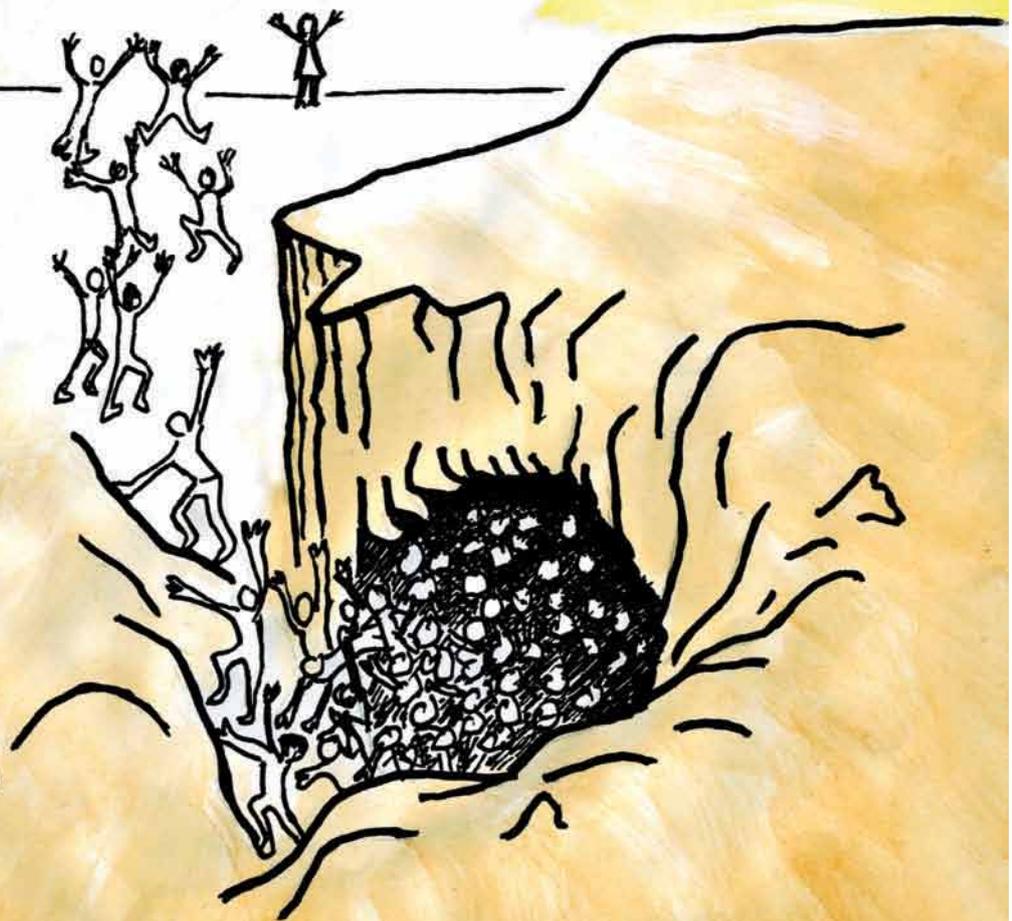


THE GREAT EXODUS

From The Horror And Darkness
Of The Human Condition

Jeremy Griffith



Foreword by
Harry Prosen

Former President Canadian
Psychiatric Association

"Finding understanding of the human condition, our capacity for good and evil, has been the Holy Grail of the whole Darwinian revolution and I am convinced this book presents that vital understanding, and by so doing makes possible the rehabilitation of the human race. As such I believe that there has never been a more important book." From Professor Prosen's Foreword

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With the finding of understanding of the human condition, humanity is transformed from insecure adolescence to secure adulthood.

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Notes to the Reader

The Great Exodus: From the horror and darkness of the human condition contains a significant expansion of the biological synthesis Jeremy Griffith wrote for *The Human Condition Documentary Proposal*. It also incorporates a very substantial expansion of the contents of Jeremy's *The Great Exodus* essay that was published in the United States in mid-2006 in the book *Living a Life of Value*. Both *The Human Condition Documentary Proposal* and *The Great Exodus* essay can be viewed at <www.worldtransformation.com/publications>.

The significance of this book in relation to Jeremy Griffith's last book is that while *A Species In Denial* (2003) provides an in-depth analysis of the main aspects of Jeremy's account of the human condition, this book contains the most advanced presentation of his synthesis of the biology of the human condition. It also contains a description of the psychological stages with ages that humans negotiated under the duress of the human condition—including and in particular how humans can cope with the confronting exposure of our variously human-condition-afflicted lives that unavoidably occurs when understanding of the human condition arrives.

This book is being prepared for submission to publishers overseas as an intended cross-marketing accompaniment for the eventual broadcast of the Human Condition Documentary. It is still in draft form with the editing incomplete.

Warning to the reader about the difficulty all humans have reading about the subject of the human condition

As Section 3 of this book makes clear, the issue of the human condition is a subject humans have historically found virtually impossible to confront and as a result, as will be described in Section 4, humans have lived in deep psychological denial of the subject. It follows that the reader should anticipate that reading about the human condition will be psychologically difficult. As Professor Prosen emphasises in his foreword, psychological denials are not at all easy to overcome and there has never been a greater denial in the human psyche than that of the issue of the human condition.

Importantly however experience has shown that this resistance the human mind has to reading about the issue of our human condition, and any issues related to it, can be overcome with patience, perseverance and, in particular, by re-reading the material.

Unaware that our minds do have a historic resistance to any analysis of the human condition what often happens is that readers attribute the apparent impenetrableness of what they are reading to other causes such as to poor presentation of the information and even to the failure of the arguments to be persuasive. The reader of course must make up his or her own mind about the truthfulness or otherwise of the arguments being presented, however experience has shown that denial of the issue of the human condition can greatly

prejudice the mind against accepting logic and evidence for arguments that bring about confrontation with the issue of the human condition. If the human condition exists, as it surely does, then this reaction does naturally occur and does need to be taken into consideration.

The benefit of being patient and of re-reading information about the human condition has been demonstrated many times with readers regularly reporting that when they first read such presentations they are hardly able to take in or ‘hear’ anything of what they are reading—as one reader confided, **‘When I first read [Jeremy Griffith’s] books all I saw were a lot of black marks on white paper’**. However after re-reading the material the ability to ‘hear’ what is written improves so much that readers make comments such as **‘I thought I was reading an entirely different presentation to the one I initially read’**. This ‘deaf effect’ that reading about the human condition causes is real and the reader does need to be prepared for it.

The human condition is the most difficult of all subjects for humans to address but it is the subject around which the whole mystery of what it is to be human, and about how we are to survive as a species, unlocks.

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This book is dedicated to Annie
for 26 years of precious selfless love and devotion.

Foreword

by Harry Prosen

I am a professor of psychiatry who has worked in the field for over 40 years, including chairing two departments of psychiatry and serving as president of the Canadian Psychiatric Association. I am also the psychiatric consultant to the Bonobo Species Preservation Society, and am assisting those working with one of the largest collections of captive bonobo primates in the world at the Milwaukee County Zoo in Wisconsin.

I first became aware of Jeremy Griffith's explanation of the biology of the human condition when a copy of "The Human Condition Documentary Proposal" was forwarded to me in late 2004 by a colleague who works with primates. I have since obtained copies of Griffith's earlier three books, studying them and the Documentary Proposal closely, as well as discussing their contents with prominent thinkers and well respected authors in the fields of psychiatry, primatology, anthropology, physics and philosophy. I have also corresponded and spoken at length with Griffith, and on a regular basis, throughout 2005 to the present.

It is a bold statement but I wish to be absolutely candid about the significance I see in Griffith's latest book: I consider the biological synthesis in "The Great Exodus" to be the most important contribution to both understanding and ameliorating the human condition—our capacity for good and evil—written thus far. I am aware of no other paradigm having ever been developed that answers somewhere in its great depths all the great questions like this one does. The synthesis confirms for me my studies and work over many years on empathy in both humans and bonobos, and provides invaluable reconciling insight into human nature that I know will greatly assist my work and that of others in the field of intensive psychotherapy.

As a psychiatrist I agree with the central tenet of this book that the issue of the human condition is the most difficult of issues for humans to confront but that it is also the issue that the human race must now address if we are to successfully negotiate these perilous times in which we find ourselves in the world today. Further, I think the book deals superbly with the key scientific questions of the origins of the human condition and how it is ameliorated, with the question of meaning and purpose, and with the questions of the origins of humans' moral sense and conscious state. In a Question and Answer section that accompanies the Documentary Proposal, Griffith makes a statement, which I have included below, about how the focus of the proposal on these key scientific questions makes possible a flood of insights into the nature of our world. It is an extraordinary statement, however the more I study Griffith's synthesis the more this statement captures for me the full relevance of the synthesis. If understanding can be brought to the issue of the human condition then a great impasse in the human journey is breached, and answers to so many questions do finally become accessible. To quote Griffith, "it can be appreciated that these are *the* key questions when it becomes apparent that the ability to

explain them at last allows us to answer the everyday fundamental questions we humans have been asking about ourselves and our world since time immemorial, namely ‘does God exist and if so why does he allow suffering, and why is he referred to as male, and why are we all equal before his eyes; what does it all mean; why was I born; what is the point and purpose of our lives; what are we doing on Earth; who are we and where are we going; what is the meaning of existence; what is “life” and how did it begin; what is our soul, how did we acquire it, and what has happened to it; did the human race once live in a Garden of Eden innocent state and, if so, why did we have to leave it; where does our moral sense or conscience come from; what is consciousness, intelligence and thought; are we shaped by nature or by nurture; how are men and women different; why do we fall in love; how do we explain sex as humans practice it; what is our sense of humour based on; why do we live such superficial, artificial, material lives; why is there so much loneliness, suffering, unhappiness, inequality and hunger and will they ever end; can we ever become truly moral beings; what causes human alienation, aggression, selfishness, competitiveness, envy, greed, hate and egocentricity; what does “left” and “right” wing in politics actually mean, and why do we have politics; why are people racist, sexist and elitist; why are children neglected the world over; why wars and will they ever stop; why did those people fly those planes into those buildings; why are humans religious and were prophets such as Christ humans like everyone else and, if so, why did they become so revered and even deified; what happens and where will I go when I die, and why do I have to die; what and where is “heaven” and “hell”; and are questions of “will the world and even the universe end and if so how” meaningful?’.”

