the intellect’s need to carry out these experiments—‘opposed’ any understanding-produced deviations from the established instinctive orientations: they ‘criticised’ and ‘tried to stop’ the conscious mind’s necessary search for knowledge. To illustrate the situation, imagine what would happen if we put a fully conscious mind on the head of a migrating bird. The bird is following an instinctive flight path acquired over thousands of generations of natural selection, but it now has a conscious mind that needs to *understand* how to behave, and the only way it can acquire that understanding is by

experimenting in understanding—for example, thinking, ‘I’ll fly down to that island and have a rest.’ But such a deviation from the migratory flight path would naturally result in the instincts resisting the deviation, leaving the conscious intellect in a serious dilemma: if it obeys its instincts it will not feel ‘criticised’ by its instincts but neither will it find knowledge. Obviously, the intellect could not afford to give in to the instincts, and unable to understand and thus explain why its experiments in self-adjustment were necessary, the conscious intellect had no way of refuting the implicit criticism from the instincts even though it knew it was unjust. Until the conscious mind found the redeeming understanding of why it had to defy the instincts (namely the scientific understanding of the difference in the way genes and nerves process information, that one is an orientating learning system while the other is an insightful learning system), the intellect was left having to endure a psychologically distressed, upset condition, with no choice but to defy that opposition from the instincts. The only forms of defiance available to the conscious intellect were to **attack** the instincts’ unjust criticism, try to **deny** or block from its mind the instincts’ unjust criticism, and attempt to **prove** the instincts’ unjust criticism wrong. In short—and to return to our human situation because we were the species that acquired the fully conscious mind—the psychologically upset **angry, alienated** and **egocentric** human-condition-afflicted state appeared. Our ‘conscious thinking self’, which is the dictionary definition of ‘ego’, became ‘centred’ or focused on the need to justify itself. We became ego-centric, self-centred or selfish, preoccupied with aggressively competing for opportunities to prove we are good and not bad—we unavoidably became **selfish, aggressive** and **competitive**.

What is *so* exonerating, rehabilitating and healing about this explanation of the human condition is that we can finally appreciate that there was a *very good* reason for our angry, alienated and egocentric behaviour—in fact, we can now see why we have not just been ego-centric, but ego-*infuriated*, even ego-gone-mad-with-murderous-anger for having to live with so much unjust criticism. We can *now* see that our conscious mind was *NOT* the evil villain it has so long been portrayed as—such as in the Bible where Adam and Eve are demonised and ‘**banished...from the Garden of Eden**’ (Gen. 3:23) of our original innocent, all-loving, moral state for taking the ‘**fruit...from the tree of knowledge**’ (ibid. 3:3, 2:17). No, science has finally enabled us to lift the so-called ‘burden of guilt’ from the human race; in fact, to understand that we thinking, ‘**knowledge**’-finding, conscious humans are actually nothing less than the heroes of the story of life on Earth! This is because our fully conscious mind is surely nature’s greatest invention and to have had to endure the torture of being unjustly condemned as evil for *so* long (the anthropological evidence indicates we humans have been fully conscious for some two million years) *must make us* the absolute heroes of the story of life on Earth. Finally, God and man, religion and science, our instinct and intellect, the integrative meaning of life and the inconsistency of our behaviour with that meaning, are all reconciled.

And BEST OF ALL, because this explanation of the human condition is redeeming and thus rehabilitating, all our upset angry, egocentric and alienated behaviour now subsides, bringing about the complete TRANSFORMATION OF THE HUMAN RACE—and importantly, understanding of the human condition doesn’t condone ‘bad’ behaviour, it *heals* and by so doing *ends* it. From being competitive, selfish and aggressive, humans return to being cooperative, selfless and loving. Our round of departure *has* ended. The poet T.S. Eliot wonderfully articulated our species’ journey from an original innocent, yet ignorant, state,

to a psychologically upset ‘fallen’, corrupted state, and back to an uncorrupted, but this time enlightened, state when he wrote, ‘**We shall not cease from exploration and the end of all our exploring will be to arrive where we started and know the place for the first time**’ (*Little Gidding*, 1942).

Yes, finding the exonerating, redeeming understanding of our dark, psychologically upset, meaning of life-defying, human-condition-afflicted existence finally enables the human race to be healed and thus TRANSFORMED—it makes us ‘whole’ again, as Jung said it would. To quote Professor Harry Prosen, a former president of the Canadian Psychiatric Association, on this dreamed-of, greatest of all breakthroughs in science: ‘**I have no doubt this biological explanation of the human condition is the holy grail of insight we have sought for the psychological rehabilitation of the human race**’ (*FREEDOM*, 2016, Introduction).

**As just demonstrated, with understanding of the human condition
found ALL the great issues finally become explainable.**

**See also: Human condition—What is science?—What is love?—Soul
—Conscience—Good vs Evil—Is there a God?—Our ego and egocentric lives—
How can we save the world?—Consciousness—Human nature—
Why do people lie?—Why do we fall in love?**

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the human condition, specifically chapter 4 for more on Integrative Meaning,
at www.humancondition.com/freedom**

Is there a God?

Written by Australian biologist Jeremy Griffith, 2011

Is there a God? Is God real? Yes, BUT until we could explain our seemingly-‘unGodly’, ‘good-and-evil’-afflicted HUMAN CONDITION all we could cope with was an abstract, deity-in-the-clouds version of ‘God’!

The impasse has been that until we could explain our divisive, competitive, selfish and aggressive human condition we couldn’t afford to demystify ‘God’ and admit the truth that ‘God’ is our personification of the Negative-Entropy-driven, ordering, integrative, cooperative, selfless and loving theme or purpose or meaning of existence! Yes, we couldn’t very well confront ‘God’ while we couldn’t explain why we have seemingly been so ‘unGodly’!

MOST WONDERFULLY, however, biology is now finally able to provide the dreamed-of, exonerating, ‘good-and-evil’-reconciling, ‘burden-of-guilt’-lifting, psychologically rehabilitating explanation of the human condition—thus making it safe to demystify ‘God’ as Integrative Meaning. (And it should be mentioned that this explanation of our species’ deeply psychologically troubled, competitive, selfish and aggressive condition is *not* the psychosis-avoiding, trivialising, dishonest account of it that the biologist E.O. Wilson has put forward in his theory of Eusociality, but the psychosis-addressing-and-solving, *real* explanation of it.)

Before presenting the all-important, reconciling, psychologically rehabilitating and thus human-race-transforming, *real* explanation of the human condition, the following scientific explanation of ‘God’ makes it very clear why it hasn’t been possible—until now—to end the mystery of ‘Is there a God?’, ‘Is God real?’ and ‘Where is God?’

The world’s greatest physicists, Stephen Hawking and Albert Einstein, have said, respectively, that ‘The overwhelming impression is of order...[in] the universe’ (‘The Time of His Life’, Gregory Benford, *Sydney Morning Herald*, 28 Apr. 2002), and that ‘behind everything is an order’ (*Einstein Revealed*, PBS, 1997). Yes, this ‘order’ IS apparent everywhere. Over the eons a chaotic universe organised itself into stars, planets and galaxies. Here on Earth, atoms became ordered or integrated to form molecules → which in turn integrated to form compounds → virus-like organisms → single-celled organisms → multicellular organisms → and then societies of multicellular organisms. Overall, what is happening on Earth is that matter is becoming ordered into larger wholes. So the theme or purpose or meaning of existence is the ordering or integration or complexification of matter, a process that is driven by the physical law of Negative Entropy. ‘Holism’, which the dictionary defines as ‘the tendency in nature to form wholes’ (*Concise Oxford Dictionary*, 5th edn, 1964), and ‘teleology’, which is defined as ‘the belief



William Blake's *Ancient of Days*
(1794)

that purpose and design are a part of nature’ (*Macquarie Dictionary*, 3rd edn, 1998), are both terms that recognise this integrative ‘tendency’.

HOWEVER, the great problem with this truth of the *integrative* meaning of life is that for a larger whole to form and hold together the parts of that whole must consider the welfare of the whole above their own welfare—put simply, selfishness is divisive or *disintegrative* while selflessness is *integrative*. So consider-others-above-yourself, altruistic, unconditional selflessness is the underlying theme of existence. It’s the glue that holds the world together and what we really mean by the term ‘love’. Indeed, if we consider religious terminology, the old Christian word for love was ‘*caritas*’, which means charity or giving or selflessness; see Col. 3:14, 1 Cor. 13:1–13, 10:24, and John 15:13. Of these biblical references, Colossians 3:14 perfectly summarises the integrative significance of love: ‘**And over all these virtues put on love, which binds them all together in perfect unity.**’ In John 15:13 we also see that Christ emphasised the unconditionally selfless significance of the word ‘love’ when he said, ‘**Greater love has no one than this, that one lay down his life for his friends.**’ BUT admitting and accepting this truth of the *integrative* cooperative, unconditionally selfless, loving meaning of existence left humans feeling unbearably condemned as bad, evil or unworthy for our *divisive* competitive, selfish and aggressive, seemingly-unloving behaviour. ONLY when we could truthfully explain the good reason WHY we humans have not been ideally behaved—truthfully explain the human condition no less, which fortunately we now can—would it be psychologically safe to confront, admit and accept that the meaning of life is to be integrative, cooperative, selfless and loving.

To make the connection between this truth about the meaning of life and the question ‘What is God?’, more of what Hawking and Einstein said on the subject needs to be included because we will see that the concept of ‘God’ is actually our *personification* of this truth of Integrative Meaning. Hawking: ‘**The overwhelming impression is of order. The more we discover about the universe, the more we find that it is governed by rational laws. If one liked, one could say that this order was the work of God. Einstein thought so... We could call order by the name of God**’ (‘The Time of His Life’, Gregory Benford, *Sydney Morning Herald*, 28 Apr. 2002); and, ‘**I would use the term God as the embodiment of the laws of physics**’ (*Master of the Universe*, BBC, 1989). Einstein: ‘**over time, I have come to realise that behind everything is an order that we glimpse only indirectly** [because it’s unbearably confronting/condemning!]. **This is religiousness. In this sense, I am a religious man**’ (*Einstein Revealed*, PBS, 1997). Since we can now understand that unconditional selflessness or ‘love’ is an aspect of this ordering, Godly theme of existence, then the Biblical reference ‘**God is love**’ (1 John 4:8, 16) is an accurate answer to the question ‘Who is God?’ or ‘What is God?’ Yes, regardless of the various names of God used by the different faiths, the most central of the attributes of God is that God is love. And we can now also understand that monotheism, the belief that there is only one God, was correct—the integrative theme or meaning to existence, or ‘God’, is the *one* all-dominating and all-pervading universal truth about our world. So in terms of the questions ‘What is God?’ and ‘Where is God?’, ‘God’ is Integrative Meaning—which is everywhere!

So, in being competitive, selfish and aggressive—in fact, *so* ruthlessly competitive, selfish and brutal that human life has become all but unbearable and we have nearly destroyed

our own planet—we humans were apparently out-of-step with **‘the work of God’**, at odds with **‘God’**, and therefore seemingly not just bad and worthless, but defiling, guilty, sinful and even evil beings!! No wonder we needed the concept of **‘God’** to remain safely abstract and undefined—that we have been, as we say, **‘God-fearing’**—in fact, God-revering to the point of being God-worshipping—*not* God-confronting. As the philosopher Nikolai Berdyaev has written, **‘Man’s fear of God is his fear of himself, of the yawning abyss of non-being in his own nature’** (*The Destiny of Man*, 1931, tr. N. Duddington, 1960, p.41).

It is very apparent then why it hasn’t been possible, until now, to scientifically end the mystery of is there a God—we haven’t been able to face the answer! The famous psychoanalyst Carl Jung was referring to the terrifying subject of our seemingly-‘unGodly’ condition when he wrote that **‘When it [our shadow] appears...it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil’** (*Aion in The Collected Works of C.G. Jung*, Vol. 9/2, p.10). Yes, the **‘face of absolute evil’** is the **‘shattering’** possibility—if we allowed our minds to think about it—that we humans might indeed be a terrible mistake!

When the scientist-philosopher Teilhard de Chardin wrote, **‘I can see a direction and a line of progress for life, a line and a direction which are in fact so well marked that I am convinced their reality will be universally admitted by the science of tomorrow’** (*The Phenomenon of Man*, 1938, p.142), he was recognising firstly how obvious the truth of the integrative, order-of-matter-developing theme of existence really is; and, secondly, that this truth of the integrative **‘direction’** or theme or purpose or meaning of existence wouldn’t be able to be **‘admitted’** until the human-condition-resolved **‘science of tomorrow’** emerged, which relievingly it now has. ‘Yesterday’s’ scientists avoided the overarching, truthful whole view of the integrative meaning of existence and the issue of the human condition it raised and instead adopted a reduced view that only focused down on to the details about the mechanisms of the workings of our world—they have been what’s called **‘reductionist’** and **‘mechanistic’**, *not* **‘teleological’** and **‘holistic’**—and the contrivance they developed to avoid the truth of Integrative Meaning was to assert that there is no direction or meaning to existence and that change is random. Furthermore, to avoid religion’s acknowledgement of Integrative Meaning (albeit an indirect and abstract acknowledgement in the form of the concept of **‘God’**) ‘yesterday’s’ scientists claimed that religion and science were two totally unrelated realms—to the point that E.O. Wilson has said, **‘I take a very strong stance against the mingling of religion and science’** (*National Geographic Magazine*, May 2006). Of course, as the Nobel Prize-winning physicist Charles H. Townes truthfully admitted, **‘they [religion and science] both represent man’s efforts to understand his universe and must ultimately be dealing with the same substance. As we understand more in each realm, the two must grow together...converge they must’** (*‘The Convergence of Science and Religion’*, *Zygon*, Vol.1 No.3, 1966).