Finding understanding of the human condition has been the Holy Grail of the whole Darwinian revolution and I am convinced this book presents that vital understanding, and by so doing makes possible the rehabilitation of the human race. As such I believe, as I have said, that there has never been a more important book. The honesty of its content is daunting and will initially be psychologically overwhelming for many but in my view there is no doubting its ameliorating truth.

The human condition has been like an impenetrable barrier in the human psyche but what is so extraordinary about this book is that it appears to be written from the other side of that barrier entirely. It has to be understood that the human condition has been an almost completely forbidden domain, a no-go zone, but there is no doubt this book actually lives in that forbidden domain. So it is a big shock reading it. We have little capacity to cope with its truth. Indeed I am aware that some people have both strongly rejected Griffith’s biological synthesis and even actively opposed his work and those supporting it. Since our species has lived in denial of the human condition this reaction is understandable because psychologically exposure of a denial is always determinedly resisted before it is overcome; and there is certainly no greater denial in the human psyche than of the issue of our human condition. This very significant problem of “exposure” that addressing the issue of our human condition causes is of course a challenge that must be met, not succumbed to. If there is to be a future for humankind then this greatest of all denials simply has to be overcome. Indeed while reading and digesting Griffith’s work the key question in my mind as a psychiatrist has been how best to overcome this problem of “exposure” that any discussion of the human condition causes, and the reason I have found this book, “The Great Exodus”, such an important addition to Griffith’s earlier works is because of its focus on addressing and answering this problem.

To elaborate on this problem of exposure; in each of his earlier books and toward the conclusion of the Documentary Proposal Griffith explains that finding understanding of the fundamental goodness of humans ends the unjust criticism that has so “upset”

humans, thus allowing our “upset state” of, as Griffith describes it, “anger, egocentricity and alienation” to subside. While this explanation satisfied my need to understand how the human condition is remedied there remained the problem of how precisely were humans going to cope with the exposure of our “condition”. Griffith refers to this remaining problem of exposure by describing how humans have necessarily had to cope with the human condition while lacking understanding of it by adopting many artificial forms of reinforcement to sustain our sense of self-worth. The problem that arises when understanding of the human condition is presented is that this amassed falseness is suddenly exposed and that transparency can make us want to psychologically deny and even summarily reject the information being presented. Rather than paraphrase Griffith I think I will simply quote his concise description of the problem: “The truth destroys the lies, as it must, but we are now so adapted to the lies we find the truth hard to face. Honesty day, truth day, revelation day is also exposure day, transparency day, in fact the ‘judgement day’ many mythologies have long anticipated. While ‘judgement day’ is actually a day of great compassion—as an anonymous Turkish poet said, it is ‘not the day of judgment but the day of understanding’—having the truth about our false selves revealed can feel like the foundations of our whole existence are being taken from under us. When the all-precious reconciling, humanity-saving understanding of the human condition arrives, rather than it feeling like the long sought-after liberating fulfilment and reward for all our species’ accumulated efforts, it feels like a hurtfully exposing, vicious, even punishing attack.”

As I say, what is so important to me about this book, “The Great Exodus”, is that it offers an explanation of how this problem of the exposure that understanding of the human condition must inevitably bring can be overcome. I strongly urge all to read this book and assess for yourselves firstly if it doesn’t provide a persuasively accountable explanation of our meaning, of our moral nature, of our conscious state and of the human condition itself, and then that it also explains how we can cope with the problem of exposure. I believe that once you have overcome the shock of the book’s subject matter—which I can confirm is greatly assisted by rereading the material—you, like myself, will find this extraordinary book absolutely liberating and enthralling.

I think it relevant and perhaps helpful to include a more detailed account of my professional background:

I have obtained specialist standing in psychiatry in three countries, Canada, the United States and England. Around the time I was President of the Canadian Psychiatric Association I also chaired the Specialty Committee in Psychiatry of The Royal College of Physicians and Surgeons of Canada for six years. As former Head of the Department of Psychiatry at the University of Manitoba and Chairman of the Department of Psychiatry and Behavioral Medicine at the Medical College of Wisconsin until late 2003, I have been responsible for continuing in a major way the development of two departments of psychiatry and am listed in the 2005–2006 America’s Registry of Outstanding Professionals.

I have been continuously involved in the teaching of psychiatry and in clinical work with patients, with special emphasis on inter-generational issues in families, focusing particularly on empathy and empathic deficits. Much of this work originated in studying variations of the life-stages of humans, then developing an inter-generational approach to psychiatric treatment. Some of my early publications focused on non-verbal communication and also variations in facial features under different emotional circumstances.

This interest in empathy prepared me for my work with primates, in particular bonobos who are thought to be the most empathic of all primates. It has allowed me to participate in the work of a group of primate experts studying bonobo culture and development and has also led to my receiving numerous consultations from the United States and other parts of the world about psychological and other problems in primates, especially bonobos, and other species. Recently, the rehabilitation of a very disturbed young bonobo named Brian by my colleagues and I generated substantial publicity.

As I have indicated, what I bring to the synthesis that Jeremy Griffith has presented, in particular the “nurturing” hypothesis for human origins and the instinct versus intellect explanation for our human condition, are my confirming experiences and studies in empathy.

Harry Prosen, 2006

Part 1 The Biology Of The Human Condition

Section 1. Introductory summary

What is to be presented must surely be the greatest, most heroic story ever told. It is the story of the human race, our species' story. From a pre-conscious state of untroubled ignorance, to conscious awakening and with it the emergence of the horror and darkness of the 'good' and 'evil', human-condition-afflicted state, to finally finding the redeeming understanding of that condition, what is to be documented is a truly horrendous saga. The suffering however has not been in vain because humanity now begins an absolutely fabulous existence.

This will be no superficial account of humanity's journey, or of our lives as part of it, but rather a deeply profound presentation of the biological origins, effects and, most importantly, resolution of the underlying issue in all human affairs of our so-called 'human condition', our species' extraordinary capacity for both 'good' and 'evil'.

What has enabled this, the real story about humanity, to at last, for the first time, be told is that after centuries of inquiry science has accumulated sufficient knowledge for the human condition to finally be able to be explained and by so doing understood. It is science that enables humanity to be liberated from eons of living in doubt and uncertainty about our species' fundamental worthiness and relevance.

Most significantly, by explaining the biological origins of 'good' and 'evil' in our species' make-up the real reconciling, peace-bringing amelioration that we have always sought for that condition is at last made possible. This is the breakthrough we have yearned for as a species since we first became fully conscious some 2 million years ago and began our search for knowledge, ultimately self-knowledge. And it has arrived only just in time because without the greater dignifying, reconciling biological insight into our species' divided nature, and our own personal split selves as part of that condition, humanity would remain, as it has been, besieged and stalled by the distress of that condition, rapidly festering—in fact dying. Now, instead, with the finding of this all-important liberating insight, the great exodus from the horror and darkness of that untenable divided state can and will begin. The real dawn for the human race has at last arrived.

Importantly, for current generations, this reconciling knowledge makes immediately possible a whole new, utterly fulfilling, world-saving and almost unbearably exciting way for us to live. With the finding of understanding of the human condition everything we have ever dreamed of suddenly becomes possible. Our deepest hope and faith that sometime, some day, somewhere, on the shoulders of all the efforts of all the humans who have ever lived, ameliorating insight into our condition would emerge has finally been realised. Humanity has finally broken free from the chains of ignorance about our species' true worth and dignity.

2. What is the Human Condition?

Here on Earth some of the most complex arrangements of matter in the known universe have come into existence. Life, with its incredible diversity and richness, developed.

By virtue of our mind, the human species must surely be the culmination of this grand experiment of nature we call life. As far as we can detect, we are the first organism to have developed the fully conscious ability to sufficiently understand and thus manage the relationship between cause and effect to wrest management of our lives from our instincts, and even to reflect upon our existence. With all our preoccupations it is easy to lose sight of the utter magnificence of what we are. The human mind must be nature's most astonishing creation.

One of the greatest demonstrations of our intellectual brilliance was sending three of our kind, in a machine of our own invention, to the Moon and back.

How far we have come.

But what a state our world is now in.

Despite our magnificent capabilities, levels of personal and environmental wellbeing are at unprecedented lows—and hurtling towards greater depths at an equally unprecedented rate. Every day brings with it startling evidence of the turmoil of the human situation. There is conflict between individuals, races, cultures and countries. There is genocide, terrorism, mass displacement of peoples, starvation, runaway diseases, environmental devastation, gross inequality, racial and gender oppression, crime, drug abuse, family breakdown and epidemic levels of depression and loneliness.

While humans do have a capacity for immense love and sensitivity, the fact is we also have an unspeakable history of greed, hatred, brutality, rape, murder and war. Try as we might to deny it, behind every wondrous scientific discovery, artistic expression and compassionate act lies the shadow of humanity's darker accomplishment as undoubtedly the most ferocious and destructive force that has ever lived on Earth.

This duality of 'good' and 'evil', which is the essence of the 'human condition', has puzzled scientists and thinkers since time immemorial: are humans essentially 'good' and if so, what is the cause of our 'evil', destructive, insensitive and cruel side? The eternal question has been why 'evil'? In metaphysical religious terms, what is 'the origin of sin'?

More generally, if the universally accepted ideals are to be *cooperative, loving and selfless*—as has been accepted by modern civilisations as the basis for their constitutions and laws and by the founders of all the great religions as the basis of their teachings—then *why* are humans *competitive, aggressive and selfish*? Does our inconsistency with the ideals mean we are essentially bad? Are we a flawed species, a mistake—or are we possibly divine beings?

The agony of being unable to answer this question of why we are the way we are, divisively instead of cooperatively behaved, has been the particular burden of human life. It has been our species' particular affliction or condition—our '*human condition*'.

3. The suicidal depression that confronting the human condition has caused

Good or bad, loving or hateful, angels or devils, constructive or destructive, sensitive or insensitive: what are we? Throughout our history we've struggled to find meaning in the awesome contradiction of the human condition. Neither philosophy nor science has, until now, been able to give a clarifying explanation. For their part, religious assurances such as

‘God loves you’ may provide temporary comfort but fail to explain *WHY* we are lovable. Indeed, if we refer to the embodiment of the ideals that govern our society as ‘God’, then humans have been a ‘God-fearing’ species—a people living in fear and insecurity, made to feel guilty as a result of our inconsistency with the cooperative, loving, selfless ideals. The human predicament, or condition, is that humans have had to live with a sense of guilt—albeit an undeserved sense of guilt, as will shortly be explained. Whenever we attempted to understand why there was such divisiveness and, in the extreme, ‘evil’ in the world, and indeed in ourselves, we couldn’t find an answer and, not finding one, were left feeling insecure, uncertain about our goodness and worth. In fact, so deeply depressing has the underlying issue of our human condition been that we learnt that the only practical way to cope with it was to avoid thinking about it.

While the human condition *is* the underlying *real* issue in all of human life, it has been such a troubling and ultimately depressing subject that we humans learnt, from a very young age, that we had no choice but to stop thinking about it, avoid even acknowledging its existence, force the whole issue from our minds. Philosopher Ludwig Wittgenstein made the point about our inability to even acknowledge the issue of the human condition in his now-famous line, ‘**About that which we cannot speak, we must remain silent**’ (*Tractatus Logico-Philosophicus*, ch.7, 1921), while T.S. Eliot recognised our species’ particular frailty of having to live psychologically in denial of the most significant and real issue in our lives of the dilemma of our condition when he wrote that ‘**human kind cannot bear very much reality**’ (*Four Quartets, Burnt Norton*, 1936).

So daunting has this subject of the human condition been that we rarely referred to it. For example, while ‘human nature’ appears in dictionaries, ‘human condition’ never does. Only in moments of extreme profundity did we even mention the topic, and even then it was only ever a glancing reference. For example, the mission statement of the Fetzer Institute, an American philanthropic organisation, contains lofty words about the foundation’s dedication to research, education and service, and spliced in amongst them are the words: ‘**as we press toward unique frontiers at the edge of revolutionary breakthroughs in the human condition**’. Humans have lived in such deep denial of the issue of the human condition that when they encounter the term ‘human condition’ many think it refers to the state of poverty or disease that afflicts much of humanity. If you search ‘human condition’ on the Internet most references interpret it as being to do with humans’ physical state rather than with humans’ psychological predicament, which, as will become clear, is its real meaning.

Testament to how virtually impossible it has been for humans to confront the issue of the human condition is that while there has been an infinite amount written on the subject of humans’ capacity for good and evil, only a very rare few individuals in recorded history have been able to engage the core issue and fear in being human of whether or not we are at base evil, meaningless, worthless beings—even, for the believing, sinful, defiling and not part of God’s intended world. The following few examples constitute almost the entire collection of descriptions of the agony of the human condition that I have found in the 31 years since 1975 when I first started to actively write about the subject. You will notice that even these rare examples required the capabilities of some of the world’s most gifted writers to manage even to allude to the issue.

The 19th century Danish philosopher Søren Kierkegaard was one who was brave enough to write about the human condition, describing the horrific depression that came from trying to confront the ‘**tormenting contradiction**’ as being so great that it is equivalent to a living death. In fact, in his 1849 book that he so aptly titled *The Sickness Unto Death*, Kierkegaard wrote that the subject of our contradictory nature is so fearfully depressing

that a human ‘**doesn’t even dare strike up acquaintance with**’ it, adding that this denial becomes so important and practiced that we can only occasionally glimpse the presence of the issue, and that even those ‘**glimpses**’ cause us ‘**inexplicable anxiety**’. Kierkegaard wrote (all underlinings in quotes and text are the author’s emphasis): ‘**the torment of despair is precisely the inability to die...that despair is the sickness unto death, this tormenting contradiction, this sickness in the self; eternally to die, to die and yet not to die [p.48 of 179] ...there is not a single human being who does not despair at least a little, in whose innermost being there does not dwell an uneasiness, an unquiet, a discordance, an anxiety in the face of an unknown something, or a something he doesn’t even dare strike up acquaintance with...he goes about with a sickness, goes about weighed down with a sickness of the spirit, which only now and then reveals its presence within, in glimpses, and with what is for him an inexplicable anxiety [p.52]’ (tr. A. Hannay, 1989).**

In this next quote from his 1931 book *The Destiny of Man*, the Russian philosopher Nikolai Berdyaev also bravely acknowledged the existence of the horror of the human condition. Referring to and possibly even inspired by the courage of Kierkegaard’s writing, Berdyaev acknowledged an ‘**ancient, primeval terror**’ of ‘**the fallen state of the world**’; of the ‘**deadly pain in the very distinction of good and evil, of the valuable and the worthless**’, describing the distinction between good and evil as ‘**the bitterest thing in the world**’. He wrote: ‘**Knowledge requires great daring. It means victory over ancient, primeval terror. Fear makes the search for truth and the knowledge of it impossible. Knowledge implies fearlessness... Conquest of fear is a spiritual cognitive act. This does not imply, of course, that the experience of fear is not lived through; on the contrary, it may be deeply felt, as was the case with Kierkegaard, for instance...it must also be said of knowledge that it is bitter, and there is no escaping that bitterness ... Particularly bitter is moral knowledge, the knowledge of good and evil. But the bitterness is due to the fallen state of the world, and in no way undermines the value of knowledge...it must be said that the very distinction between good and evil is a bitter distinction, the bitterest thing in the world ...Moral knowledge is the most bitter and the most fearless of all for in it sin and evil are revealed to us along with the meaning and value of life. 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. The longing for God in the human heart springs from the fact that we cannot bear to be faced for ever with the distinction between good and evil and the bitterness of choice...Ethics must be both theoretical and practical, i.e. it must call for the moral reformation of life and a revaluation of values as well as for their acceptance. And this implies that ethics is bound to contain a prophetic element. It must be a revelation of a clear conscience, unclouded by social conventions; it must be a critique of pure conscience’ (tr. N. Duddington, 1960, pp.14–16 of 310).**

Berdyaev points out here that ‘**we cannot bear to be faced for ever with the distinction between good and evil**’, ‘**we cannot rest in the thought that that distinction is ultimate**’. As a species we couldn’t endure having to live with the crippling depression of the human condition forever. One day humanity *had to* find the reconciling, ameliorating understanding of the dilemma of our split nature. In fact, as humanity’s vehicle for inquiry into the nature of our world and place in it, science’s fundamental task was to find this all-important liberating understanding of the human condition. Harvard biologist Edward O. Wilson was recognising this all-important task of science when he said, ‘**The human condition is the most important frontier of the natural sciences**’ (*Consilience*, 1998, p.298 of 374). The problem for science is that it, like the rest of humanity, was having to practice denial of the issue of the human condition—and not just of the human condition but of any truths that brought the issue into focus, which, as we will later see, were many—and this denial made any effective inquiry into the human condition virtually impossible. Denial is a form of lying and you can’t build the truth from lies. Later it will be described in some detail how this necessary practice of denial or lying in science had completely stalled any real progress

being made in science, namely progress in fulfilling its fundamental responsibility of delivering liberating understanding of the human condition. While science found a great deal of valuable knowledge about the mechanisms of the workings of our world, in fact sufficient knowledge to make explanation of the human condition possible, its practice of denial became so over-developed it almost prevented any possibility of this knowledge being effectively applied to explain the human condition. Denial in science had become so sophisticated that progress was only being made in matters unrelated to the human condition. The American General Omar Bradley, who rose to eminence during World War II, highlighted this deficiency in science when he said, **‘The world has achieved brilliance... without conscience. Ours is a world of nuclear giants and ethical infants’** (Armistice Day Address, 10 Nov. 1948, *Collected Writings of General Omar N. Bradley*, Vol.1). A caller I once heard on a talk-back radio program made the same point when she said **‘we can get a man on the moon but a woman is still not safe walking down the street at night on her own’**. The truth is the *real* frontier and challenge for science was not outer space but inner space, solving the human condition no less. The significance of Berdyaev’s quote is that he not only bravely acknowledges the depressing horror of the human condition, he also addresses this problem of the deficiency of science by emphasising what is required to overcome it. He says that to achieve **‘victory over [the] ancient, primeval terror’** of our condition so that we are not **‘faced for ever with the distinction between good and evil’** requires the **‘conquest of fear’** of that condition. He says **‘moral knowledge, the knowledge of good and evil’** **‘requires great daring’**, a **‘fearlessness’**, and that such fearlessness can only come from **‘a clear conscience, unclouded by social conventions; it must be a critique of pure conscience’**. He emphasises that only a **‘prophetic’** approach, one that fearlessly defies all the lying of denial can succeed to penetrate and thus see into the issue of the human condition, and that **‘we cannot rest’** until such an approach does succeed. Indeed the words of all the authors quoted in this collection are **‘prophetic’** in their exceptional denial-free honesty. One of the greatest prophets of our time—in fact in his *London Times* obituary he was described as **‘a prophet out of Africa’** (20 Dec. 1996)—Sir Laurens van der Post reinforced Berdyaev’s earlier assertion about the need for a new **‘fearless’** approach in science, one **‘unclouded by social conventions’** of denial of the issue of the human condition, when he wrote, **‘we need a new kind of explorer, a new kind of pathfinder, human beings who, now that the physical world is spread out before us like an open book...are ready to turn and explore in a new dimension’** (*The Dark Eye in Africa*, 1955, p.133).