Indeed, the great hope implicit in the reductionist, mechanistic approach was that by finding understanding of the mechanisms of the workings of our world its practitioners would at least be assembling the means by which the human condition might one day be able to be explained—and that is exactly what they achieved. As will be described shortly, through the gradual accumulation of knowledge about the mechanisms of the workings of our world, scientists found understanding of the difference in the way genes and nerves function, which

is the key insight that at last made it possible to explain the human condition. (Again, it has to be stressed that this explanation is *not* the psychosis-avoiding, trivialising, dishonest account of the human condition that E.O. Wilson has put forward in his theory of Eusociality, but the psychosis-addressing-and-solving, truthful, *real* explanation of it.)

So it is only now that the human condition has been truthfully explained that de Chardin's integrative-'**direction**'-or-theme-or-purpose-or-meaning-acknowledging '**science of tomorrow**' can emerge. And it is also only now that the integrative ideals and our lack of compliance with them can be reconciled and religion and science '**converge**'. Science has finally enabled us to find proof of God! Furthermore, finding understanding of our less-than-ideally-behaved human condition is the crucial insight we needed to psychologically rehabilitate the human race. Carl Jung was forever saying that '**wholeness for humans depends on the ability to own their own shadow**' because he recognised that *only* finding understanding of our dark side could end our underlying insecurity about our fundamental goodness and worth as humans and, in so doing, make us '**whole**'. Yes, it is only now that we can truthfully explain the human condition that we can understand and thus *heal* that divisive competitive, selfish and aggressive, seemingly-'**unGodly**' condition. And yes, this reconciling truthful explanation of the human condition that is about to be presented at last allows us to understand that while we may have appeared '**unGodly**', that was actually not the case, which means that, in a full or greater sense, '**God**' *is* compassionate—that '**God is good**'; in fact, '**God is great**'; that our '**faith in God**', especially in the '**grace of God**', that '**God loves you**', was justified! As we are going to see, the plea '**God help me**' is now finally able to be satisfied by a full explanation, understanding and appreciation of what '**the love of God**' actually is. So many of our recognised aspects of '**God**' are now at last able to be understood. Overall, our ability to understand that God is Integrative Meaning means we can now end the mystery of '**What is God?**' and '**Is God real?**'!

So, what is this WONDERFUL breakthrough, liberating, psychosis-addressing-and-solving, truthful biological explanation of the human condition that finally allows us to safely acknowledge that 'God**' is Integrative Meaning. WHY ARE humans competitive, selfish, aggressive when the ideals of life are clearly to be cooperative, selfless and loving?**

Certainly, we have invented excuses to justify our species' seemingly-'**unGodly**' competitive, selfish and aggressive human behaviour, the main one being that we have savage animal instincts that make us fight and compete for food, shelter, territory and a mate. Of course, this '**explanation**', which has been put forward in the biological theories of Social Darwinism, Sociobiology, Evolutionary Psychology, Multilevel Selection and E.O. Wilson's Eusociality and basically argues that '**genes are competitive and selfish and that's why we are**', can't be the *real* explanation for our competitive, selfish and aggressive behaviour. Firstly, it overlooks the fact that our human behaviour involves our unique fully conscious thinking mind. Descriptions like egocentric, arrogant, deluded, artificial, hateful, mean, immoral, alienated, etc, all imply a consciousness-derived, *psychological* dimension to *our* behaviour. The *real* issue—the psychological problem in our thinking minds that we have suffered from—is the dilemma of our *human condition*, the issue of our species' '**good-and-**

evil'-afflicted, less-than-ideal, even 'fallen' or corrupted, state. We humans suffer from a consciousness-derived, *psychological* HUMAN CONDITION, *not* an instinct-controlled animal condition—our condition is unique to us fully conscious humans. (A brief description of the theories of Social Darwinism, Sociobiology, Evolutionary Psychology, Multilevel Selection and Eusociality that blame our divisive behaviour on savage instincts rather than on a consciousness-derived psychosis is presented in the [What is Science? article](#) in this, *The Book of Real Answers to Everything!*, with the complete account provided in the freely-available, online book *Freedom: Expanded Book 1* at <www.humancondition.com/freedom-expanded-the-denials-in-biology>.)

The second reason the savage-instincts-in-us excuse can't possibly be the real explanation for our divisive, selfish and aggressive behaviour is that it overlooks the fact that we humans have altruistic, cooperative, loving moral instincts—what we recognise as our '*conscience*'—and these moral instincts in us that are aligned to the integrative, selfless, loving meaning of life are *not* derived from reciprocity, from situations where you only do something for others in return for a benefit from them, as Evolutionary Psychologists would have us believe. And nor are they derived from warring with other groups of humans as advocates of the theory of Eusociality would have us believe. No, we have an *unconditionally* selfless, *fully* altruistic, *truly* loving, *universally*-considerate-of-others-not-competitive-with-other-groups, *genuinely* moral conscience. Our original instinctive state was the *opposite* of being competitive, selfish and aggressive: it was fully cooperative, selfless and loving. So, not only is there a God, our species' original instinctive alignment WAS TO the integrative, *truly* loving, 'Godly' state; as William Wordsworth wrote in his great poem, *Intimations of Immortality*, '**trailing clouds of glory do we come, from God, who is our home**'. (How we humans acquired *unconditionally* selfless moral instincts when it would seem that an *unconditionally* selfless, *fully* altruistic trait is going to self-eliminate and thus not ever be able to become established in a species is briefly explained in the above-mentioned [What is Science? article](#), and more fully explained in chapter 5 of *FREEDOM* at <www.humancondition.com/freedom-origin-of-morality>—however, the point being made here is that the savage-instincts-in-us excuse is completely inconsistent with the fact that we have genuine and entirely *moral* instincts, *NOT* *savage* instincts. Charles Darwin recognised the difference in our moral nature when he said that '**the moral sense affords the best and highest distinction between man and the lower animals**' (*The Descent of Man*, 1871, p.495).)

So, what is the *truthful*, human-condition-addressing rather than human-condition-avoiding, biological explanation of our species' present seemingly-highly-imperfect, competitive, selfish and aggressive behaviour? The answer begins with an analysis of consciousness.

Very briefly, nerves were originally developed for the coordination of movement in animals, but, once developed, their ability to store impressions—which is what we refer to as 'memory'—gave rise to the potential to develop understanding of cause and effect. If you can remember past events, you can compare them with current events and identify regularly occurring experiences. This knowledge of, or insight into, what has commonly occurred in the past enables you to predict what is likely to happen in the future and to adjust your behaviour accordingly. Once insights into the nature of change are put into effect, the self-modified behaviour starts to provide feedback, refining the insights further. Predictions are compared

with outcomes and so on. Much developed, and such refinement occurred in the human brain, nerves can sufficiently *associate* information to *reason* how experiences are related, learn to *understand* and become CONSCIOUS of, or aware of, or *intelligent* about, the relationship between events that occur through time. Thus consciousness means being sufficiently aware of how experiences are related to attempt to manage change from a basis of understanding.

What is so significant about this process is that once our nerve-based learning system became sufficiently developed for us to become conscious and able to effectively manage events, our conscious intellect was then in a position to wrest control from our gene-based learning system's instincts, which, up until then, had been controlling our lives. Basically, once our self-adjusting intellect emerged it was capable of taking over the management of our lives from the instinctive orientations we had acquired through the natural selection of genetic traits that adapted us to our environment.

HOWEVER, it was at this juncture, when our conscious intellect challenged our instincts for control, that a terrible battle broke out between our instincts and intellect, the effect of which was the extremely competitive, selfish and aggressive state that we call the human condition.

To elaborate, when our conscious intellect emerged it was neither suitable nor sustainable for it to be *orientated* by instincts—it *had to* find *understanding* to operate effectively and fulfil its great potential to manage life. However, when our intellect began to exert itself and experiment in the management of life from a basis of understanding, in effect challenging the role of the already established instinctual self, a battle unavoidably broke out between the instinctive self and the newer conscious self.

Our intellect began to experiment in understanding as the only means of discovering the correct and incorrect understandings for managing existence, but the instincts—being in effect 'unaware' or 'ignorant' of the intellect's need to carry out these experiments—'opposed' any understanding-produced deviations from the established instinctive orientations: they 'criticised' and 'tried to stop' the conscious mind's necessary search for knowledge. To illustrate the situation, imagine what would happen if we put a fully conscious mind on the head of a migrating bird. The bird is following an instinctive flight path acquired over thousands of generations of natural selection, but it now has a conscious mind that needs to *understand* how to behave, and the only way it can acquire that understanding is by experimenting in understanding—for example, thinking, 'I'll fly down to that island and have a rest.' But such a deviation from the migratory flight path would naturally result in the instincts resisting the deviation, leaving the conscious intellect in a serious dilemma: if it obeys its instincts it will not feel 'criticised' by its instincts but neither will it find knowledge. Obviously, the intellect could not afford to give in to the instincts, and unable to understand and thus explain why its experiments in self-adjustment were necessary, the conscious intellect had no way of refuting the implicit criticism from the instincts even though it knew it was unjust. Until the conscious mind found the redeeming understanding of why it had to defy the instincts (namely the scientific understanding of the difference in the way genes and nerves process information, that one is an orientating learning system while the other is an insightful learning system), the intellect was left having to endure a psychologically distressed, upset condition, with no choice but to defy that opposition from the instincts. The

only forms of defiance available to the conscious intellect were to **attack** the instincts' unjust criticism, try to **deny** or block from its mind the instincts' unjust criticism, and attempt to **prove** the instincts' unjust criticism wrong. In short—and to return to our human situation because we were the species that acquired the fully conscious mind—the psychologically upset **angry, alienated** and **egocentric** human-condition-afflicted state appeared. Our 'conscious thinking self', which is the dictionary definition of 'ego', became 'centred' or focused on the need to justify itself. We became ego-centric, self-centred or selfish, preoccupied with aggressively competing for opportunities to prove we are good and not bad—we unavoidably became **selfish, aggressive** and **competitive**.

What is *so* exonerating, rehabilitating and healing about this explanation of the human condition is that we can finally appreciate that there was a *very good* reason for our seemingly-'unGodly' angry, alienated and egocentric behaviour—in fact, we can now see why we have not just been ego-centric, but ego-*infuriated*, even ego-gone-mad-with-murderous-anger for having to live with so much unjust criticism. We can *now* see that our conscious mind was *NOT* the evil villain it has so long been portrayed as—such as in the Bible where Adam and Eve are demonised and '**banished...from the Garden of Eden**' (Gen. 3:23) of our original innocent, all-loving, '**clouds of glory**' '**home**' for taking the '**fruit...from the tree of knowledge**' (ibid. 3:3, 2:17). No, science has finally enabled us to lift the so-called 'burden of guilt' from the human race; in fact, to understand that we thinking, '**knowledge**'-finding, conscious humans are actually nothing less than the heroes of the story of life on Earth! This is because our fully conscious mind is surely nature's greatest invention and to have had to endure the torture of being unjustly condemned as evil for *so* long (the anthropological evidence indicates we humans have been fully conscious for some two million years) *must make us* the absolute heroes of the story of life on Earth. Finally, God and man, religion and science, our instinct and intellect, the integrative meaning of life and the inconsistency of our behaviour with that meaning, are all reconciled. Our 'faith in God', especially in the 'grace of God', has been justified!

And BEST OF ALL, because this explanation of the human condition is redeeming and thus rehabilitating, all our upset angry, egocentric and alienated behaviour now subsides, bringing about the complete TRANSFORMATION OF THE HUMAN RACE—and importantly, understanding of the human condition doesn't condone 'bad' behaviour, it *heals* and by so doing *ends* it. From being competitive, selfish and aggressive, humans return to being cooperative, selfless and loving. Our round of departure *has* ended. The poet T.S. Eliot wonderfully articulated our species' journey from an original innocent, yet ignorant, state to a 'fallen', corrupted, seemingly 'unGodly', psychologically upset state, and back to an uncorrupted, integrative, but this time enlightened, state when he wrote, '**We shall not cease from exploration and the end of all our exploring will be to arrive where we started and know the place for the first time**' (*Little Gidding*, 1942).

Resolving the underlying insecurity in our natures allows us to answer all our questions about God and, most importantly, live in accordance with the integrative meaning of life—yes, finding the exonerating, redeeming understanding of our dark, troubled, psychologically upset, human-condition-afflicted existence finally enables the human race to be healed and thus TRANSFORMED—it makes us '**whole**' again, as Jung said it would. To quote Professor

Harry Prosen, a former president of the Canadian Psychiatric Association, on this dreamed-of, greatest of all breakthroughs in science: ‘I have no doubt this biological explanation of the human condition is the holy grail of insight we have sought for the psychological rehabilitation of the human race’ (*FREEDOM*, 2016, Introduction).

**As just demonstrated, with understanding of the human condition
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**See also: Human condition—What is science?—What is love?—Soul—Conscience
—Good vs Evil—What is the meaning of life?—Our ego and egocentric lives—
How can we save the world?—Consciousness—Human nature—
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‘Is there a God?’, at www.humancondition.com/freedom**

Ego, and Our Egocentric Lives

Written by Australian biologist Jeremy Griffith, 2011

The great questions about ego and our egocentric lives are:

- ‘What is ego?’
- ‘Why are we humans so egocentric that our competitive selfishness and aggression has all but destroyed the world?’
- ‘Can our ego ever be satisfied at some fundamental level so that we humans no longer have to be egocentric and preoccupied trying to prove ourselves all the time?’

The truth is, all these questions relate to an even deeper question:

- ‘Will we humans ever find the reconciling, redeeming and thus psychologically rehabilitating understanding of our seemingly-imperfect, competitive, selfish and aggressive egocentric HUMAN CONDITION?’