In this next quote the Scottish psychiatrist R.D. Laing didn’t talk about the depression that confronting the human condition caused however he did describe the effect of the denial of the issue, which is our separation or alienation from our true situation and true selves. He described the alienating block out as being so great that it is **‘like fifty feet of solid concrete’**. Like Kierkegaard, Laing also observed that we have so psychologically denied the issue of the human condition we hardly know it exists, saying, **‘We are so out of touch with this realm [where the issue of the human condition resides] that many people can now argue seriously that it does not exist’**, further acknowledging that **‘it is perilous indeed to explore such a lost realm’**. Laing, like Berdyaev and van der Post before him, also emphasised that **‘the essential springboard for any serious reflection on any aspect of present inter-human life’** demands that the human condition be confronted rather than denied, describing the undertaking as this **‘desperately urgently required project for our time—to explore the inner space and time of consciousness’**. In his 1967 book *The Politics of Experience* and *The Bird of Paradise*, Laing wrote: **‘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 [p.12 of 156] ...The condition of alienation, of being asleep, of being unconscious, of being out of one’s mind, is the condition of the normal man [p.24] ...between us and It [the Godly, ideal state and the issue it raises of our inconsistency with it]**

there is a veil which is more like fifty feet of solid concrete. *Deus absconditus*. Or we have absconded [p.118] ... **We respect the voyager, the explorer, the climber, the space man. It makes far more sense to me as a valid project—indeed, as a desperately urgently required project for our time—to explore the inner space and time of consciousness. Perhaps this is one of the few things that still make sense in our historical context. We are so out of touch with this realm [so in denial of the issue of the human condition] that many people can now argue seriously that it does not exist. It is very small wonder that it is perilous indeed to explore such a lost realm** [p.105]’.

We can appreciate how ‘perilous’ it has been and thus how important the ‘fifty feet of solid concrete’ block out has been when we consider that if those needing to employ such block out, which is virtually all humans, were to suddenly remove the block and fully engage the issue of the human condition they would, at that moment, die from suicidal depression—or at the very least go mad. The following quotes provide more evidence of just how dangerously confronting the issue of the human condition has been.

When *Time* magazine invited Alan Paton, author of *Cry, the Beloved Country*, to write an essay on apartheid in South Africa they received in its place a deeply reflective article on his favourite pieces of literature. In what proved to be the great writer’s last written work, Paton revealed: ‘I would like to have written one of the greatest poems in the English language—William Blake’s “Tiger, Tiger Burning Bright”, with that verse that asks in the simplest words the question which has troubled the mind of man—both believing and non believing man—for centuries: “When the stars threw down their spears / And watered heaven with their tears / Did he smile his work to see? / Did he who made the lamb make thee?”’ (25 Apr. 1988). The opening lines of the poem, ‘Tiger, Tiger, burning bright / In the forests of the night’, refer to humans’ denial of the issue of our divisive, ‘fallen’, apparently worthless condition. It is a subject humans consciously repress and yet it is one that ‘burns bright’ in the ‘forests of the night’ of our deepest thoughts. The very heart of this issue lies in the line, ‘Did he who made the lamb make thee?’—a rhetorical question disturbing in its insinuation that we are wholly unrelated to ‘the lamb’, to the world of innocence. The poem raises the age-old riddle and fundamental question involved in being human: how could the mean, cruel, indifferent, selfish and aggressive ‘dark side’ of human nature—represented by the ‘Tiger’—be both reconcilable with and derivative of the same force that created ‘the lamb’ in all its innocence? As Paton pointed out, despite humans’ denial of it, *the* great, fundamental, underlying question has always been, *are* humans part of God’s ‘work’, part of ‘his’ purpose and design, or *aren’t we*? With these final words, in what was the culmination of a lifetime of thoughtful expression, Paton transports the reader into the realm where the deep fear about what it really is to be human resides; he raises the core question—that one day had to be addressed and solved—of whether or not humans are evil, defiling, worthless, meaningless beings?

In this next quote, English poet Alexander Pope considers wisdom to be the ultimate ‘system’ because it can make all things understandable or ‘coherent’. As with all the authors of this collection of quotes, Pope believed that ‘in the scale of the reasoning’ involved in becoming wise, the ultimate ‘question’ to be answered—the one the human mind has ‘wrangled’ or struggled with for ‘so long’—is this question of whether or not humans are a mistake. In his renowned 1733 work *Essay on Man*, Pope wrote: ‘Of systems possible, if ‘tis confess’d / That Wisdom infinite must form the best / Where all must fall, or not coherent be / And all that rises, rise in due degree / Then in the scale of reas’ning life, ‘tis plain / There must be, somewhere, such a rank as man: / And all the question (wrangle e’er so long) / Is only this, if God has placed him wrong?’

In this key passage from his 1981 autobiography *Flaws in the Glass*, Patrick White, Australia’s only literary Nobel laureate, offers another rare, honest description of the core agony of having to live with this unresolved question that Pope referred to of whether we

are worthy or not: **‘What do I believe? I’m accused of not making it explicit. How to be explicit about a grandeur too overwhelming to express, a daily wrestling match with an opponent whose limbs never become material, a struggle from which the sweat and blood are scattered on the pages of anything the serious writer writes? A belief contained less in what is said than in the silences. In patterns on water. A gust of wind. A flower opening. I hesitate to add a child, because a child can grow into a monster, a destroyer. Am I a destroyer? This face in the glass which has spent a lifetime searching for what it believes, but can never prove to be, the truth. A face consumed by wondering whether truth can be the worst destroyer of all’** (p.70 of 260). In this distillation of a lifetime spent mentally grappling with what it is to be human, White bravely managed to articulate the core fear shared by virtually all humans. If you allow yourself to think deeply about what it is that White is daring to face down you will see it is a terrifying issue—**‘this tormenting contradiction, this sickness in the self’** that **‘not a single human’** does not suffer from, as Kierkegaard acknowledged. The truth is this issue of the human condition is such an incredibly difficult subject for humans to acknowledge that to do so virtually requires that we betray and undermine ourselves. To admit its existence destroys our capacity to cope with it, which has been to live in denial of the whole subject.

Sharing the same sentiments and even using similar imagery to Patrick White of the beauty and purity of a flower was English poet laureate William Wordsworth, who wrote too of the agony of the dilemma of the human condition in his celebrated poem of 1807, *Intimations of Immortality from Recollections of Early Childhood*. In this extraordinarily honest and thus penetrating poem (which will be referred to again in more detail later), Wordsworth begins by recalling all the beauty in the world that humans were able to access before ‘the fall’, before the human species departed from the fabled state of harmony and enthrallment it lived in prior to the emergence of the alienating, ‘good’ and ‘evil’-afflicted state of the human condition. (The reference here to a time when our distant ancestors lived in a pre-conscious, innocent, human-condition-free state is a subject that will be addressed shortly.) Wordsworth then concludes the poem by alluding to the reason for humans’ loss of innocence and sensitivity of a clash between our instinct and intellect (another subject to be addressed shortly), and then he gives this honest description of the agony of the human condition: **‘The Clouds that gather round the setting sun / Do take a sober colouring from an eye / That hath kept watch o’er man’s mortality / ...To me the meanest flower that blows can give / Thoughts that do often lie too deep for tears.’** Thus the emergence of the human condition made humans red-eyed from being worried about their life’s value, meaning and worth. Wordsworth is saying that worrying about our mortality is ultimately due to being insecure about our life’s value and worth—hence the reference in the poem’s title to the **‘intimations of immortality’** humans had during our species’ pre-‘fallen’, pristine, innocent, uncorrupted **‘early childhood’**. The thoughts that are now buried so deep that they are beyond the reach of humans’ everyday emotional selves—they are **‘too deep for tears’**—are the thoughts about humans’ present corrupted state that the beauty of even the plainest flower has the ability to remind us of, if we let it—if we have not practiced burying the issue deeply enough.

Morris West is another distinguished Australian writer. The author of 26 novels, including *The Shoes of the Fisherman*, West has been described as one of the 20th century’s most popular novelists. Many times he was asked to write the story of his life and many times he declined, until 1996 when, at the age of 80, he chronicled his life and beliefs in *A View from the Ridge—the testimony of a pilgrim*. In possibly the book’s central passage West confided: **‘Evil, you see, is not explainable. It is not even understandable. It is what the writers of the Dutch Catechism called “the great absurdity, the great irrelevancy”...brutalise a child and you create a casualty or a criminal. Bribe a servant of the state and you will soon hear the deathwatch beetles chewing away at the rooftrees of society. The disease of evil is pandemic; it spares**

no individual, no society, because all are predisposed to it. It is this predisposition which is the root of the mystery. I cannot blame a Satan, a Lucifer, a Mephistopheles, for the evils I have committed, the consequences of which have infected other people's lives. I know, as certainly as I know anything, that the roots are in myself, buried deeper than I care to delve, in caverns so dark that I fear to explore them. I know that, given the circumstances and the provocation, I could commit any crime in the calendar' (p.78 of 143). It is the 'caverns so dark' that exist in 'all' humans to varying degrees that will be explored in this book, and, despite what West has said, evil too will be explained, made 'understandable'. Laurens van der Post once wrote that it was '**Only by understanding how we were all a part of the same contemporary pattern** [of selfishness, greed, anger, hatred, brutality 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 of 275) and, anticipating the arrival of that reconciling insight, added, '**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).

The renowned Australian literary figure, Henry Lawson—whom Ernest Hemingway greatly admired, and whose work he referred to in his 1970 book *Islands in the Stream*—wrote extraordinarily forthrightly about the dangerous depression that awaits those who attempt to confront the issue of the human condition. In his 1897 poem *The Voice from Over Yonder*, Lawson wrote: "**Say it! Think it, if you dare! / Have you ever thought or wondered / Why the Man and God were sundered? / Do you think the Maker blundered?**" / **And the voice in mocking accents, answered only: "I've been there."** Implicit in the final phrase, 'I've been there', are the unsaid words, 'and I'm not going *there* again'. The 'there' and the 'over yonder' of the title refer to the state of depression that resulted from trying to confront the issue of the human condition—trying to understand '**why the Man and God were sundered**' or torn apart, why humans lost their innocence, 'fell from grace', became corrupted, 'evil', 'sinful'. To avoid depression humans had no choice but to repress the issue of the human condition, block it from our conscious awareness, cease trying to decide whether '**the Maker blundered**'.

In his 1885 sonnet *No Worst, There is None* (like Kierkegaard's *The Sickness Unto Death*, another apt title), poet Gerard Manley Hopkins summarised the suicidally deep depression that faced virtually anyone who was crazy enough to dare attempt to plumb the terrifying depths of the issue of our less-than-ideal, apparently worthless condition. The poem was written in what is now archaic English, but there is no doubting what Hopkins is talking about: '**No worst, there is none. Pitched past pitch of grief / More pangs will, schooled at forepangs, wilder wring / Comforter, where, where is your comforting? / Mary, mother of us, where is your relief? / My cries heave, herds-long; huddle in a main, a chief / Woe, wórlld-sorrow; on an áge-old anvil wince and sing— / Then lull, then leave off. Fury had shrieked "No ling- / ering! Let me be fell: force I must be brief" / O the mind, mind has mountains; cliffs of fall / Frightful, sheer, no-man-fathomed. Hold them cheap / May [any] who ne'er [have never] hung there. Nor does long our small / Durance deal with that steep or deep. Here! creep / Wretch, under a comfort serves in a whirlwind: all / Life death does end and each day dies with sleep.**' 'Hung' is the perfect word for depression, for the state that there is 'no worse' than. Hopkins says that the only people who '**hold**' the '**frightful**' '**mountains**' of '**the mind**' where the issue of the human condition resides '**cheap**' are those who have never '**hung there**', which, as Berdyaev said are only those with '**a clear conscience**', namely the exceptionally innocent. For everyone else, trying to confront the issue of the human condition without the ability to understand it meant that it *was* an impossible task.

(Note, consistent with what Kierkegaard and Laing have said about being **'so out of touch with this realm** [where the issue of the human condition resides] **that many people can now argue seriously that it does not exist'**, many readers may find the existence of a complete block-out or denial in the human mind of a terrifyingly depressing yet all-important subject difficult to accept. On the face of it, to be told there is a crux, fundamental, all-important issue facing humans that they are currently not consciously aware of must seem absurd. It is not easy to accept that there is a subject that looms so large in its significance in our lives that it is like an elephant that resides in our living room and yet we are in such denial of it that we can't see the 'elephant'. While this situation may sound unbelievable at first, the mental process involved is no different to that which takes place in the minds of, for example, incest victims who, after finding they cannot comprehend such violation, realise that their only means of coping is to block out any memory of it. 'Repressed memory', living in denial of an issue, is a common occurrence. In fact blocking thoughts from our mind has been one of humans' most powerful coping devices. For those who aren't persuaded by the quotes presented here and by the discourse in the pages ahead of the presence of this deep psychosis in humans I recommend reading the 'Resignation' chapter in my book *A Species In Denial*, because I believe you will find there all the evidence you need of it. How we are to cope with fully confronting and finally overcoming the terrifying fear and deep psychosis associated with the issue of the human condition once we are reconnected with it is the main subject of this book.)

4. Humans' historic denial of the issue of the human condition

As Søren Kierkegaard, Nikolai Berdyaev, Laurens van der Post, R.D. Laing, Alan Paton, William Blake, Alexander Pope, Patrick White, William Wordsworth, Morris West, Henry Lawson, Gerard Manley Hopkins and Albert Camus in a quote that will be included shortly, bravely express, it took virtually all humans' courage merely to exist under the duress of the human condition. Having no answer to the core question in human life of our meaningfulness or otherwise meant that trying to think about the problem led only to deep depression. Despite being the only fully conscious, thinking-based beings on Earth, the truth of the matter is thinking has been a nightmarish activity for humans. Like Gerard Manley Hopkins when he talked of the **'cliffs of fall'** that lay in wait for any who tried to think deeply, the Australian comedian Rod Quantock has similarly acknowledged that **'Thinking can get you into terrible downwards spirals of doubt'** (*Sayings of the Week, Sydney Morning Herald*, 5 July 1986). Nor was the philosopher Bertrand Russell exaggerating when he said **'Many people would sooner die than think'** (quoted in Antony Flew's *Thinking About Thinking*, 1975). The fact of the matter is only an existence absolutely dedicated to escapism and superficiality has been at all bearable for humans.

Tragically, until the clarifying explanation for our contradictory nature was found, humans had no choice other than to live in denial of the issue. While we lacked understanding of our condition, denying it—extremely dishonest, false and limiting a response as that was—has been our only sensible means of coping with it. The truly extraordinary aspect of humans, and measure of our immense bravery, is that we have managed to keep the semblance of a bright and optimistic countenance despite the awful realities of our circumstances. The courage to live in denial, despite the dishonesty of this behaviour and the extremely artificial and superficial existence it left humans with, has been the very essence of our species' immense bravery.

As will shortly be explained, humanity's historic denial of the issue of the human condition began when consciousness first emerged from the instinct-dominated state some 2 million years ago when the large thinking 'association cortexed' brain first appears in the fossil record, and has been reinforced ever since. As a result of having practiced this denial for so long, humans are now at a conscious level almost completely unaware of the existence of the issue of the human condition. The issue is now deeply buried, a part of our species' subconscious awareness. A characteristic of the human race now is that at a subliminal, subconscious level there is an immense insecurity, a deep sense of guilt about being divisively behaved.

The issue of the human condition is so much the dominant issue in all human life yet so deeply denied by us now that it *is* as if we are living with an unacknowledged elephant in our living rooms. In fact so dominating has this practice of denial been in human life that if there were any enlightened intelligence in outer space it would likely regard us as 'that species that is living in denial'. Indeed humans live in such complete denial and, as a result, are so deeply separated, split-off or alienated from our true situation and true selves that we could also be known throughout the universe as 'the estranged or alienated ones'. Having said this it also needs to be emphasised again that while humans may be the most alienated species in the universe we must also be among the bravest.

The real problem we humans are faced with on Earth is our predicament or condition of being insecure, unable to confront, make sense of and deal with the dark side of our nature. The real struggle for humans has been a psychological one. In truth, human self-esteem, which at base is the ability to defy the implication that we are not worthwhile beings, is so fragile that if a man loses his fortune in a stock market crash, or his reputation from some mistake he has made in the management of his life, he all-too-frequently will suicide or if not suicide then completely crumple as a person, lose the will to actively participate in life. The fact of the matter is that the framework within which humans feel secure and can operate is extremely narrow. Humans' insecurity from the dilemma of the human condition has been such that the comfort zone within which we live is only a fraction of the vast, true world that we have the potential to live in.

As the full extent of humans' insecurity under the duress of the human condition becomes clear in the pages ahead we will see that the world humans have lived in has been a miserable, tiny, dark fortress corner of what the world really has to offer. It is as if we have been living hiding in a hole in the ground, a dark cave where no light could reach us to expose and confront us with our condition. This cave-like existence protected us from suicidal depression but at the same time it denied us any real ability to participate in and enjoy our world. Thankfully, with the human condition now solved—the poles of 'good' and 'evil' in the human make-up now reconciled—this great potential to live will at last be able to be accessed. Although she was fully in denial of the issue of the human condition as being the cause of our species' neurosis and the issue that had to be confronted and solved for a 'new age' for humans to come about, Marilyn Ferguson—one of the gurus of the extremely dishonest, deluded and dogmatic 1980s New Age Movement—was actually anticipating this time of liberation from the human condition when she wrote: **'Maybe [the Jesuit scientist] Teilhard de Chardin was right; maybe we are moving toward an omega point [final unification of our split selves]—Maybe we can finally resolve the planet's inner conflict between its neurotic self (which we've created and which is unreal) 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). As will be explained much more fully later, the delusions that the ideal-world-demanding-but-issue-of-the-human-condition-avoiding New Age Movement

was based on meant that that movement was actually leading humans to greater alienation and thus *away* from, *not* ‘towards’ a ‘new age’ of unification; however, as was pointed out, the thrust of what Ferguson said about the need to end our estrangement from our true selves is true.

5. While we lived in denial of the issue of the human condition our main task was nevertheless to solve it

What has been so desperately needed is the dignifying, reconciling, ameliorating understanding of our human condition. Again, as Laurens van der Post said, ‘**Only by understanding how we were all a part of the same contemporary pattern** [of selfishness, greed, anger, hatred, brutality and indifference] **could we defeat those dark forces with a true understanding of their nature and origin**’.

The situation facing humanity was most difficult and peculiar because, while the fundamental task for humans *was* to find ‘**understanding of**’ the ‘**nature and origin**’ of the ‘**dark forces**’ within ourselves, until that understanding was found we couldn’t afford to admit to the existence of the issue of the human condition and therefore acknowledge the all-important and consuming task of solving it. In all but exceptional circumstances we couldn’t afford to acknowledge—even to ourselves—the fundamental dilemma of the human condition or the main undertaking we were all involved in of trying to find the answer to that dilemma. The human race was deeply involved in winning an all-consuming battle but none but the exceptionally secure could admit there was a battle. It was an extraordinary situation that meant that each new generation of humans arriving in the world had to somehow ‘catch on’ to what was going on without being told. The reason the adult world was so immensely superficial and artificial was left as ‘self-evident’ knowledge, which was all very well but you first had to become corrupted for denial to be a self-evident need and by that stage it was too late to know to avoid becoming corrupted. It is little wonder young people struggled mightily with this terrible ‘silence’ of the adult world of denial/ lying. Children tried to understand what was going on but, in their billions down through the ages, were defeated by the silence; they were in effect being inducted into the very necessary great and noble lie that humanity as a whole was having to practice. (Note, a full presentation of the process of resignation to a life of living in denial that young adolescents have had to go through can be found in the ‘Resignation’ chapter in *A Species In Denial*.)