The astonishing answer to that question of questions is:

- ‘Yes, biology is now at last able to provide the dreamed-of, reconciling, exonerating and thus egocentricity-subsiding, HUMAN-RACE-TRANSFORMING biological explanation of the human condition!’ (And it should be mentioned that this explanation of our species’ deeply psychologically troubled condition is *not* the psychosis-avoiding, trivialising, dishonest account of it that the biologist E.O. Wilson has put forward in his theory of Eusociality, but the psychosis-addressing-and-solving, *real* explanation of it.)



The *Concise Oxford Dictionary* defines ‘ego’ as ‘**the conscious thinking self**’, so the question of ‘what is the ego?’ is really the question of ‘what is the conscious thinking self?’—in fact, ‘what is consciousness?’

To very briefly answer this question, nerves were originally developed for the coordination of movement in animals, but, once developed, their ability to store impressions—which is what we refer to as ‘memory’—gave rise to the potential to develop understanding of cause and effect. If you can remember past events, you can compare them with current events and identify regularly occurring experiences. This knowledge of, or

insight into, what has commonly occurred in the past enables you to predict what is likely to happen in the future and to adjust your behaviour accordingly. Once insights into the nature of change are put into effect, the self-modified behaviour starts to provide feedback, refining the insights further. Predictions are compared with outcomes and so on. Much developed, and such refinement occurred in the human brain, nerves can sufficiently *associate* information to *reason* how experiences are related, learn to *understand* and become CONSCIOUS of, or aware of, or *intelligent* about, the relationship between events that occur through time. Thus consciousness, which again is our conscious thinking self or ego, means being sufficiently aware of how experiences are related to attempt to manage change from a basis of understanding.

What is so significant about this process is that once our nerve-based learning system became sufficiently developed for us to become conscious and able to effectively manage events, our conscious thinking self or ego was then in a position to wrest control from our gene-based learning system's instincts, which, up until then, had been controlling our lives. Basically, once our self-adjusting, conscious thinking self or ego emerged it was capable of taking over the management of our lives from the instinctive orientations we had acquired through the natural selection of genetic traits that adapted us to our environment.

HOWEVER, it was at this juncture, when our conscious intellect challenged our instincts for control, that a terrible battle broke out between our instincts and intellect, the effect of which we have historically referred to as the HUMAN CONDITION—our less-than-ideal, seemingly-imperfect, 'good-and-evil'-afflicted, even corrupted or 'fallen' competitive, selfish and aggressive egocentric behaviour.

How this angry, egocentric and alienated human condition emerged has been *the* great outstanding question in biology, and *the* question that *had to be* solved if the human race was to survive. Indeed, even E.O. Wilson once conceded that '**The human condition is the most important frontier of the natural sciences**' (*Consilience*, 1998, p.298)—despite later trivialising this '**most important frontier**' with his own psychosis-avoiding, dishonest 'explanation' of it.

Unable—until now—to truthfully explain our competitive, selfish and aggressive egocentric HUMAN CONDITION we justified it with all manner of false excuses, but, most wonderfully, biology *is* finally able to provide the clarifying, psychosis-addressing-and-solving, truthful, *real* explanation of the human condition—a redeeming, relieving and thus healing explanation that brings about the complete TRANSFORMATION of the human race, ending our angry, ego-embattled, egocentric and alienated condition forever!

The famous psychoanalyst Carl Jung was forever saying that '**wholeness for humans depends on the ability to own their own shadow**' because he recognised that *only* finding understanding of our dark, competitive, selfish and aggressive egocentric side could end our underlying insecurity about our fundamental goodness and worth as humans and, in so doing, make us '**whole**'. In the interim, however, while this understanding was still to be found, we understandably invented excuses to justify our species' seemingly-imperfect, egocentric competitive, selfish and aggressive behaviour—the main one being that we have savage animal instincts that make us fight and compete for food, shelter, territory and a mate. Of course, this 'explanation', which has been put forward in the biological theories of Social

Darwinism, Sociobiology, Evolutionary Psychology, Multilevel Selection and E.O. Wilson's Eusociality and basically argues that 'genes are competitive and selfish and that's why we are', can't be the *real* explanation for our divisive competitive, selfish and aggressive egocentric behaviour. Firstly, it overlooks the fact that our human behaviour involves our unique fully conscious thinking mind or ego. Descriptions like egocentric, arrogant, deluded, artificial, hateful, mean, immoral, alienated, etc, all imply a consciousness-derived, *psychological* dimension to *our* behaviour. The *real* issue—the psychological problem in our thinking minds that we have suffered from—is the dilemma of our *human condition*, the issue of our species' 'good-and-evil'-afflicted, less-than-ideal, ego-embattled/ egocentric state. We humans suffer from a consciousness-derived, *psychological* HUMAN CONDITION, *not* an instinct-controlled animal condition—our condition is unique to us fully conscious humans. (A brief description of the theories of Social Darwinism, Sociobiology, Evolutionary Psychology, Multilevel Selection and Eusociality that blame our divisive behaviour on savage instincts rather than on a consciousness-derived psychosis is presented in the [What is Science? article](#) in this, *The Book of Real Answers to Everything!*, with the complete account provided in the freely-available, online book *Freedom: Expanded Book 1* at <www.humancondition.com/freedom-expanded-the-denials-in-biology>.)

The second reason the savage-instincts-in-us excuse can't possibly be the real explanation for our divisive, selfish and aggressive behaviour is that it overlooks the fact that we humans have altruistic, cooperative, loving *moral instincts*—what we recognise as our '*conscience*'—and these moral instincts in us are *not* derived from reciprocity, from situations where you only do something for others in return for a benefit from them, as Evolutionary Psychologists would have us believe. And nor are they derived from warring with other groups of humans as advocates of the theory of Eusociality would have us believe. No, we have an *unconditionally* selfless, *fully* altruistic, *truly* loving, *universally*-considerate-of-others-not-competitive-with-other-groups, *genuinely* moral conscience. Our original instinctive state was the *opposite* of being competitive, selfish and aggressive: it was fully cooperative, selfless and loving. (How we humans acquired *unconditionally* selfless moral instincts when it would seem that an *unconditionally* selfless, *fully* altruistic trait is going to self-eliminate and thus not ever be able to become established in a species is briefly explained in the above-mentioned [What is Science? article](#), and more fully explained in chapter 5 of *FREEDOM* at <www.humancondition.com/freedom-origin-of-morality>—however, the point being made here is that the savage-instincts-in-us excuse is completely inconsistent with the fact that we have genuine and entirely *moral* instincts, *NOT* *savage* instincts. Charles Darwin recognised the difference in our moral nature when he said that '**the moral sense affords the best and highest distinction between man and the lower animals**' (*The Descent of Man*, 1871, p.495).)

So, what is this *truthful*, human-condition-addressing rather than human-condition-avoiding, biological explanation of our species' present seemingly-imperfect, competitive, selfish and aggressive egocentric behaviour? To answer this question, we need to look more closely at what happened when the self-adjusting conscious thinking self or ego emerged in the presence of already established instinctive behavioural orientations.

When our conscious mind or ego emerged it was neither suitable nor sustainable for it to be *orientated* by instincts—it *had to* find *understanding* to operate effectively and fulfil its great potential to manage life. However, when the conscious mind or ego began to exert itself

and experiment in the management of life from a basis of understanding, in effect challenging the role of the already established instinctual self, a battle unavoidably broke out between the instinctive self and the newer conscious, intelligent self.

Our intellect began to experiment in understanding as the only means of discovering the correct and incorrect understandings for managing existence, but the instincts—being in effect ‘unaware’ or ‘ignorant’ of the intellect’s need to carry out these experiments—‘opposed’ any understanding-produced deviations from the established instinctive orientations: they ‘criticised’ and ‘tried to stop’ the conscious mind’s necessary search for knowledge. To illustrate the situation, imagine what would happen if we put a fully conscious mind on the head of a migrating bird. The bird is following an instinctive flight path acquired over thousands of generations of natural selection, but it now has a conscious mind that needs to *understand* how to behave, and the only way it can acquire that understanding is by experimenting in understanding—for example, thinking, ‘I’ll fly down to that island and have a rest.’ But such a deviation from the migratory flight path would naturally result in the instincts resisting the deviation, leaving the conscious intellect in a serious dilemma: if it obeys its instincts it will not feel ‘criticised’ by its instincts but neither will it find knowledge. Obviously, the intellect could not afford to give in to the instincts, and unable to understand and thus explain why its experiments in self-adjustment were necessary, the intellect/ego had no way of refuting the implicit criticism from the instincts even though it knew it was unjust. Until the conscious mind found the redeeming understanding of why it had to defy the instincts (namely the scientific understanding of the difference in the way genes and nerves process information, that one is an orientating learning system while the other is an insightful learning system), the intellect/ego was left having to endure a psychologically distressed, upset condition, with no choice but to defy that opposition from the instincts. The only forms of defiance available to the intellect/ego were to **attack** the instincts’ unjust criticism, try to **deny** or block from its mind the instincts’ unjust criticism, and attempt to **prove** the instincts’ unjust criticism wrong. In short—and to return to our human situation because we were the species that acquired the fully conscious mind—the psychologically upset **angry, alienated** and **egocentric** human-condition-afflicted state appeared. Our ego became ego-centric—it became ‘centred’ or preoccupied or focused on the need to justify itself. We became self-centred or selfish, preoccupied with aggressively competing for opportunities to prove we are good and not bad—we unavoidably became **selfish, aggressive** and **competitive**.

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for *so* long (the anthropological evidence indicates we humans have been fully conscious for some two million years) *must make us* the absolute heroes of the story of life on Earth.

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Finding the exonerating, redeeming understanding of our dark, troubled, psychologically upset, human-condition-afflicted existence finally enables the human race to be healed and thus TRANSFORMED—it makes us '**whole**' again, as Jung said it would. Yes, from being egocentric the human race now becomes ego-redeemed, ego-satisfied and ego-at-peace. To quote Professor Harry Prosen, a former president of the Canadian Psychiatric Association, on this dreamed-of, greatest of all breakthroughs in science: '**I have no doubt this biological explanation of the human condition is the holy grail of insight we have sought for the psychological rehabilitation of the human race**' (*FREEDOM*, 2016, Introduction).

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Save the World

Written by Australian biologist Jeremy Griffith, 2011

The environment is promoted everywhere as *the* great 'Save the World' issue, BUT the truth is we have only been focusing on the *symptoms* of the devastation of our world and the disintegration of society that is happening everywhere we look, not the *cause*, which is *us humans*—our egocentric, competitive, selfish and aggressive behaviour. And the deeper truth is, to change that behaviour and, by so doing, *truly* save the world, we needed to find the reconciling, redeeming and thus rehabilitating biological explanation of our seemingly-highly-imperfect so-called HUMAN CONDITION! As the author Richard Neville so accurately summarised our species' plight: 'we humans are locked in a race between self destruction and self discovery'

(*Sydney Morning Herald*, 14/10/86).

MOST WONDERFULLY, however, biology *is* now, at last, able to provide this long dreamed-of, exonerating and thus psychologically rehabilitating and human-race-transforming understanding of ourselves that *will* actually save the world! Yes, at the absolute eleventh hour for our species, the arrival of 'self discovery' finally and thankfully gives us the *real* means to defeat the threat of 'self destruction' and save the world! (And it should be mentioned that this explanation of our species' deeply psychologically troubled human condition is *not* the psychosis-avoiding, trivialising, dishonest account of it that the biologist E.O. Wilson has put forward in his theory of Eusociality, but the psychosis-addressing-and-solving, *real* explanation of it.)



The reality has been that until we found the reconciling, redeeming and thus healing truthful explanation of the human condition we could hardly afford to admit that the issue

even existed, let alone acknowledge that it is THE underlying, core, *real* question in all of human life that we needed to solve if we were to save the world. Yes, are humans good or are we possibly the terrible mistake that all the evidence seems to unequivocally indicate we might be? While it's undeniable that humans are capable of great love, we also have an unspeakable history of greed, environmental indifference, brutality, rape, torture, murder and war. Despite all our marvellous accomplishments, we humans have been the most ferocious and destructive force that has ever lived on Earth—and the eternal question that we needed to answer if we were to actually save the world has been 'why?' Even in our everyday behaviour, why have we humans been so competitive, selfish and aggressive when clearly the ideals of life are to be the complete opposite, namely cooperative, selfless and loving? In fact, why are we *so* ruthlessly competitive, selfish and brutal that human life has become all but unbearable and we have nearly destroyed our own planet?!

Unable—until now—to truthfully answer this deepest and darkest of all questions of our seemingly-highly-imperfect, even 'fallen' or corrupted human condition, of are we humans fundamentally good or bad, we have used denial as our only means of coping with the whole depressing subject; so much so, in fact, that the human condition has been described as '**the personal unspeakable**', and as '**the black box inside of humans they can't go near**'. Indeed, the famous psychoanalyst Carl Jung was referring to this terrifying dilemma of the human condition when he wrote that '**When it [our shadow] appears...it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil**' (*Aion in The Collected Works of C.G. Jung*, Vol. 9/2, p.10). Yes, the '**face of absolute evil**' is the '**shattering**' possibility—if we allowed our minds to think about it—that we humans might indeed be a terrible mistake!

So while the human condition has been the *real*, underlying issue we needed to solve if we were to exonerate and thus rehabilitate the human race and save the world, we have been *so* fearful of the issue that instead of confronting it and trying to solve it *we have been* preoccupied denying and escaping it. The truth is, rather than an attempt to save the world, focusing on the environment was a way of *avoiding* the issue of 'self'; it was a way of relieving ourselves of the real issue of our troubled human condition through finding a cause that made us feel good about ourselves—as the editor of *Time* magazine, Richard Stengel, recognised, '**The environment became the last best cause, the ultimate guilt-free issue**' (*Time* mag. 31 Dec. 1990).

Environmental problems are certainly real enough but the fact is, to save the world we had to resolve the issue of *our* less-than-ideally-behaved *human condition* that has been *causing* all the environmental issues and social problems that plague our world. Carl Jung was forever saying that '**wholeness for humans depends on the ability to own their own shadow**' because he recognised that *only* finding understanding of our dark side could end our underlying insecurity about our fundamental goodness and worth as humans and, in so doing, make us '**whole**'. The pre-eminent philosopher Sir Laurens van der Post was making the same point when he said, '**True love is love of the difficult and unlovable**' (*Journey Into Russia*, 1964, p.145) and '**Only by understanding how we were all a part of the same contemporary pattern [of wars, cruelty, greed and indifference] could we defeat those dark forces with a true understanding of their nature and origin**' (*Jung and the Story of Our Time*, 1976, p.24).

So, what is the all-important, reconciling, exonerating and thus psychologically rehabilitating, makes-us-‘whole’, human-race-transforming, biological ‘true understanding’ of our often ferocious and destructive competitive, selfish and aggressive human condition that alone has the power to actually save the world?

Certainly, we have invented excuses to justify our species’ seemingly-imperfect competitive, selfish and aggressive behaviour, the main one being that we have savage animal instincts that make us fight and compete for food, shelter, territory and a mate. Of course, this ‘explanation’, which has been put forward in the biological theories of Social Darwinism, Sociobiology, Evolutionary Psychology, Multilevel Selection and E.O. Wilson’s Eusociality and basically argues that ‘genes are competitive and selfish and that’s why we are’, can’t be the *real* explanation for our competitive, selfish and aggressive behaviour. Firstly, it overlooks the fact that our human behaviour involves our unique fully conscious thinking mind. Descriptions like egocentric, arrogant, deluded, artificial, hateful, mean, immoral, alienated, etc, all imply a consciousness-derived, *psychological* dimension to *our* behaviour. The *real* issue—the psychological problem in our thinking minds that we have suffered from—is the dilemma of our *human condition*, the issue of our species’ ‘good-and-evil’-afflicted, less-than-ideal, even ‘fallen’ or corrupted state. We humans suffer from a consciousness-derived, *psychological* HUMAN CONDITION, *not* an instinct-controlled animal condition—our condition is unique to us fully conscious humans. (A brief description of the theories of Social Darwinism, Sociobiology, Evolutionary Psychology, Multilevel Selection and Eusociality that blame our divisive behaviour on savage instincts rather than on a consciousness-derived psychosis is presented in the [What is Science? article](#) in this, *The Book of Real Answers to Everything!*, with the complete account provided in the freely-available, online book *Freedom: Expanded Book 1* at www.humancondition.com/freedom-expanded-the-denials-in-biology.)

The second reason the *savage-instincts-in-us* excuse can’t possibly be the real explanation for our divisive, selfish and aggressive behaviour is that it overlooks the fact that we humans have altruistic, cooperative, loving *moral instincts*—what we recognise as our ‘*conscience*’—and these moral instincts in us are *not* derived from reciprocity, from situations where you only do something for others in return for a benefit from them, as Evolutionary Psychologists would have us believe. And nor are they derived from warring with other groups of humans as advocates of the theory of Eusociality would have us believe. No, we have an *unconditionally* selfless, *fully* altruistic, *truly* loving, *universally*-considerate-of-others-not-competitive-with-other-groups, *genuinely* moral conscience. Our original instinctive state was the *opposite* of being competitive, selfish and aggressive: it was fully cooperative, selfless and loving. (How we humans acquired *unconditionally* selfless moral instincts when it would seem that an *unconditionally* selfless, *fully* altruistic trait is going to self-eliminate and thus not ever be able to become established in a species is briefly explained in the above-mentioned [What is Science? article](#), and more fully explained in chapter 5 of *FREEDOM* at www.humancondition.com/freedom-origin-of-morality—however, the point being made here is that the *savage-instincts-in-us* excuse is completely inconsistent with the fact that we have genuine and entirely *moral* instincts, *NOT* *savage* instincts. Charles Darwin recognised the difference in our moral nature when he said that ‘**the moral sense affords the best and highest distinction between man and the lower animals**’ (*The Descent of Man*, 1871, p.495).)

So, what is the *truthful*, human-condition-addressing rather than human-condition-avoiding, biological explanation of our species' present seemingly-highly-imperfect, deeply psychologically troubled, competitive, selfish and aggressive behaviour? The answer begins with an analysis of consciousness.

Very briefly, nerves were originally developed for the coordination of movement in animals, but, once developed, their ability to store impressions—which is what we refer to as 'memory'—gave rise to the potential to develop understanding of cause and effect. If you can remember past events, you can compare them with current events and identify regularly occurring experiences. This knowledge of, or insight into, what has commonly occurred in the past enables you to predict what is likely to happen in the future and to adjust your behaviour accordingly. Once insights into the nature of change are put into effect, the self-modified behaviour starts to provide feedback, refining the insights further. Predictions are compared with outcomes and so on. Much developed, and such refinement occurred in the human brain, nerves can sufficiently *associate* information to *reason* how experiences are related, learn to *understand* and become CONSCIOUS of, or aware of, or *intelligent* about, the relationship between events that occur through time. Thus consciousness means being sufficiently aware of how experiences are related to attempt to manage change from a basis of understanding.

What is so significant about this process is that once our nerve-based learning system became sufficiently developed for us to become conscious and able to effectively manage events, our conscious intellect was then in a position to wrest control from our gene-based learning system's instincts, which, up until then, had been controlling our lives. Basically, once our self-adjusting intellect emerged it was capable of taking over the management of our lives from the instinctive orientations we had acquired through the natural selection of genetic traits that adapted us to our environment.

HOWEVER, it was at this juncture, when our conscious intellect challenged our instincts for control, that a terrible battle broke out between our instincts and intellect, the effect of which was the extremely competitive, selfish and aggressive state that we call the human condition.

To elaborate, when our conscious intellect emerged it was neither suitable nor sustainable for it to be *orientated* by instincts—it *had to* find *understanding* to operate effectively and fulfil its great potential to manage life. However, when our intellect began to exert itself and experiment in the management of life from a basis of understanding, in effect challenging the role of the already established instinctual self, a battle unavoidably broke out between the instinctive self and the newer conscious self.

Our intellect began to experiment in understanding as the only means of discovering the correct and incorrect understandings for managing existence, but the instincts—being in effect 'unaware' or 'ignorant' of the intellect's need to carry out these experiments—'opposed' any understanding-produced deviations from the established instinctive orientations: they 'criticised' and 'tried to stop' the conscious mind's necessary search for knowledge. To illustrate the situation, imagine what would happen if we put a fully conscious mind on the head of a migrating bird. The bird is following an instinctive flight path acquired over thousands of generations of natural selection, but it now has a conscious mind that needs to *understand* how to behave, and the only way it can acquire that understanding is by experimenting in understanding—for example, thinking, 'I'll fly down to that island and

have a rest.’ But such a deviation from the migratory flight path would naturally result in the instincts resisting the deviation, leaving the conscious intellect in a serious dilemma: if it obeys its instincts it will not feel ‘criticised’ by its instincts but neither will it find knowledge. Obviously, the intellect could not afford to give in to the instincts, and unable to understand and thus explain why its experiments in self-adjustment were necessary, the conscious intellect had no way of refuting the implicit criticism from the instincts even though it knew it was unjust. Until the conscious mind found the redeeming understanding of why it had to defy the instincts (namely the scientific understanding of the difference in the way genes and nerves process information, that one is an orientating learning system while the other is an insightful learning system), the intellect was left having to endure a psychologically distressed, upset condition, with no choice but to defy that opposition from the instincts. The only forms of defiance available to the conscious intellect were to **attack** the instincts’ unjust criticism, try to **deny** or block from its mind the instincts’ unjust criticism, and attempt to **prove** the instincts’ unjust criticism wrong. In short—and to return to our human situation because we were the species that acquired the fully conscious mind—the psychologically upset **angry, alienated** and **egocentric** human-condition-afflicted state appeared. Our ‘conscious thinking self’, which is the dictionary definition of ‘ego’, became ‘centred’ or focused on the need to justify itself. We became ego-centric, self-centred or selfish, preoccupied with aggressively competing for opportunities to prove we are good and not bad—we unavoidably became **selfish, aggressive** and **competitive**.

What is *so* exonerating, rehabilitating and healing about this explanation of the human condition is that we can finally appreciate that there was a *very good* reason for our angry, alienated and egocentric behaviour—in fact, we can now see why we have not just been ego-centric, but ego-*infuriated*, even ego-gone-mad-with-murderous-anger for having to live with so much unjust criticism. We can *now* see that our conscious mind was *NOT* the evil villain it has so long been portrayed as—such as in the Bible where Adam and Eve are demonised and ‘**banished...from the Garden of Eden**’ (Gen. 3:23) of our original innocent, all-loving, moral state for taking the ‘**fruit...from the tree of knowledge**’ (ibid. 3:3, 2:17). No, science has finally enabled us to lift the so-called ‘burden of guilt’ from the human race; in fact, to understand that we thinking, ‘**knowledge**’-finding, conscious humans are actually nothing less than the heroes of the story of life on Earth! This is because our fully conscious mind is surely nature’s greatest invention and to have had to endure the torture of being unjustly condemned as evil for *so* long (the anthropological evidence indicates we humans have been fully conscious for some two million years) *must make us* the absolute heroes of the story of life on Earth.

And BEST OF ALL, because this explanation of the human condition is redeeming and thus rehabilitating, all our upset angry, egocentric and alienated behaviour now subsides, bringing about the complete TRANSFORMATION OF THE HUMAN RACE, which *will* save the world. (Importantly, understanding of the human condition doesn’t condone ‘bad’ behaviour, it *heals* and by so doing *ends* it.) From being competitive, selfish and aggressive, humans return to being cooperative, selfless and loving. Our round of departure *has* ended. The poet T.S. Eliot wonderfully articulated our species’ journey from an original innocent, yet ignorant, state, to a psychologically upset ‘fallen’, corrupted state, and back to an uncorrupted, but this time enlightened, state when he wrote, ‘**We shall not cease from exploration and the end of all our exploring will be to arrive where we started and know the place for the first time**’ (*Little Gidding*, 1942).

Yes, finding the exonerating, redeeming understanding of our dark, troubled, psychologically upset, human-condition-afflicted existence finally enables the human race to be healed and thus TRANSFORMED—it makes us ‘whole’ again, as Jung said it would.

Our ability to truly save the world depended on finding redeeming and thus psychologically ameliorating, truthful, real understanding of *ourselves*. So if you want to save the snow leopard, or the Amazon, or those you love, or yourself, the only way to do so is through understanding the human condition. To quote Professor Harry Prosen, a former president of the Canadian Psychiatric Association, on this dreamed-of, greatest of all breakthroughs in science: ‘I have no doubt this biological explanation of the human condition is the holy grail of insight we have sought for the psychological rehabilitation of the human race’ (*FREEDOM*, 2016, Introduction).

**As just demonstrated, with understanding of the human condition
found ALL the great issues finally become explainable.**

**See also: Human condition—What is science?—What is love?—Soul
—Conscience—Good vs Evil—What is the meaning of life?—Is there a God?—
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Consciousness

Written by Australian biologist Jeremy Griffith, 2011

Anyone who has searched the term ‘consciousness’ will have found it to be a subject cloaked with mystery and confusion. BUT there is a very good reason for this, and it is not because consciousness is an impenetrably complex subject—it is because it raises the unbearable issue of our seemingly-highly-imperfect, ‘good-and-evil’-afflicted, so-called HUMAN CONDITION!

MOST WONDERFULLY, however, this impasse has been completely resolved because biology is now finally able to provide the dreamed-of, reconciling, redeeming and thus psychologically rehabilitating, HUMAN RACE-TRANSFORMING explanation of the human condition, which at last allows us to explain what consciousness actually is! (And it should be mentioned that this explanation of our species’ deeply psychologically troubled condition is *not* the psychosis-avoiding, trivialising, dishonest account of it that the biologist E.O. Wilson has put forward in his theory of Eusociality, but the psychosis-addressing-and-solving, *real* explanation of it.)



The truth is, the subject of consciousness brings our mind so quickly into contact with the unbearably depressing issue of the human condition that ‘consciousness’ has become synonymous with—indeed code for—the problem of the human condition. Indeed, in his book *Complexity*, the science writer Roger Lewin actually described the great difficulty we have had of trying to ‘illuminate the phenomena of consciousness’ as ‘a tough challenge... perhaps the toughest of all’ (1993, p.153). To illustrate the nature and extent of the difficulty, Lewin relayed the philosopher René Descartes’ own disturbed reaction when he tried to ‘contemplate consciousness’: ‘So serious are the doubts into which I have been thrown...that I can neither put them out of my mind nor see any way of resolving them. It feels as if I have fallen unexpectedly into a deep whirlpool which tumbles me around so that I can neither stand on the bottom nor swim up to the top’ (p.154).