The integrity, naivety and vulnerability of children is apparent in the fact that while adults fail to recognise the imperfection, hypocrisy and dilemma of the human condition that pervades all of human existence now, children still see it, asking a myriad of confronting questions: ‘*Mum, why do you and Dad shout at each other?*’ and ‘*why are we going to a big, expensive party when the family down the road is so poor?*’ and ‘*why is everyone so unhappy and preoccupied?*’ and ‘*why are people so fake?*’ and ‘*why do men kill each other?*’ and ‘*why did those people fly those planes into those buildings?*’ The truth is these are the real questions about human life. As Nobel Prize-winning biologist George Wald pointed out, ‘**The great questions are those an intelligent child asks and, getting no answers, stops asking**’ (quoted in Arthur Koestler’s 1967 book *The Ghost in the Machine*, p.197 of 384). The reason children ‘**stopped asking**’ the real questions was because they soon realised that for some inexplicable reason adults wouldn’t or couldn’t answer their questions and were in fact made distinctly uncomfortable by them. While adults haven’t been able to cope with the confronting questions that are raised by the utter hypocrisy of human behaviour and

have made themselves immune to it, children are only too aware of the hypocrisy. Two-thirds of the world's population starves while the rest bathe in material comfort and still go on seeking more wealth and luxury. Humans can be heartbroken when they lose a loved one yet are capable of shooting one of their own family. We will dive into raging torrents to help strangers without thought of self but are capable of molesting children. We torture one another but are so loving we will freely give our life for another's. A community will pool its efforts to save a kitten stranded up a tree yet humans will 'eat elaborately prepared dishes featuring endangered animals' (*Time* mag. 8 Apr. 1991). We have had the sensitivity to create the profound beauty of the Sistine Chapel, yet are so insensitive as to knowingly pollute our planet to the point of threatening our very own existence.

In this situation where adult humans couldn't acknowledge the fundamental dilemma of the human condition, or the main undertaking we were all involved in of trying to find the answer to it, it is not surprising that it is extremely rare to find acknowledgment of the human condition and our task of solving it. Once again it required an exceptionally honest thinker and great literary talent in the form of literary Nobel laureate Albert Camus to manage it. In his 1940 essay *The Almond Trees*, Camus wrote: '**men have never ceased to grow in the knowledge of their destiny. We have not overcome our condition, and yet we know it better. We know that we live in contradiction, but that we must refuse [deny] this contradiction and do what is needed to reduce it. Our task as men is to find those few first principles that will calm the infinite anguish of free souls. We must stitch up what has been torn apart, render justice imaginable in the world which is so obviously unjust, make happiness meaningful for nations poisoned by the misery of this century. Naturally, it is a superhuman task. But tasks are called superhuman when men take a long time to complete them, that is all.**' Like Berdyaev when he wrote that 'we cannot rest in the thought that that distinction [between good and evil] is ultimate' and that what was required to find such 'moral knowledge' is a 'fearless...prophetic...revelation of a clear conscience', Camus continued on from his words above about the need 'to find those few first principles that will overcome our condition' by predicting that even in this 'winter for the world' of terminal levels of depression and alienation there will still be enough innocent strength left in the human race to defy the rampant denial and find 'the fruit', the liberating understanding of 'our condition'. He wrote: '**This world is poisoned by its misery, and seems to wallow in it. It has utterly surrendered to that evil which [German philosopher Friedrich] Nietzsche called the spirit of heaviness [depression]. Let us not contribute to it. It is vain to weep over the mind, it is enough to labour for it. But where are the conquering virtues of the mind?...Before the vastness of the undertaking, let no one in any case forget strength of character. I do not mean the one accompanied on electoral platforms by frowns and threats. But the one that, through the virtue of its whiteness [innocence] and its sap [defiance of the alienated world of denial], stands up to all the winds from the sea [of denial]. It is that which, in the winter for the world, will prepare the fruit'** (*Summer*, 1954, pp.33–35 of 87). As will be explained shortly, the critical element needed for the human condition to be solved was sufficient scientific knowledge about the mechanisms of the workings of our world to make clarifying explanation of the human condition possible. Certainly a degree of denial-free, innocent soundness was needed to assemble, synthesise and bring forward the explanation of the human condition that these scientific discoveries have made possible, but the real liberation of humanity from the human condition depended on science doing its job, and, as we will see, that is what science had succeeded in doing. It should also be said, and this will become clear later, that while science had done its job of finding sufficient knowledge to make explanation of the human condition possible, it had through that process taken the art of denial to such extreme lengths that it almost made the truth about the human condition unreachable. It will be documented shortly how science was drowning in a sea of extreme dishonesty.

6. Solving the human condition had become a matter of urgency

Camus referred to a **'world which is so obviously unjust'** and to **'nations poisoned by the misery of'** the **'infinite anguish'** of our depressing state of **'contradiction'**. To deny the issue of the human condition successfully, humans had to deny the reality of their corrupted state. Part of that strategy of denial was avoiding the true extent of our devastation of the world around us and within us. We had to, as we say, **'put on a brave face'**, **'keep our chin up'**, **'stay positive'**, **'keep up appearances'**. This delusion sustained us but it also blinded us to the extent of the devastation about us and within us, as was illustrated by the contrast between the way children and adults view the world. The adult world can't see how serious the situation is that humanity has arrived at. The truth that will be revealed in this book is that the human race was entering *endplay* or *endgame*, the situation where the Earth could not absorb any further devastation from the effects of our corrupted condition, nor could the human body endure any more debilitating alienation. Unable to see how serious the situation is adults haven't recognised just how urgent solving the human condition had become.

The truth is humanity had arrived at a situation where we desperately needed clear biological understanding of ourselves, understanding that would make sense of our divisive condition and liberate us from criticism, lift the psychological burden of guilt, give us meaning—**'calm the infinite anguish'** as Camus said. There had to be a scientific, first-principle-based, biological reason for our divisive behaviour and finding it, finding **'those first few principles that will...stitch up'**, reconcile and ameliorate our estranged, alienated, damaged, **'torn apart'** state *was* a matter of great urgency. This quote from journalist Richard Neville is a rare attempt to acknowledge our species' true predicament: **'The world is hurtling to catastrophe: from nuclear horrors, a wrecked ecosystem, 20 million dead each year from malnutrition, 600 million chronically hungry...All these crises are man made, their causes are psychological. The cures must come from this same source; which means the planet needs psychological maturity...fast. We are locked in a race between self destruction and self discovery'** (*Good Weekend* mag., *Sydney Morning Herald*, 14 Oct. 1986). (Note, it should be mentioned here that later in this book the conclusion will be reached, and it will come as a surprise to many, that while Richard Neville is so very right about the race being between **'self destruction'** and the arrival of **'psychological maturity'** from the **'self discovery'** of finding understanding of ourselves, it wasn't the extreme selfishness, greed, competition and aggression and resulting horrific levels of inequality in the world from right wing individualism that posed the real threat of **'destruction'** to humankind but the extreme levels of truth-denying, reality-evading, human-condition-avoiding, dishonesty and delusion of left wing pseudo idealism.)

Catch phrases of our time such as **'human potential'**, **'self-discovery'** and **'self-esteem'** stress this yearning for psychological maturity, self-realisation and self-justification, but the ability to appreciate and love ourselves ultimately depended on being able to understand ourselves—discover why we have been a competitive, aggressive and selfish species rather than a cooperative, loving and selfless one.

Being stranded in a state of insecurity about our worthiness or otherwise was to be stranded in a terminally upset state where as a species we, as Richard Neville warned, face **'self destruction'**. Historian Eric Hobsbawm described humanity's stark predicament in his 1994 book *Age of Extremes*, when he wrote that **'The alternative to a changed society—is darkness'**. To paraphrase a famous expression of former British prime minister Benjamin Disraeli's, **'stalled halfway between ape and angel is no place to stop'**. The 1991 film *Separate but Equal* accurately articulated our plight as a species through the dialogue of one character:

‘Struggling between two worlds; one dead, the other powerless to be born’ — words which echo those of Marxist philosopher, Antonio Gramsci: **‘The crisis consists precisely in the fact that the old is dying and the new cannot be born; in this interregnum a great variety of morbid symptoms appears’** (*Prison Notebooks*, written during Gramsci’s 10-year imprisonment under Mussolini, 1927–1937). Until understanding of the human condition was found we *were* powerless to change our society. Australian politician Lionel Bowen alluded to the futility of trying to reform our world without finding ameliorating understanding of ourselves when he said, **‘I think it’s just impossible to bring about change until such time as some new civilisation develops to allow change’** (*Sydney Morning Herald*, 10 Sept. 1988).

It is worthwhile ending this section with Tracy Chapman’s 1986 song *Why?* because it truthfully acknowledges the extent of the hypocrisy in human life and the need for Berdyaev’s ‘fearless’, ‘prophetic’, honest approach: **‘Why do the babies starve / When there’s enough food to feed the world / Why when there’re so many of us / Are there people still alone / Why are the missiles called peace keepers / When they’re aimed to kill / Why is a woman still not safe / When she’s in her home / Love is hate, War is peace / No is yes, And we’re all free / But somebody’s gonna have to answer / The time is coming soon / Amidst all these questions and contradictions / There’re some who seek the truth / But somebody’s gonna have to answer / The time is coming soon / When the blind remove their blinders / And the speechless speak the truth.’**

7. What is to be presented is the long sought-after explanation of the human condition

The birth of a new human-condition-free, psychologically healed civilisation and world has depended on finding understanding of the human condition. It is that desperately needed ameliorating understanding that is now found, and which will be presented here.

To say unequivocally that this *is* the understanding of the human condition that humanity has sought may at first seem unscientific. Surely, you may think, what is being put forward at this stage is no more than a hypothesis, much as Darwin’s idea of natural selection was put forward only as a hypothesis; when the latter was introduced scientist Thomas Henry Huxley wrote, **‘We wanted...to get hold of clear and definite conceptions [as to the origin of the variety of life on Earth] which could be brought face to face with facts and have their validity tested. The “Origin [of Species]” provided us with the working hypothesis we sought’** (*The Life and Letters of Thomas Henry Huxley*, Leonard Huxley, Vol.1, 1900, p.170). For a hypothesis to become accepted as true the scientific method dictates that it must first be tested and in the case of a hypothesis about the human condition the ultimate test is how accountable it is of our own lives. Albert Einstein once said that **‘truth is what stands the test of experience’** (*Out of My Later Years*, 1950); Morris West similarly wrote that **‘Life itself is the best of all lie-detectors’** (*A View from the Ridge*, 1996). Fantastic a claim as it may seem, what is presented here *is* the long-sought-after, desperately needed, reconciling explanation of the human condition and the reason you will know it is, is because once you understand the explanation and begin to apply it—as will be done in this book—you will discover it is so able to make sense of human behaviour it makes it transparent. This transparency of ourselves that understanding of the human condition brings is the ultimate **‘test of experience’** that confirms that the understanding is the long-sought explanation of the human condition. In this particular scientific study—the biological analysis of the human condition—we humans are the subjects, which means we can experience, feel and know the truthfulness or otherwise of the explanations being put forward.