Yes, trying to think about consciousness meant trying to understand what—when we humans are the only fully conscious, reasoning, intelligent, extraordinarily clever, can-get-a-man-on-the-moon animal—is so intelligent and clever about being so competitive, selfish and aggressive in our behaviour; indeed, *so* ruthlessly competitive, selfish and brutal that human life has become all but unbearable and we have nearly destroyed our own planet?! No wonder, as it says in Genesis in the Bible, having ‘take[n]’ the ‘fruit...from the tree of knowledge’ (3:3, 2:17) that was ‘desirable for gaining wisdom’ (3:6)—that is, become fully conscious, thinking, knowledge-finding beings—we humans became so destructively behaved, so apparently lacking in ‘wisdom’, that we seemingly deserved to be condemned and ‘banished...from the Garden of Eden’ (3:23) as defiling, unworthy, evil beings! Instead of being wonderful, our conscious mind appeared to be *THE* great evil influence on Earth. Our conscious mind appeared to be to blame for all the devastation and human suffering in the world! *That* is how ‘serious are the doubts’ that thinking about consciousness produced within us. Yes, a fearful, all-our-moorings-taken-from-under-us, ‘deep whirlpool’ of terrible depression awaited us if we thought about consciousness.

So, unable—until now—to truthfully answer this deepest and darkest of all questions of our species’ consciousness-induced, psychologically-troubled, ‘good-and-evil’-afflicted, seemingly-imperfect, even ‘fallen’ or corrupted human condition, of are we humans fundamentally good or bad, we learnt to avoid the whole depressing subject of consciousness and the issue it raised of the human condition—so much so, in fact, that the human condition has been described as ‘the personal unspeakable’, and as ‘the black box inside of humans they can’t go near’. Indeed, the famous psychoanalyst Carl Jung was referring to the terrifying subject of the human condition when he wrote that ‘When it [our shadow] appears...it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil’ (*Aion in The Collected Works of C.G. Jung*, Vol. 9/2, p.10). Yes, the ‘face of absolute evil’ is the ‘shattering’ ‘serious...doubts’-producing possibility—if we allowed our minds to think about it—that we humans might indeed be a terrible mistake!

What has happened to end this terrible siege, where any subject (like consciousness) that brought the unbearable issue of the human condition into focus has been a no-go zone, is that the reconciling, exonerating and thus psychologically healing, truthful biological explanation of the human condition has finally been found—allowing us to safely present the (as it turns out) simple explanation of consciousness.

Yes, Carl Jung was forever saying that ‘wholeness for humans depends on the ability to own their own shadow’ because he recognised that *only* finding understanding of our dark side could end our underlying insecurity about our fundamental goodness and worth as humans and, in so doing, make us ‘whole’. So what is this breakthrough, liberating, reconciling and thus psychologically healing, makes-us-‘whole’, truthful biological explanation of the human condition? Why *are* humans competitive, selfish and aggressive when the ideals of life are clearly to be cooperative, selfless and loving?

Certainly, we have invented excuses to justify our species’ seemingly-imperfect competitive, selfish and aggressive behaviour, the main one being that we have savage animal instincts that make us fight and compete for food, shelter, territory and a mate. Of course, this

‘explanation’, which has been put forward in the biological theories of Social Darwinism, Sociobiology, Evolutionary Psychology, Multilevel Selection and E.O. Wilson’s Eusociality and basically argues that ‘genes are competitive and selfish and that’s why we are’, can’t be the *real* explanation for our competitive, selfish and aggressive behaviour. Firstly, it overlooks the fact that our human behaviour involves our unique fully conscious thinking mind. Descriptions like egocentric, arrogant, deluded, artificial, hateful, mean, immoral, alienated, etc, all imply a consciousness-derived, *psychological* dimension to *our* behaviour. The *real* issue—the psychological problem in our thinking minds that we have suffered from—is the dilemma of our *human condition*, the issue of our species’ ‘good-and-evil’-afflicted, less-than-ideal, even ‘fallen’ or corrupted, state. We humans suffer from a consciousness-derived, *psychological* HUMAN CONDITION, *not* an instinct-controlled animal condition—our condition is unique to us fully conscious humans. (A brief description of the theories of Social Darwinism, Sociobiology, Evolutionary Psychology, Multilevel Selection and Eusociality that blame our divisive behaviour on savage instincts rather than on a consciousness-derived psychosis is presented in the [What is Science? article](#) in this, *The Book of Real Answers to Everything!*, with the complete account provided in the freely-available, online book *Freedom: Expanded Book 1* at <www.humancondition.com/freedom-expanded-the-denials-in-biology>.)

The second reason the savage-instincts-in-us excuse can’t possibly be the real explanation for our divisive, selfish and aggressive behaviour is that it overlooks the fact that we humans have altruistic, cooperative, loving moral instincts—what we recognise as our ‘*conscience*’—and these moral instincts in us are *not* derived from reciprocity, from situations where you only do something for others in return for a benefit from them, as Evolutionary Psychologists would have us believe. And nor are they derived from warring with other groups of humans as advocates of the theory of Eusociality would have us believe. No, we have an *unconditionally* selfless, *fully* altruistic, *truly* loving, *universally*-considerate-of-others-not-competitive-with-other-groups, *genuinely* moral conscience. Our original instinctive state was the *opposite* of being competitive, selfish and aggressive: it was fully cooperative, selfless and loving. (How we humans acquired *unconditionally* selfless moral instincts when it would seem that an *unconditionally* selfless, *fully* altruistic trait is going to self-eliminate and thus not ever be able to become established in a species is briefly explained in the above-mentioned [What is Science? article](#), and more fully explained in chapter 5 of *FREEDOM* at <www.humancondition.com/freedom-origin-of-morality>—however, the point being made here is that the savage-instincts-in-us excuse is completely inconsistent with the fact that we have genuine and entirely *moral* instincts, *NOT* *savage* instincts. Charles Darwin recognised the difference in our moral nature when he said that ‘**the moral sense affords the best and highest distinction between man and the lower animals**’ (*The Descent of Man*, 1871, p.495).)

So, what is the truthful, human-condition-addressing rather than human-condition-avoiding, biological explanation of our species’ present seemingly-highly-imperfect, competitive, selfish and aggressive behaviour? The answer begins with an analysis of what exactly consciousness is, and what was the effect of its emergence in humans, because *only* by confronting not avoiding the issue of what consciousness is can we arrive at the redeeming explanation of our seemingly-imperfect competitive, selfish and aggressive human condition.

Very briefly, nerves were originally developed for the coordination of movement in animals, but, once developed, their ability to store impressions—which is what we refer to as ‘memory’—gave rise to the potential to develop understanding of cause and effect. If you can remember past events, you can compare them with current events and identify regularly occurring experiences. This knowledge of, or insight into, what has commonly occurred in the past enables you to predict what is likely to happen in the future and to adjust your behaviour accordingly. Once insights into the nature of change are put into effect, the self-modified behaviour starts to provide feedback, refining the insights further. Predictions are compared with outcomes and so on. Much developed, and such refinement occurred in the human brain, nerves can sufficiently *associate* information to *reason* how experiences are related, learn to *understand* and become CONSCIOUS of, or aware of, or *intelligent* about, the relationship between events that occur through time. Thus consciousness means being sufficiently aware of how experiences are related to attempt to manage change from a basis of understanding.

What is so significant about this process is that once our nerve-based learning system became sufficiently developed for us to become conscious and able to effectively manage events, our conscious intellect was then in a position to wrest control from our gene-based learning system’s instincts, which, up until then, had been controlling our lives. Basically, once our self-adjusting conscious mind emerged it was capable of taking over the management of our lives from the instinctive orientations we had acquired through the natural selection of genetic traits that adapted us to our environment.

HOWEVER, it was at this juncture, when our conscious intellect challenged our instincts for control, that a terrible battle broke out between our instincts and intellect, the effect of which was the extremely competitive, selfish and aggressive state that we call the human condition.

To elaborate, when our conscious intellect emerged it was neither suitable nor sustainable for it to be *orientated* by instincts—it *had to find understanding* to operate effectively and fulfil its great potential to manage life. However, when our intellect began to exert itself and experiment in the management of life from a basis of understanding, in effect challenging the role of the already established instinctual self, a battle unavoidably broke out between the instinctive self and the newer conscious, intelligent self.

Our intellect began to experiment in understanding as the only means of discovering the correct and incorrect understandings for managing existence, but the instincts—being in effect ‘unaware’ or ‘ignorant’ of the intellect’s need to carry out these experiments—‘opposed’ any understanding-produced deviations from the established instinctive orientations: they ‘criticised’ and ‘tried to stop’ the conscious mind’s necessary search for knowledge. To illustrate the situation, imagine what would happen if we put a fully conscious mind on the head of a migrating bird. The bird is following an instinctive flight path acquired over thousands of generations of natural selection, but it now has a conscious mind that needs to *understand* how to behave, and the only way it can acquire that understanding is by experimenting in understanding—for example, thinking, ‘I’ll fly down to that island and have a rest.’ But such a deviation from the migratory flight path would naturally result in the instincts resisting the deviation, leaving the conscious intellect in a serious dilemma: if it obeys its instincts it will not feel ‘criticised’ by its instincts but neither will it find knowledge.

Obviously, the intellect could not afford to give in to the instincts, and unable to understand and thus explain why its experiments in self-adjustment were necessary, the conscious intellect had no way of refuting the implicit criticism from the instincts even though it knew it was unjust. Until the conscious mind found the redeeming understanding of why it had to defy the instincts (namely the scientific understanding of the difference in the way genes and nerves process information, that one is an orientating learning system while the other is an insightful learning system), the intellect was left having to endure a psychologically distressed, upset condition, with no choice but to defy that opposition from the instincts. The only forms of defiance available to the conscious intellect were to **attack** the instincts' unjust criticism, try to **deny** or block from its mind the instincts' unjust criticism, and attempt to **prove** the instincts' unjust criticism wrong. In short—and to return to our human situation because we were the species that acquired the fully conscious mind—the psychologically upset **angry, alienated** and **egocentric** human-condition-afflicted state appeared. Our 'conscious thinking self', which is the dictionary definition of 'ego', became 'centred' or focused on the need to justify itself. We became ego-centric, self-centred or selfish, preoccupied with aggressively competing for opportunities to prove we are good and not bad—we unavoidably became **selfish, aggressive** and **competitive**.

What is *so* exonerating, rehabilitating and healing—in fact, totally TRANSFORMING—about this explanation of the human condition is that we can finally appreciate that there was a *very good* reason for our consciousness-induced angry, alienated and egocentric behaviour—in fact, we can now see why we have not just been ego-centric, but *ego-infuriated*, even *ego-gone-mad-with-murderous-anger* for having to live with so much unjust criticism. We can *now* see that our conscious thinking mind was *NOT* the evil villain it has so long been portrayed as, such as in the Garden of Eden story. No, science has finally enabled us to lift the so-called 'burden of guilt' from the human race; in fact, to understand that we conscious humans are actually nothing less than the heroes of the story of life on Earth! This is because our fully conscious mind is surely nature's greatest invention and to have had to endure the torture of being unjustly condemned as evil for *so* long (the anthropological evidence indicates we humans have been fully conscious for some two million years) *must make us* the absolute heroes of the story of life on Earth.

And BEST OF ALL, because this explanation of the human condition is redeeming and thus rehabilitating, all our upset angry, egocentric and alienated behaviour now subsides, bringing about the complete TRANSFORMATION OF THE HUMAN RACE—and importantly, understanding of the human condition doesn't condone 'bad' behaviour, it *heals* and by so doing *ends* it. From being competitive, selfish and aggressive, humans return to being cooperative, selfless and loving. Our round of departure *has* ended. The poet T.S. Eliot wonderfully articulated our species' journey from an original innocent, yet ignorant, state, to a psychologically upset 'fallen', corrupted state, and back to an uncorrupted, but this time enlightened, state when he wrote, '**We shall not cease from exploration and the end of all our exploring will be to arrive where we started and know the place for the first time**' (*Little Gidding*, 1942).

Finding the exonerating, redeeming understanding of our dark, troubled, psychologically upset, human-condition-afflicted existence finally enables the human race to be healed and thus TRANSFORMED—it makes us '**whole**' again, as Jung said it would. Yes, the human race

moves from a consciousness-condemned, human-condition-afflicted state to a consciousness-exonerated, human-condition-free state. To quote Professor Harry Prosen, a former president of the Canadian Psychiatric Association, on this dreamed-of, greatest of all breakthroughs in science: ‘I have no doubt this biological explanation of the human condition is the holy grail of insight we have sought for the psychological rehabilitation of the human race’ (*FREEDOM*, 2016, Introduction).

Note: The answer to the outstanding question of why humans acquired the fully conscious mind while other species didn’t is briefly explained in the [article on *Conscience*](#) in this, *The Book of Real Answers to Everything!*, with a more comprehensive account appearing in chapter 7 of *FREEDOM* at <www.humancondition.com/freedom-consciousness>.

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human condition, specifically chapter 7 on the nature and origin of
consciousness, at www.humancondition.com/freedom**

Human Nature

Written by Australian biologist Jeremy Griffith, 2011

The term 'human nature' is much more than a reference to human behaviour; it actually refers to our species' less-than-ideally-behaved, seemingly-imperfect, even 'good and evil'-afflicted, so-called *human condition*—as in 'it's only human nature for people to be competitive, selfish and aggressive'. As such, we sometimes assume human nature is unchangeable, but it isn't—because when the underlying psychological insecurity that causes our troubled HUMAN CONDITION is resolved, the long dreamed-of TRANSFORMATION of the human race occurs!

And, MOST WONDERFULLY, this greatest of all breakthroughs in the human journey of conscious thought and enquiry *has* arrived! Yes, biology *is* finally able to provide us with the exonerating, 'good-and-evil'-reconciling, 'burden-of-guilt'-lifting and thus rehabilitating, HUMAN-RACE-TRANSFORMING explanation of our human condition-afflicted human nature! (And it should be mentioned that this explanation of our species' deeply psychologically troubled condition is *not* the psychosis-avoiding, trivialising, dishonest account of it that the biologist E.O. Wilson has put forward in his theory of Eusociality, but the psychosis-addressing-and-solving, *real* explanation of it.)



Yes, the agonising, underlying, core, *real* question about human behaviour is 'are humans good or are we possibly the terrible mistake that all the evidence seems to unequivocally indicate we might be?' Our human nature is such that while we are capable of great love we also have an unspeakable history of brutality, rape, torture, murder and war. Despite all our marvellous accomplishments, we humans have been the most ferocious and destructive force that has ever lived on Earth—and the eternal question has been 'why?' Even in our everyday behaviour, why have we humans been so competitive, selfish and aggressive when clearly the ideals of life are to be the complete opposite, namely cooperative, selfless and loving? In fact,

why are we *so* ruthlessly competitive, selfish and brutal that human life has become all but unbearable and we have nearly destroyed our own planet?!

Unable, until now, to truthfully answer this deepest and darkest of all questions about human nature—in fact, about our human condition—of are we humans fundamentally good or bad, we learnt to avoid the whole depressing subject, so much so, in fact, that the human condition has been described as **‘the personal unspeakable’**, and as **‘the black box inside of humans they can’t go near’**. Indeed, the famous psychoanalyst Carl Jung was referring to the terrifying subject of the human condition when he wrote that **‘When it [our shadow] appears...it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil’** (*Aion in The Collected Works of C.G. Jung*, Vol. 9/2, p.10). Yes, the **‘face of absolute evil’** in our **‘nature’** is the **‘shattering’** possibility—if we allowed our minds to think about it—that we humans might indeed be a terrible mistake!

So even though the issue of the human condition has been the *real*, underlying issue we needed to solve if we were to exonerate and thus rehabilitate human behaviour, we have been *so* fearful of the subject of the human condition that instead of confronting it and trying to solve it we have been preoccupied denying and escaping it. The truth is that while much attention has been given to the need to love each other and the environment if we are to ‘save the world’, the *real* need if we were to actually succeed in doing so was to find the means to love the dark side of ourselves—to find the reconciling understanding of our ‘good-and-evil’-afflicted human condition that was *causing* so much suffering and destruction! Carl Jung was forever saying that **‘wholeness for humans depends on the ability to own their own shadow’** because he recognised that *only* finding understanding of our dark side could end our underlying insecurity about our fundamental goodness and worth as humans and, in so doing, make us **‘whole’**. The pre-eminent philosopher Sir Laurens van der Post was making the same point when he said, **‘True love is love of the difficult and unlovable’** (*Journey Into Russia*, 1964, p.145) and **‘Only by understanding how we were all a part of the same contemporary pattern [of wars, cruelty, greed and indifference] could we defeat those dark forces with a true understanding of their nature and origin’** (*Jung and the Story of Our Time*, 1976, p.24).

True compassion was ultimately the only means by which peace and love could come to our planet and it could only be achieved through understanding. Drawing again from the writings of van der Post: **‘Compassion leaves an indelible blueprint of the recognition that life so sorely needs between one individual and another; one nation and another; one culture and another. It is also valid for the road which our spirit should be building now for crossing the historical abyss that still separates us from a truly contemporary vision of life, and the increase of life and meaning that awaits us in the future’** (ibid. p.29). Yes, only **‘true understanding of the nature and origin’** of our species’ ‘good-and-evil’-afflicted, even ‘fallen’ or corrupted condition could allow us to cross **‘the historical abyss’** that **‘separate[d] us’** from a **‘compassion[ate]’**, reconciled, ameliorated, **‘meaning[ful]’** view of ourselves. One day there had to be, to quote The Rolling Stones, **‘sympathy for the devil’**—one day, we *had to* find **‘true understanding’** of the **‘nature and origin’** of the **‘dark forces’** in human nature. Indeed, the great hope, faith, trust and in fact belief of the human race has been that redeeming, psychologically rehabilitating and thus transforming understanding of the human condition *would* one day be found—which, most relievingly, it now finally has been! Yes, this **‘future’** that Jung and van der Post looked forward to, of finding understanding of our human condition, is finally here! (Again, it has to be stressed that this explanation of

our deeply psychologically troubled condition is not the psychosis-avoiding, trivialising, dishonest account of it that E.O. Wilson has put forward in his theory of Eusociality, but the psychosis-addressing-and-solving, truthful, *real* explanation of it.)

So, what is the wonderful, psychosis-addressing-and-solving, truthful explanation of the human condition that brings about the complete change in human nature—in fact, the long dreamed-of TRANSFORMATION of the human race?

Certainly, we have invented excuses to justify our seemingly-imperfect competitive, selfish and aggressive behaviour, the main one being that we have savage animal instincts that make us fight and compete for food, shelter, territory and a mate. Of course, this ‘explanation’, which has been put forward in the biological theories of Social Darwinism, Sociobiology, Evolutionary Psychology, Multilevel Selection and E.O. Wilson’s Eusociality and basically argues that ‘genes are competitive and selfish and that’s why we are’, can’t be the *real* explanation for our competitive, selfish and aggressive behaviour. Firstly, it overlooks the fact that our human behaviour involves our unique fully conscious thinking mind. Descriptions like egocentric, arrogant, deluded, artificial, hateful, mean, immoral, alienated, etc, all imply a consciousness-derived, *psychological* dimension to *our* behaviour. The *real* issue—the psychological problem in our thinking minds that we have suffered from—is the dilemma of our *human condition*, the issue of our species’ ‘good-and-evil’-afflicted, less-than-ideal, even ‘fallen’ or corrupted, state. We humans suffer from a consciousness-derived, *psychological* HUMAN CONDITION, *not* an instinct-controlled animal condition—our condition is unique to us fully conscious humans. (A brief description of the theories of Social Darwinism, Sociobiology, Evolutionary Psychology, Multilevel Selection and Eusociality that blame our divisive behaviour on savage instincts rather than on a consciousness-derived psychosis is presented in the [What is Science? article](#) in this, *The Book of Real Answers to Everything!*, with the complete account provided in the freely-available, online book *Freedom: Expanded Book 1* at www.humancondition.com/freedom-expanded-the-denials-in-biology>.)

The second reason the savage-instincts-in-us excuse can’t possibly be the real explanation for our divisive, selfish and aggressive behaviour is that it overlooks the fact that we humans have altruistic, cooperative, loving moral instincts—what we recognise as our ‘*conscience*’—and these moral instincts in us are *not* derived from reciprocity, from situations where you only do something for others in return for a benefit from them, as Evolutionary Psychologists would have us believe. And nor are they derived from warring with other groups of humans as advocates of the theory of Eusociality would have us believe. No, we have an *unconditionally* selfless, *fully* altruistic, *truly* loving, *universally*-considerate-of-others-not-competitive-with-other-groups, *genuinely* moral conscience. Our original instinctive state was the *opposite* of being competitive, selfish and aggressive: it was fully cooperative, selfless and loving. (How we humans acquired *unconditionally* selfless moral instincts when it would seem that an *unconditionally* selfless, *fully* altruistic trait is going to self-eliminate and thus not ever be able to become established in a species is briefly explained in the above-mentioned [What is Science? article](#), and more fully explained in chapter 5 of *FREEDOM* at www.humancondition.com/freedom-origin-of-morality>—however, the point being made here is that the savage-

instincts-in-us excuse is completely inconsistent with the fact that we have genuine and entirely *moral* instincts, *NOT savage* instincts. Charles Darwin recognised the difference in our moral nature when he said that **‘the moral sense affords the best and highest distinction between man and the lower animals’** (*The Descent of Man*, 1871, p.495).)

So, what is the *truthful*, human-condition-addressing rather than human-condition-avoiding, biological explanation of our species’ present seemingly-highly-imperfect, competitive, selfish and aggressive human nature or condition? The answer begins with an analysis of consciousness.

Very briefly, nerves were originally developed for the coordination of movement in animals, but, once developed, their ability to store impressions—which is what we refer to as ‘memory’—gave rise to the potential to develop understanding of cause and effect. If you can remember past events, you can compare them with current events and identify regularly occurring experiences. This knowledge of, or insight into, what has commonly occurred in the past enables you to predict what is likely to happen in the future and to adjust your behaviour accordingly. Once insights into the nature of change are put into effect, the self-modified behaviour starts to provide feedback, refining the insights further. Predictions are compared with outcomes and so on. Much developed, and such refinement occurred in the human brain, nerves can sufficiently *associate* information to *reason* how experiences are related, learn to *understand* and become CONSCIOUS of, or aware of, or *intelligent* about, the relationship between events that occur through time. Thus consciousness means being sufficiently aware of how experiences are related to attempt to manage change from a basis of understanding.

What is so significant about this process is that once our nerve-based learning system became sufficiently developed for us to become conscious and able to effectively manage events, our conscious intellect was then in a position to wrest control from our gene-based learning system’s instincts, which, up until then, had been controlling our lives. Basically, once our self-adjusting intellect emerged it was capable of taking over the management of our lives from the instinctive orientations we had acquired through the natural selection of genetic traits that adapted us to our environment.

HOWEVER, it was at this juncture, when our conscious intellect challenged our instincts for control, that a terrible battle broke out between our instincts and intellect, the effect of which was the extremely competitive, selfish and aggressive state that we call the human condition.

To elaborate, when our conscious intellect emerged it was neither suitable nor sustainable for it to be *orientated* by instincts—it *had to find understanding* to operate effectively and fulfil its great potential to manage life. However, when our intellect began to exert itself and experiment in the management of life from a basis of understanding, in effect challenging the role of the already established instinctual self, a battle unavoidably broke out between the instinctive self and the newer conscious self.

Our intellect began to experiment in understanding as the only means of discovering the correct and incorrect understandings for managing existence, but the instincts—being in effect ‘unaware’ or ‘ignorant’ of the intellect’s need to carry out these experiments—‘opposed’ any understanding-produced deviations from the established instinctive orientations: they ‘criticised’ and ‘tried to stop’ the conscious mind’s necessary search for knowledge. To

illustrate the situation, imagine what would happen if we put a fully conscious mind on the head of a migrating bird. The bird is following an instinctive flight path acquired over thousands of generations of natural selection, but it now has a conscious mind that needs to *understand* how to behave, and the only way it can acquire that understanding is by experimenting in understanding—for example, thinking, ‘I’ll fly down to that island and have a rest.’ But such a deviation from the migratory flight path would naturally result in the instincts resisting the deviation, leaving the conscious intellect in a serious dilemma: if it obeys its instincts it will not feel ‘criticised’ by its instincts but neither will it find knowledge. Obviously, the intellect could not afford to give in to the instincts, and unable to understand and thus explain why its experiments in self-adjustment were necessary, the conscious intellect had no way of refuting the implicit criticism from the instincts even though it knew it was unjust. Until the conscious mind found the redeeming understanding of why it had to defy the instincts (namely the scientific understanding of the difference in the way genes and nerves process information, that one is an orientating learning system while the other is an insightful learning system), the intellect was left having to endure a psychologically distressed, upset condition, with no choice but to defy that opposition from the instincts. The only forms of defiance available to the conscious intellect were to **attack** the instincts’ unjust criticism, try to **deny** or block from its mind the instincts’ unjust criticism, and attempt to **prove** the instincts’ unjust criticism wrong. In short—and to return to our human situation because we were the species that acquired the fully conscious mind—the psychologically upset **angry, alienated** and **egocentric** human-condition-afflicted state appeared. Our ‘conscious thinking self’, which is the dictionary definition of ‘ego’, became ‘centred’ or focused on the need to justify itself. We became ego-centric, self-centred or selfish, preoccupied with aggressively competing for opportunities to prove we are good and not bad—we unavoidably became **selfish, aggressive** and **competitive**.

What is *so* exonerating, rehabilitating and healing about this explanation of the human condition is that we can finally appreciate that there was a *very good* reason for our angry, alienated and egocentric behaviour—in fact, we can now see why we have not just been ego-centric, but ego-*infuriated*, even ego-gone-mad-with-murderous-anger for having to live with so much unjust criticism. We can *now* see that the conscious thinking self or ego was *NOT* the evil villain it has so long been portrayed as—such as in the Bible where Adam and Eve are demonised and ‘**banished...from the Garden of Eden**’ (Gen. 3:23) of our original innocent, all-loving, moral state for taking the ‘**fruit...from the tree of knowledge**’ (ibid. 3:3, 2:17). No, science has finally enabled us to lift the so-called ‘burden of guilt’ from the human race; in fact, to understand that we thinking, ‘**knowledge**’-finding, conscious humans are actually nothing less than the heroes of the story of life on Earth! This is because our fully conscious mind is surely nature’s greatest invention and to have had to endure the torture of being unjustly condemned as evil for *so* long (the anthropological evidence indicates we humans have been fully conscious for some two million years) *must make us* the absolute heroes of the story of life on Earth.

And BEST OF ALL, because this explanation of the human condition is redeeming and thus rehabilitating, all our upset angry, egocentric and alienated behaviour now subsides, bringing about the complete TRANSFORMATION OF THE HUMAN RACE—and importantly, understanding of the human condition doesn’t condone ‘bad’ behaviour, it *heals* and by

so doing *ends* it. From being competitive, selfish and aggressive, human nature returns to being cooperative, selfless and loving. Our round of departure *has* ended. The poet T.S. Eliot wonderfully articulated our species' journey from an original innocent, yet ignorant, state, to a psychologically upset 'fallen', corrupted state, and back to an uncorrupted, but this time enlightened, state when he wrote, '**We shall not cease from exploration and the end of all our exploring will be to arrive where we started and know the place for the first time**' (*Little Gidding*, 1942).