8. The difficulties of accepting insight into, and of reading about, the human condition

As the subject of this biological analysis of the human condition it is not difficult for humans to know the truthfulness or otherwise of the analysis—as the subjects of the analysis that is easy to know—the difficulty however lies in *accepting* that truthfulness. In fact, as will be described later, what emerges as the problem for most adults is the transparency of self that the truthfulness of the understandings brings. Encountering the naked truth about ourselves cannot help but be a shock. What is being introduced is the arrival of the *real* ‘future shock’, ‘culture shock’, ‘brave new world’, ‘tectonic paradigm shift’, ‘gestalt switch’, ‘turning point’, ‘renaissance’, ‘revolution’ or ‘sea change’ humanity has long anticipated would one day arrive.

Indeed some people intuitively believe the human species has become so alienated we no longer have the strength to cope with facing the truth about ourselves. They feel there is too much soul damage to have to look at and that the human race should remain living in denial/ alienation forever; ‘**wallow**’ in our predicament as Camus said. All paradigm shifts are typically resisted because they threaten our existing way of living that we have become adapted to and our egos attached to, and since there has been no greater paradigm shift in the human journey than this coming one from living in psychological denial of the issue of the human condition, very great resistance has to be expected to its arrival, and that has been the case. As part of a ruthless campaign of resistance that has been waged against my work, the two most prominent campaigners exposed their deeper motivation of their conviction that it is now impossible for humans to address the human condition when one said, ‘**You know you are encroaching on the personal unspeakable in people and you won’t succeed**’ (WTM records, 12 Feb. 1995), and ‘**You are trying to rattle the black box inside people and you just can’t do that**’ (WTM records, 18 Mar. 1995); the other similarly said, ‘**You realise you are attempting the impossible, you will be fighting to have this material accepted right down to the last person on the planet**’ (WTM records, Feb. 1995). The truth is humans would never have had the strength to pursue the ‘**superhuman task**’, as Camus referred to it, of finding knowledge, ultimately self-knowledge, if we hadn’t always believed that when humanity did finally find that insight into our condition that there would be a way to cope with it. As will be described in the latter part of this book, there is in fact an easy and immensely satisfying and exciting way to cope with the arrival of the truth about ourselves. Basically, such dismissive pessimism underestimates the dignifying, ameliorating, healing power of the ‘**fruit**’ of understanding and as such is a betrayal of all the humans who throughout history have worked tirelessly towards the arrival of, and thus believed in, the potential power of that ‘**fruit**’.

Resistance to the issue of the human condition also makes it difficult to read about the subject. Having lived in committed denial of the issue of the human condition it has to be expected that our brains will resist taking in or ‘hearing’ any discussion about it. This ‘deaf effect’ is in fact very real and the reader needs to be prepared for it; as one reader initially confided, ‘**When I first read your books all I saw were a lot of black marks on white paper**’ (comment by WTM Supporter G. Plecko, Mar. 2000). Psychologists recognise that denials ‘**fight back with a vengeance when faced with annihilation**’ (*Courage to Heal*, L. Davis & E. Bass, 1988, p.175 of 495), but being unaware that we are living in denial of what is being written about we don’t realise that the reason we can’t take in or ‘hear’ what is being presented is that our brain is ‘**fight[ing] back with a vengeance**’ and so tend to blame the impenetrableness of what we are reading on other causes, such as thinking the material must be badly written or must be so wrong it is nonsensical to our brain or the concepts so complex and dense that our brain can’t

understand them. The solution to the deaf effect is to patiently re-read the material because each time you do that you will discover that you can comprehend what is being said more clearly and this will confirm for you that our species' historic denial of the issue of the human condition was in fact the problem. Re-reading the material does gradually erode the psychological resistance to analysis of the human condition. (The deaf effect is explained at some length in the 'Introduction' chapter of *A Species In Denial*.)

9. What then is the biological explanation for the human condition?

What then is the answer to this question of questions, this problem of good and evil in the human make-up, this dilemma of the human condition? What is the 'origin of sin'? What caused us to become divisively behaved and how is this divisive behaviour brought to an end?

In the aforementioned sonnet *No Worst, There is None*, Gerard Manley Hopkins summarised the suicidally deep depression that faced virtually anyone crazy enough to dare attempt to plumb the terrifying depths of the issue of the human condition with the words, '**O the mind, mind has mountains; cliffs of fall / Frightful, sheer, no-man-fathomed**'. It is true that until now the great riddle of all riddles of the existence of good and evil in our human make-up hasn't been able to be understood, or '**fathomed**', and that as a result near total denial of the subject has been the only means to cope with it. What has happened to change all this is that science has finally made it possible to explain and unravel the riddle; it has enabled us to understand that when humans became fully conscious and able to wrest management of our lives from our instincts, our instincts resisted this takeover and that it was this opposition that unavoidably led to the 'corrupted', upset angry, egocentric and alienated state of our human condition. Further, it is this ability now to understand how we became upset that allows that upset state to subside.

As will be explained much more fully in Section 24, 'What is Consciousness?', what distinguishes humans from other animals is our fully conscious state, our ability to understand and thus manage the relationship between cause and effect. However prior to becoming fully conscious and able to self-manage—consciously decide how to behave—humans were controlled by and obedient to our instincts, as other animals still are. As novelist Aldous Huxley acknowledged, '**Non-rational creatures do not look before or after, but live in the animal eternity of a perpetual present; instinct is their animal grace and constant inspiration; and they are never tempted to live otherwise than in accord with their own...immanent law**' (*The Perennial Philosophy*, 1946).

It was science's discovery of the existence of nerves and genes and how they work that enabled us to understand that, unlike the gene-based learning system, the nerve-based learning system can associate information, reason how experiences are related and learn to understand and become conscious of the relationship of events that occur through time. The gene-based learning system, on the other hand, can orientate species to situations but is incapable of insight into the nature of change. Genetic selection of one reproducing individual over another reproducing individual (in effect, one idea over another idea, or one piece of information over another piece of information) gives species adaptations or orientations—instinctive programming—for managing life, but those genetic orientations, those instincts, are not understandings.

It follows then that when our conscious mind emerged it was neither suitable nor sustainable 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 began to

exert itself and experiment in the management of life from a basis of understanding in the presence of already established instinctive behavioural orientations, a battle broke out between the two.

Our intellect began to experiment in understanding as the only means of finding out the correct and incorrect understandings for managing existence, yet 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. The instincts in effect ‘criticised’ and ‘tried to stop’ the conscious mind’s necessary search for knowledge. Unable to understand and thus explain why these experiments in self-adjustment were necessary, the intellect was unable to refute this implicit criticism from the instincts. The unjust criticism from the instincts ‘upset’ the intellect and left it with no choice other than to simply defy ‘opposition’ from the instincts.

The intellect’s defiance expressed itself in three ways: it attacked the instincts’ *unjust criticism*, tried to deny or block from its mind the instincts’ *unjust criticism*, and attempted to prove the instincts’ *unjust criticism* wrong. Humans’ upset angry, alienated and egocentric state—precisely the divisive condition we suffer from—appeared. (Note, the *Concise Oxford Dictionary* defines ‘ego’ as ‘**the conscious thinking self**’, so ego is another word for the intellect. Thus the word ‘egocentric’ means the intellect became centred or focused on trying to prove the instincts’ criticism wrong; it became focused on trying to prove its worth, prove that it was good and not bad.)

The following analogy serves to clarify what took place.



Drawing by Jeremy Griffith © Fedmex Pty Ltd 1991

Many bird species are perfectly orientated to instinctive migratory flight paths. Each winter, without ever ‘learning’ where to go and without knowing why, they quit their established breeding grounds and migrate to warmer feeding grounds. They then return

each summer and so the cycle continues. Over the course of thousands of generations and migratory movements, only those birds that happened to have a genetic make-up that inclined them to follow the right route survived. Thus, through natural selection, they acquired their instinctive orientation.

Consider a flock of migrating storks returning to their summer breeding places on the rooftops of Europe from their winter feeding grounds in southern Africa. Suppose that in the instinct-controlled brain of one of them (we will call him Adam) we place a fully conscious mind. As Adam flies north, he sees an island off to the left laden with apple trees.

Using his newly acquired conscious mind Adam thinks, 'I should fly down and eat some apples'. It seems a reasonable thought but he can't know if it is a good decision or not until he acts on it. For his new thinking mind to make sense of the world he has to learn by trial and error and decides to carry out his first grand experiment in self-management by flying down to the island and sampling the apples.

But it's not that simple. As soon as he deviates from his established migratory path, his instinctive self tries to pull him back on course. In effect it criticises him for veering off course, condemns his search for understanding. Adam is in a dilemma. If he obeys his instinctive self and flies back on course, he will be perfectly orientated but he'll never *learn* if his deviation was the right decision or not. All the messages he's receiving from within tell him that obeying his instincts is good, is right. But there's also a new message of disobedience, a defiance of instinct. Going to the island will bring him apples and understanding, yet he already sees that doing so will also make him feel bad.

Uncomfortable with the criticism his conscious mind or intellect is receiving from his instinctive self, Adam's first response is to ignore the apples and fly back on course. This makes his instinctive self happy and wins the approval of his fellow storks, for not having conscious minds they are innocent, unaware or ignorant of the conscious mind's need to search for knowledge. They are obeying their instinctive selves by following the flight path past the island.

Flying on however, Adam realises he can't deny his intellect. Sooner or later he must find the courage to master his conscious mind by carrying out experiments in understanding. This time he thinks, 'Why not fly down to an island and have a rest?' Not knowing any reason as to why he shouldn't, he proceeds with his experiment. Again his instinctive self criticises him for going off course.

This time he defies the criticism and perseveres with his experimentation in self-management. But it means he has to live with the criticism and is immediately condemned to a state of upset. A battle has broken out between his instinctive self, perfectly orientated to the flight path, and his emerging conscious mind, which needs to understand why that is the correct path to follow. His instinctive self is perfectly orientated, but he doesn't understand that orientation.