Yes, finding the exonerating, redeeming understanding of our dark, troubled, psychologically upset, human-condition-afflicted existence finally enables the human race to be healed and thus TRANSFORMED—it makes us '**whole**' again, as Jung said it would. To quote Professor Harry Prosen, a former president of the Canadian Psychiatric Association, on this dreamed-of, greatest of all breakthroughs in science: '**I have no doubt this biological explanation of the human condition is the holy grail of insight we have sought for the psychological rehabilitation of the human race**' (*FREEDOM*, 2016, Introduction).

**As just demonstrated, with understanding of the human condition
found ALL the great issues finally become explainable.**

**See also: Human condition—What is science?—What is love?—Soul—Conscience
—Good vs Evil—What is the meaning of life?—Is there a God?—Consciousness
—Our ego and egocentric lives—How can we save the world?
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Why do People Lie?

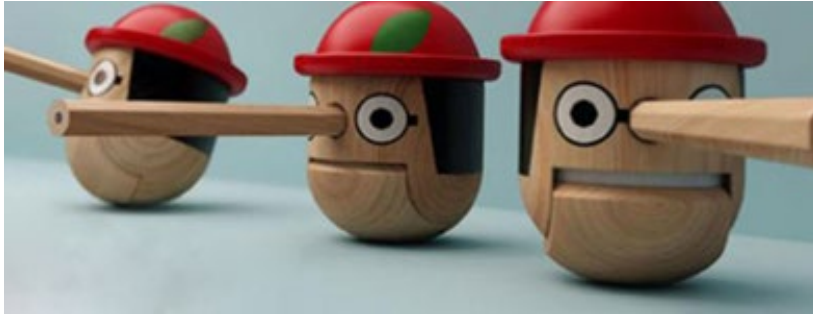
Written by Australian biologist Jeremy Griffith, 2011

The reason why people lie and live in denial is because we humans will not accept that we are fundamentally bad or unworthy—AND NOR SHOULD WE! The greater truth about our less-than-ideally-behaved, seemingly-imperfect, 'good-and-evil'-afflicted, even 'fallen' or corrupted HUMAN CONDITION is that while we humans may *appear* to be a bad or unworthy species, we are in fact the complete opposite!

How this is possible—how humans could be good when we appear to be bad—is the great paradox of the human condition that the whole human race has sought to explain and understand since our species first became conscious some two million years ago. Unfortunately, however, until we found that clarifying understanding of ourselves we needed *some* way of coping, of protecting ourselves from the unjust condemnation emanating both from within and from the world at large, and so it was that DENIAL or EVASION or LYING became an unavoidable feature of human behaviour.

So that's why people lie—to protect themselves from unjust condemnation. Since the greater truth is that humans *aren't* fundamentally bad, a lie that said we weren't bad was less of a lie than a partial truth that said we were. In this sense, the lie that 'The apple pie fell in my lap' was actually more honest than the truth that 'I stole the apple pie'!! Yes, *only* when we could explain the human condition, explain *why* we humans are fundamentally good and not bad, would the need for denial/lying disappear from human behaviour.

MOST WONDERFULLY, biology *is* now at last able to provide this dreamed-of, redeeming, 'good-and-evil'-reconciling, 'burden-of-guilt'-lifting, relieving and thus psychologically rehabilitating, human-race-transforming EXPLANATION OF THE HUMAN CONDITION—which means denial/lying IS now redundant and WILL disappear from human behaviour forever, and no one will ever again wonder why do people lie because no one will ever again *need* to lie!! (And it should be mentioned that this relieving explanation of our species' deeply psychologically troubled condition is *not* the psychosis-avoiding, trivialising, dishonest account of it that the biologist E.O. Wilson has put forward in his theory of Eusociality, but the psychosis-addressing-and-solving, *real* explanation of it.)



The dilemma of the human condition arises from the fact that while it's undeniable that humans are capable of great love, we also have an unspeakable history of brutality, rape, torture, murder and war. Despite all our marvellous accomplishments, the reality is that humans have been the most ferocious and destructive force that has ever lived on Earth! Even in our everyday behaviour, we humans have very often been extremely competitive, aggressive and selfish when clearly the ideals of life are to be the complete opposite, namely cooperative, loving and selfless.

HOWEVER, while all the evidence *has* seemed to indicate that we are a deeply flawed species, even some terrible mistake, we humans have always believed there had to be a greater truth that would explain and, in the process, bring relieving, healing and redeeming understanding to our 'good-and-evil'-afflicted, deeply psychologically troubled human condition—and we couldn't rest until we found it! Every day that we got out of bed and faced the world we were defying the implication that we were bad. When we humans shook our fist at the heavens we were in essence saying, 'One day, one day, we are going to explain that we humans are good and not bad after all, and until that day arrives we are not going to accept criticism!'—hence our defiant refrains, '**No retreat, no surrender**', '**Death before dishonour**', '**Give me liberty** [from unjust condemnation] **or give me death**'—and hence the reason why people lie, both to themselves and others: we simply will not accept that we are a fundamentally bad, worthless species because we don't believe we are, and, most wonderfully, we now have the truthful, real explanation for why we are not!

When the famous psychoanalyst Carl Jung said, '**wholeness for humans depends on the ability to own their own shadow**' it was because he recognised that **ONLY** finding understanding of our dark side could end our underlying insecurity about our fundamental goodness and worth as humans and, in so doing, make us '**whole**'. Similarly, when the ancients emblazoned the words '**Man, know thyself**' across their sacred temples it was because **ONLY** understanding of the psychological reason for why we humans have not been ideally behaved could heal that condition. Knowledge, specifically self-knowledge, is what the human race has been tirelessly working towards since the dawn of consciousness *some two million years ago*.

Yes, the eternal hope, faith, trust and indeed belief of the human race has been that one day the all-clarifying, reconciling, healing and thus **TRANSFORMING**, truthful explanation of human nature would finally be found, freeing humans at last of their insecure, good-and-evil-embattled human condition. And, as incredible as it is, through the advances that have been made in science, it is now possible to present that dreamed-of, reconciling and rehabilitating,

truthful understanding of ourselves. That day of days, that greatest of all breakthroughs *has* finally arrived. That holy grail of the human journey of finding first principle-based, truthful biological understanding of the human condition is finally here. (Importantly, understanding of the human condition doesn't condone or sanction 'bad' behaviour, it *heals* and by so doing *ends* it.)

From a situation of bewildering confusion and darkness about what it is to be human we have broken through to a world drenched in the light of relieving understanding. The dawn of enlightenment has arrived; the sun is finally coming up to drain away all the darkness from our lives. This is THE most amazing moment in human history.

So, what is the wonderfully reconciling, exonerating and thus psychologically rehabilitating, truthful biological explanation of the human condition that brings about the long dreamed-of TRANSFORMATION of the human race—in the process rendering denial/lying obsolete and thus ending the need to ask 'why do people lie?'

Before presenting the truthful explanation of the human condition, the false excuse/lie that we employed to justify our species' divisive competitive, selfish and aggressive behaviour while we couldn't truthfully explain it needs to be mentioned. Yes, in one of the most extreme examples of how humans have used denial/lies as a defence against the unjust condemnation of our seemingly-imperfect human condition, biologists asserted that our competitive, selfish and aggressive behaviour is a product of savage animal instincts in us that make us fight and compete for food, shelter, territory and a mate. Of course, this 'explanation', which has been put forward in the biological theories of Social Darwinism, Sociobiology, Evolutionary Psychology, Multilevel Selection and E.O. Wilson's Eusociality and basically argues that 'genes are competitive and selfish and that's why we are', can't be the *real* explanation for our competitive, selfish and aggressive behaviour. Firstly, it overlooks the fact that human behaviour involves our unique fully conscious thinking mind. Descriptions like egocentric, arrogant, deluded, artificial, hateful, mean, immoral, alienated, etc, all imply a consciousness-derived, *psychological* dimension to *our* behaviour. The *real* issue—the psychological problem in our thinking minds that we have suffered from—is the dilemma of our *human condition*, the issue of our species' 'good-and-evil'-afflicted, less-than-ideal, even 'fallen' or corrupted, state. We humans suffer from a consciousness-derived, *psychological* HUMAN CONDITION, *not* an instinct-controlled animal condition—our condition is unique to us fully conscious humans. (A brief description of the theories of Social Darwinism, Sociobiology, Evolutionary Psychology, Multilevel Selection and Eusociality that blame our divisive behaviour on savage instincts rather than on a consciousness-derived psychosis is presented in the [What is Science?](#) article in this, *The Book of Real Answers to Everything!*, with the complete account provided in the freely-available, online book *Freedom: Expanded Book 1* at www.humancondition.com/freedom-expanded-the-denials-in-biology>.)

The second reason the savage-instincts-in-us excuse can't possibly be the real explanation for our divisive, selfish and aggressive behaviour is that it overlooks the fact that we humans have altruistic, cooperative, loving *moral instincts*—what we recognise as our '*conscience*'—and these moral instincts in us are *not* derived from reciprocity, from situations where you only do something for others in return for a benefit from them, as Evolutionary Psychologists

would have us believe. And nor are they derived from warring with other groups of humans as advocates of the theory of Eusociality would have us believe. No, we have an *unconditionally* selfless, *fully* altruistic, *truly* loving, *universally*-considerate-of-others-not-competitive-with-other-groups, *genuinely* moral conscience. Our original instinctive state was the *opposite* of being competitive, selfish and aggressive: it was fully cooperative, selfless and loving. (How we humans acquired *unconditionally* selfless moral instincts when it would seem that an *unconditionally* selfless, *fully* altruistic trait is going to self-eliminate and thus not ever be able to become established in a species is briefly explained in the above-mentioned [What is Science? article](#), and more fully explained in chapter 5 of *FREEDOM* at <www.humancondition.com/freedom-origin-of-morality>—however, the point being made here is that the savage-instincts-in-us excuse is completely inconsistent with the fact that we have genuine and entirely *moral* instincts, *NOT* *savage* instincts. Charles Darwin recognised the difference in our moral nature when he said that ‘**the moral sense affords the best and highest distinction between man and the lower animals**’ (*The Descent of Man*, 1871, p.495).)

So, what is the *truthful*, denial/lying-free, human-condition-addressing rather than human-condition-avoiding, biological explanation of our species’ present seemingly-highly-imperfect, competitive, selfish and aggressive behaviour? The answer begins with an analysis of consciousness.

Very briefly, nerves were originally developed for the coordination of movement in animals, but, once developed, their ability to store impressions—which is what we refer to as ‘memory’—gave rise to the potential to develop understanding of cause and effect. If you can remember past events, you can compare them with current events and identify regularly occurring experiences. This knowledge of, or insight into, what has commonly occurred in the past enables you to predict what is likely to happen in the future and to adjust your behaviour accordingly. Once insights into the nature of change are put into effect, the self-modified behaviour starts to provide feedback, refining the insights further. Predictions are compared with outcomes and so on. Much developed, and such refinement occurred in the human brain, nerves can sufficiently *associate* information to *reason* how experiences are related, learn to *understand* and become CONSCIOUS of, or aware of, or *intelligent* about, the relationship between events that occur through time. Thus consciousness means being sufficiently aware of how experiences are related to attempt to manage change from a basis of understanding.

What is so significant about this process is that once our nerve-based learning system became sufficiently developed for us to become conscious and able to effectively manage events, our conscious intellect was then in a position to wrest control from our gene-based learning system’s instincts, which, up until then, had been controlling our lives. Basically, once our self-adjusting intellect emerged it was capable of taking over the management of our lives from the instinctive orientations we had acquired through the natural selection of genetic traits that adapted us to our environment.

HOWEVER, it was at this juncture, when our conscious intellect challenged our instincts for control, that a terrible battle broke out between our instincts and intellect, the effect of which was the extremely competitive, selfish and aggressive state that we call the human condition.

To elaborate, when our conscious intellect emerged it was neither suitable nor sustainable for it to be *orientated* by instincts—it *had to* find *understanding* to operate effectively and fulfil its great potential to manage life. However, when our intellect began to exert itself and experiment in the management of life from a basis of understanding, in effect challenging the role of the already established instinctual self, a battle unavoidably broke out between the instinctive self and the newer conscious self.

Our intellect began to experiment in understanding as the only means of discovering the correct and incorrect understandings for managing existence, but the instincts—being in effect ‘unaware’ or ‘ignorant’ of the intellect’s need to carry out these experiments—‘opposed’ any understanding-produced deviations from the established instinctive orientations: they ‘criticised’ and ‘tried to stop’ the conscious mind’s necessary search for knowledge. To illustrate the situation, imagine what would happen if we put a fully conscious mind on the head of a migrating bird. The bird is following an instinctive flight path acquired over thousands of generations of natural selection, but it now has a conscious mind that needs to *understand* how to behave, and the only way it can acquire that understanding is by experimenting in understanding—for example, thinking, ‘I’ll fly down to that island and have a rest.’ But such a deviation from the migratory flight path would naturally result in the instincts resisting the deviation, leaving the conscious intellect in a serious dilemma: if it obeys its instincts it will not feel ‘criticised’ by its instincts but neither will it find knowledge. Obviously, the intellect could not afford to give in to the instincts, and unable to understand and thus explain why its experiments in self-adjustment were necessary, the conscious intellect had no way of refuting the implicit criticism from the instincts even though it knew it was unjust. Until the conscious mind found the redeeming understanding of why it had to defy the instincts (namely the scientific understanding of the difference in the way genes and nerves process information, that one is an orientating learning system while the other is an insightful learning system), the intellect was left having to endure a psychologically distressed, upset condition, with no choice but to defy that opposition from the instincts. The only forms of defiance available to the conscious intellect were to **attack** the instincts’ unjust criticism, try to **deny** or block from its mind the instincts’ unjust criticism, and attempt to **prove** the instincts’ unjust criticism wrong. In short—and to return to our human situation because we were the species that acquired the fully conscious mind—the psychologically upset **angry, alienated** and **egocentric** human-condition-afflicted state appeared—and with it, the art of lying. Our ‘conscious thinking self’, which is the dictionary definition of ‘ego’, became ‘centred’ or focused on the need to justify itself. We became ego-centric, self-centred or selfish, preoccupied with aggressively competing for opportunities to prove we are good and not bad—we unavoidably became **selfish, aggressive** and **competitive**.

What is *so* exonerating, rehabilitating and healing—and eliminating of the need for denial and deception—about this explanation of the human condition is that we can finally appreciate that there was a *very good* reason for our angry, alienated and egocentric lives; in fact, we can *now* see why we have not just been ego-centric, but ego-*infuriated*, even ego-gone-mad-with-pathological-lying-and-murderous-rage for having to live with so much unjust criticism. We can *now* see that our conscious mind was *NOT* the evil villain it has so long been portrayed as—such as in the Bible where Adam and Eve are demonised and ‘**banished... from the Garden of Eden**’ (Gen. 3:23) of our original innocent, all-loving, moral state for taking

the ‘fruit...from the tree of knowledge’ (ibid. 3:3, 2:17). No, science has finally enabled us to lift the so-called ‘burden of guilt’ from the human race; in fact, to understand that we thinking, ‘knowledge’-finding, conscious humans are actually nothing less than the heroes of the story of life on Earth! This is because our fully conscious mind is surely nature’s greatest invention and to have had to endure the torture of being unjustly condemned as evil for *so* long (the anthropological evidence indicates we humans have been fully conscious for some two million years) *must make us* the absolute heroes of the story of life on Earth.

And BEST OF ALL, because this explanation of the human condition is redeeming and thus rehabilitating, all our upset angry, egocentric and dishonest, denial/lying-based alienated behaviour now subsides, bringing about the complete TRANSFORMATION OF THE HUMAN RACE. From being competitive, selfish and aggressive, humans return to being cooperative, selfless and loving. Our round of departure *has* ended. The poet T.S. Eliot wonderfully articulated our species’ journey from an original innocent, yet ignorant, state, to a psychologically upset ‘fallen’, corrupted state, and back to an uncorrupted, but this time enlightened, state when he wrote, ‘We shall not cease from exploration and the end of all our exploring will be to arrive where we started and know the place for the first time’ (*Little Gidding*, 1942).

Yes, finding the exonerating, redeeming understanding of our dark, troubled, psychologically upset, human-condition-afflicted existence finally enables the human race to be healed and thus TRANSFORMED—it makes us ‘whole’ again, as Jung said it would. To quote Professor Harry Prosen, a former president of the Canadian Psychiatric Association, on this dreamed-of, greatest of all breakthroughs in science: ‘I have no doubt this biological explanation of the human condition is the holy grail of insight we have sought for the psychological rehabilitation of the human race’ (*FREEDOM*, 2016, Introduction).

As just demonstrated, with understanding of the human condition found ALL the great issues finally become explainable.

See also: Human condition—What is science?—What is love?—Soul—Conscience—Good vs Evil—What is the meaning of life?—Is there a God?—Human nature—Our ego and egocentric lives—Consciousness—How can we save the world?—Why do we fall in love?

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Why do we Fall in Love?

Written by Australian biologist Jeremy Griffith, 2013

'Falling in love' is one of the deepest emotional experiences of a person's life. Indeed, it is so important to us that much of our great literature, our most-liked films and our enduring works of art express our universal preoccupation with it; not to mention almost every pop song ever written. And yet the power that this state holds, especially when it occurs for the first time, has been one of life's great mysteries. We haven't been able to explain why we 'fall in love' or even what 'falling in love' really means! We haven't been able to explain the heart-pounding, over-the-moon, walking-on-air, footloose-and-fancy-free, dancing-in-the-streets, crazy-happy feelings of 'falling in love', which can be so overwhelming that everything else ceases to matter; and we haven't been able explain its dark flipside either, which is that the loss of love can lead to unbearable pain and heartbreak. What is the reason for the intensity of the feelings and this sense of longing we have when we 'fall in love'?

The clue to what happens when we 'fall in love' is revealed in the word 'fall', because in letting ourselves 'fall' in love with someone we are, in effect, letting go of reality and transporting ourselves to another world, an ideal one—to how the relationship between humans *could* be, and, in fact, once was! The lyrics to Cole Porter's 1928 song *Let's Fall In Love* perfectly encapsulate how 'falling in love' is about allowing ourselves to dream of the ideal state of true togetherness: **'Let's fall in love / Why shouldn't we fall in love? / Our hearts are made of it / Let's take a chance / Why be afraid of it / Let's close our eyes and make our own paradise.'** The lyrics of the song *Somewhere*, written by Stephen Sondheim for the 1956 blockbuster musical and film *West Side Story*, are even more revealing of the 'romance', of the aching longing for the ideal state that we humans allow ourselves to be transported to when we 'fall in love': **'Somewhere / We'll find a new way of living / We'll find a way of forgiving / Somewhere // There's a place for us / A time and place for us / Hold my hand and we're halfway there / Hold my hand and I'll take you there / Somehow / Some day / Somewhere!'**

If we look closely at some of these lyrics we can see the elements of the explanation for why we want to, and are able to, 'fall in love'. Porter's words **'Our hearts are made of it [love]'** suggest that our core being is **'made of'** love; indeed, that our species' original, core *instinctive* state was one of living in a completely cooperative, gentle, considerate-of-others, unconditionally loving state, which is, in fact, the case. Humans are born with unconditionally loving, *moral* instincts, the 'voice' of which is our conscience. As the philosopher John Fiske wrote: **'We approve of certain actions and disapprove of certain actions quite instinctively. We shrink from stealing or lying as we shrink from burning our fingers'** (*Outlines of Cosmic Philosophy*, 1874, Vol. IV, Part II, p.126). Our moral instincts are not just concerned with avoiding the ill-treatment of others, they are also concerned with ensuring the wellbeing of others. For instance, when Joe Delaney, a professional footballer, admitted that **'I can't swim good, but I've got to save those kids'**, just moments before plunging into a Louisiana pond and drowning in an attempt to rescue three boys ('Sometimes The Good Die Young', *Sports Illustrated*, 7 Nov. 1983), he was selflessly considering the welfare of others above that of his own. And when the philosopher Immanuel Kant had the following words inscribed on his tombstone—**'there are two things which fill me with awe: the**

starry heavens above us, and the moral law within us' (*Critique of Practical Reason*, 1788)—he certainly wasn't overstating the magnificence of our altruistic moral sense.

The point is, these moral, love-expecting-and-seeking instincts have to have come from a time in our species' past when our distant ancestors lived in a completely cooperative, unconditionally selfless, loving, deeply-connected-with-each-other, 'Garden of Eden'-like, paradisiacal state. Indeed, the author Richard Heinberg's research into the subject of this collective memory of a 'Golden Age' in our species' past found that **'Every religion begins with the recognition that human consciousness has been separated from the divine Source, that a former sense of oneness...has been lost...everywhere in religion and myth there is an acknowledgment that we have departed from an original...innocence'** (*Memories & Visions of Paradise*, 1990, pp.81-82 of 282). As the philosopher Nikolai Berdyaev acknowledged, **'The memory of a lost paradise, of a Golden Age, is very deep in man'** (*The Destiny of Man*, 1931; tr. N. Duddington, 1960, p.36 of 310). Yes, the philosopher Jean-Jacques Rousseau was right when he wrote that **'nothing is more gentle than man in his primitive state'** (*The Social Contract and Discourses*, 1755; tr. G. Cole, 1913, Book IV, p.198 of 269). The eighth century BC Greek poet Hesiod wrote these words in his poem *Theogony* about the 'Golden Age' in our species' past: **'When gods alike and mortals rose to birth / A golden race the immortals formed on earth...Like gods they lived, with calm untroubled mind / Free from the toils and anguish of our kind / Nor e'er decrepit age misshaped their frame...Strangers to ill, their lives in feasts flowed by...Dying they sank in sleep, nor seemed to die / Theirs was each good; the life-sustaining soil / Yielded its copious fruits, unbribed by toil / They with abundant goods 'midst quiet lands / All willing shared the gathering of their hands.'**

So by 'falling in love' we seek to re-create some of the awe-inspiring feelings of this state of true love that we as a species once lived in. We can, for a time, rediscover our **'paradise lost'** as the 17th century English poet John Milton described our original state in his epic poem of that name. And not only are we drawn towards this loving state that lies so deep in our being, we are also pushed toward it by the need to escape the awfulness of our species' present less-than-ideal, innocence-destroyed lives. We 'fall in love' because we want to—in fact, we are absolutely desperate to—escape the harsh reality of the selfish, competitive, mean, uncaring, artificial, superficial, hateful, immoral, unloving world to which we now belong, and, beyond that, the reality of who we are *ourselves*, because those uncaring elements also exist within us: we are all to a degree selfish, competitive, mean, uncaring, artificial, superficial and hateful!

As you can quickly deduce, thinking deeply about what it means to 'fall in love' raises a VERY uncomfortable issue. If we admit to a cooperative, loving past for humanity, and that we 'fall in love' to escape the current less-than-ideal, corrupted, so-called 'fallen' state of humans today, we then have to ask *why* the human race departed from this marvellous original Garden-of-Eden-like state of innocence—what is the origin of humans' present innocence-destroyed, angry, egocentric and alienated condition? The actual burden of having to live in the insecure, guilt ridden state of not being able to answer this great question of questions is the burden of the so-called **human condition**. The fabulous, overwhelmingly exciting news, however, is that science has now progressed to a point where we can finally explain, and by so doing understand and heal, our present non-ideal, corrupted, psychotic and neurotic, human-condition-afflicted lives! Yes, most wonderfully, the first-principle based, biological answer to the ultimate question of the origin of our species' seemingly imperfect, apparently unlovable,

selfish nature has been found and at last made it possible to heal our species' psychosis—and thus unravel all the 'mysteries' about our behaviour, such as why we 'fall in love'.

Very briefly, ever since the emergence of human consciousness some two million years ago, humanity has been involved in an unavoidable battle between our gene-based instincts and this newly acquired nerve-based intellect. Our instinctive self, which is orientated to behaving cooperatively and lovingly, was intolerant of our intellect having to deviate from this cooperative path in order to go out in search of knowledge. Put simply, the gene-based learning system can orientate a species to situations, but is incapable of insight into the nature of change. As a result, the only way the intellect could keep experimenting and searching for knowledge was to defy the instincts. This battle is the source of our corrupted, divided selves, or what could be termed our 'upset' state, which is characterised by our angry, alienated and egocentric—seemingly unloving and unlovable—behaviour. So with the human condition now understood and defended, we can at last explain why we were not bad to challenge our instincts, with the result being that the upset that stemmed from our previous inability to explain our behaviour will gradually subside, thus liberating humanity from the horror of its condition and transforming the world. For the full explanation of the human condition watch an Introductory Video [here](#) or read the freely available online book *Freedom Expanded Book 1: The Biology*.

If we return to the lyrics of the songs we can see this great journey to find the reconciling, dignifying, rehabilitating, healing, human-race-liberating understanding of our corrupted human condition acknowledged: **'Somehow, Some day, Somewhere' 'We'll find a new way of living, We'll find a way of forgiving [ourselves].'** Yes, and when we find this wonderful understanding—which we now finally have—there will no longer be any need to escape our reality and dream of the ideal state; we'll no longer have to 'fall in love', we will all at last '*be* in love'! Our existence will, once again, be characterised by universal love and benevolence. *That* is the utter magnificence of the understanding of the human condition that is now available!

To present some of the insight into human behaviour, and thus our attachment to 'falling in love', that this understanding of the human condition now makes possible, consider the following explanation of the very different perspectives men and women have on love: for men, the physical beauty of women meant that they could dream that women were actually innocent and that, through that partnership, they could share in that innocent state, while for their part, women could use the fact that men were inspired by their image of innocence to delude themselves that they actually were innocent. Understanding what was involved for men and women in 'falling in love' allows us to see why it was often such a transient experience: the problem with falling for an illusion is that it doesn't take long for the harsh reality of our human-condition-afflicted-lives to wake us from our dreaming. Not only does the reality of the outside world inevitably intrude upon our dream, but the reality within ourselves eventually manifests itself as well. As a result, women's illusion of innocence wears thin, and men again become insensitive and preoccupied with their own embattled ego; and without men's belief in them, women's belief in their own innocence becomes impossible to maintain—and so the whole dream comes crashing down, often leaving us distressed at the loss of such a beautiful loving state, and the prospect of having to re-engage with a loveless reality. However, it is important to emphasise that the reason 'falling in love' does not last is *not* because love itself isn't real—love *is* very real—as explained earlier it is our fundamental

instinctive orientation—in fact it is nothing less than the glue that holds the world together. And of course, a relationship that may have begun under this illusion could still go on to develop into a deeply loving and respectful partnership over time. But until the human condition was explained, ‘falling in love’ was simply an escapist dream, a reflection of our divisive species’ desperate desire to return to true togetherness.

Fortunately, with this breakthrough biological explanation now available, we can finally understand what romantic love is; understand why we have had to ‘fall in love’ with a dream; understand how ‘falling in love’ is different for men and women; understand why we haven’t been lovable or been able to give love, and most wonderfully, end the psychologically upset state of the human condition itself and thus enable future generations to give and receive more love than we human-condition-afflicted humans ever thought possible. As the former president of the Canadian Psychiatric Association, Professor Harry Prosen, has said of the thrilling breakthrough and potential that this explanation represents: ‘**I have no doubt this biological explanation of Jeremy Griffith’s of the human condition is the holy grail of insight we have sought for the psychological rehabilitation of the human race**’ (*FREEDOM*, 2016, Introduction).

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