As mentioned earlier, when the fully conscious mind emerged it wasn't enough for it to be orientated by instincts. It had to find understanding to operate effectively and fulfil its great potential to manage life. Tragically, the instinctive self didn't 'appreciate' that need and 'tried to stop' the mind's necessary search for knowledge, as represented by the latter's experiments in self-management. Hence the ensuing battle between instinct and intellect.

To refute the criticism from his instinctive self, Adam needed to understand the difference in the way genes and nerves process information, yet he had only just taken the first steps in the search for knowledge. It was a catch-22 situation for the fledgling thinker. In order to explain himself, he needed the very understanding he was setting out to find. He had to search for understanding, ultimately self-understanding, understanding

of why he had to ‘fly off course’, without the ability to explain why. He couldn’t defend his actions. He had to live with the criticism from his instinctive self and, without that defence, was insecure in its presence.

But what could he do? If he abandoned the search he’d gain some momentary relief, but the search would nevertheless remain to be undertaken. All he could do was retaliate against the criticism, try to prove it wrong or simply ignore it, and he did all of those things. He became angry towards the criticism. In every way he could he tried to demonstrate his worth—to prove that he was good and not bad. And he tried to block out the criticism. He became angry, egocentric and alienated or, in a word, upset.

Adam found himself in an extremely difficult position. We can see that while Adam was good he appeared to be bad and had to endure the associated upset until he found the defence or reason for his mistakes. Suffering upset was the price of his heroic search for understanding; it was an inevitable outcome in the transition from an instinct-controlled state to an intellect-controlled state. His uncooperative, divisive aggression and his selfish, egocentric efforts to prove his worth and his need to deny and evade criticism became an unavoidable part of his personality. Such was his predicament, and such has been the human condition.

This analogy is similar to the Biblical account presented in Genesis of the Garden of Eden where Adam and Eve ‘eat [the fruit] from the tree of knowledge’ (2:17) that was ‘desirable for gaining wisdom’ (3:6)—go in search of understanding—and as a result were demonised and ‘banished...from the Garden’ (3:23). In short, when we went in search of understanding our upset, corrupted, ‘fallen’, supposedly ‘guilty’ state emerged. In this presentation however Adam and Eve are not the banishment-deserving, evil, worthless, guilty villains they are portrayed as in Genesis but immense HEROES. They *had to* go in search of knowledge and defy ignorance. Our instincts had in effect no sympathy for the pursuit of knowledge and would have stopped the search if they could. Defiance of our instincts and the resulting upset was the price we *had to* pay to find understanding.

The great paradox of the human condition was encapsulated in Joe Darian’s lyrics to the 1965 song *The Impossible Dream*, from the play *The Man of La Mancha*, in which he wrote that we had to be prepared ‘to march into hell for a heavenly cause’. We had to lose ourselves to find ourselves. Upset was the price of our heroic search for knowledge. In Greek mythology Prometheus stole fire from the Gods and gave it to humans for their use, an act that enraged the Gods, and the God Zeus in particular because he saw that it heralded an era of enlightenment for humans. As punishment Zeus had Prometheus strapped to the top of a mountain where he was forced to suffer having his innards eaten out. We can understand that in this story fire is the metaphor for the conscious intellect and the consequences of humans having it was terrible upset which explains the real reason why Prometheus deserved to be punished by the Gods: he was responsible for humans’ corruption, for their falling out with the Godly ideals. Samuel Taylor Coleridge recognised the suffering that came with our conscious search for understanding, ultimately self-understanding, understanding of our corrupted human condition, when he wrote of becoming a ‘sadder and a wiser man [people]’ (*The Rhyme of the Ancient Mariner*, 1797) as a result of our journey.

The origin of so-called ‘sin’ has finally been explained and in the process the fearfully depressing so-called ‘burden of guilt’ has been lifted from the human race forever. And it is science that has made this possible because, after centuries of discovery, science is now able to reveal that while the gene-based learning system can give species orientations only the nerve-based learning system is capable of insightful reasoning, and therein lies the explanation of the human condition.

Most importantly, finding the understanding of the fundamental goodness of humans ends the unjust criticism that has so upset us. Our anger, egocentricity and alienation can now subside. To draw on the analogy once more, our conscious bird Adam Stork would not have become upset if he could have explained why he was not bad to fly off course. It is explanation that is key: understanding is the basis for compassion.

The real need 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. As psychoanalyst Carl Jung emphasised, ‘wholeness’ for humans depended on the ability to ‘own their own shadow’— or as philosopher Laurens van der Post said, ‘**True love is love of the difficult and unlovable**’ (*Journey Into Russia*, 1964, p.145). Real compassion is ultimately the only means by which peace and love can come to our planet and it can only be achieved through understanding. It is appropriate to re-include here this earlier quote from 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.**’ This ‘future’ that van der Post could see, and Berdyaev anticipated, of finding understanding of our human condition has now, thanks to the discoveries of science, finally arrived.

Now that we humans can explain and understand that we are fundamentally good and not bad after all, the insecure, horrifically depressing state of our apparently contradictory nature—our human condition—is reconciled and can thus be ameliorated and brought to an end. As the euphemisms assert, ‘understanding is compassion’, ‘**the truth will set you free**’ (The Bible, John 8:32) (Note, all biblical references are taken from the 1978 *New International Version* translation of the Bible), ‘honesty is therapy’ and ‘in repentance lies salvation’—but humans have never before been able to ‘understand’ themselves, know ‘the truth’ about themselves, be ‘honest’ about their condition, explain why they have been upset and in so doing end their insecurity and redeem themselves from upset with honesty.

Humans’ divisive nature is not the unchangeable or immutable state as many people have come to believe, rather it is the result of the human condition, the inability to understand ourselves, and therefore it disappears when that understanding is found—as it now is.

Importantly this understanding of why we became upset as a species doesn’t condone or sanction ‘evil’, rather, through bringing understanding to humans’ upset behaviour, it ameliorates and thus subsides and ultimately eliminates it. With our ego or sense of self-worth satisfied at the most fundamental level our anger can cool and all our denials and resulting alienation can be dismantled. From having lived in a dark cave-like depressed state of condemnation and resulting repressed, hidden state of denial of our true selves, we can now at last, as the song from that immensely optimistic 1960s rock musical *Hair* says, ‘**Let the sunshine in**’ (*Aquarius/Let the Sunshine In* lyrics by James Rado & Gerome Ragni). The psychological rehabilitation of humanity can begin.

At this point it should be emphasised that while the arrival of the dignifying and thus liberating biological understanding of our human condition is the ultimate breakthrough in the human journey to enlightenment—in fact it is the Holy Grail of the whole Darwinian revolution—and our rehabilitation from our upset state can at last begin, there remains one extremely difficult hurdle to be overcome before we are actually free of our upset condition. That hurdle is the difficulty of having to face the truth about ourselves. While our upset state is at last defused we have lived with so much denial of it that the exposure to the truth about ourselves that the breakthrough understanding brings will, for virtually all humans, be overwhelming. The main subject of this book is in fact how we are to cope

with the naked truth about ourselves. As has already been mentioned, there is a way and it's not difficult, in fact it's an extremely effective, exciting and satisfying way of coping.

10. Recognition of the conflict between instinct and intellect as being the cause of the human condition

The underlying protagonists involved in producing the upset state of our human condition of instinct and intellect have been recognised throughout human history in many mythologies, such as in the Garden of Eden story, and also by profound thinkers, as the following six references illustrate.

It should be pointed out that while these quotes recognise the conflict between instinct and intellect as being the cause of the human condition, what science has made possible is the ability to explain WHY this conflict occurred. Description of the elements involved in creating the human condition was not enough, we needed clarifying first-principle explanation, and it is this all-important breakthrough that science has now made possible.

In *The Soul of the Ape* Eugène Marais, who in the early 1900s was the first person to study primates in their natural habitat, described the emergence of this conflict between humans' inherited instincts and conscious intellect that is able to understand cause and effect: **'The great frontier between the two types of mentality is the line which separates non-primate mammals from apes and monkeys. On one side of that line behaviour is dominated by hereditary memory, and on the other by individual causal memory...The phyletic history of the primate soul can clearly be traced in the mental evolution of the human child. The highest primate, man, is born an instinctive animal. All its behaviour for a long period after birth is dominated by the instinctive mentality...As the...individual memory slowly emerges, the instinctive soul becomes just as slowly submerged...For a time it is almost as though there were a struggle between the two'** (written between 1916 and 1936, first pub. 1969, pp.77–79 of 170).

Erich Neumann, an analytical psychologist who has been described as Carl Jung's most gifted student, recognised the battle and rift between humans' already established non-understanding, 'unconscious', instinctual self and our newly emerging 'conscious', intellectual self that led to the denial of and alienation from our original instinctive self or soul in his 1949 book *The Origins and History of Consciousness*: **'Whereas, originally, the opposites could function side by side without undue strain and without excluding one another, now, with the development and elaboration of the opposition between conscious and unconscious, they fly apart. That is to say, it is no longer possible for an object to be loved and hated at the same time. Ego and consciousness identify themselves in principle with one side of the opposition and leave the other in the unconscious, either preventing it from coming up at all, i.e., consciously suppressing it, or else repressing it, i.e., eliminating it from consciousness without being aware of doing so. Only deep psychological analysis can then discover the unconscious counterposition'** (p.117 of 493).

Author and explorer Bruce Chatwin made reference to scientist-philosopher Arthur Koestler's recognition of this extremely upset state arising from the conflict between our instinct and intellect in his 1987 book *The Songlines*: **'London, 1970: At a public lecture I listened to Arthur Koestler airing his opinion that the human species was mad. He claimed that, as a result of an inadequate co-ordination between two areas of the brain—the "rational" neocortex and the "instinctual" hypothalamus—Man had somehow acquired the "unique, murderous, delusional streak" that propelled him, inevitably, to murder, to torture and to war.'** Koestler explains his 'inadequate co-ordination' theory more fully in the prologue to his 1978 book *Janus: A Summing Up*, where he states, **'Thus the brain explosion gave rise to a mentally unbalanced species in which old brain and new brain, emotion and intellect, faith and reason, were**

at loggerheads'. It wasn't, as Koestler suggests, an **'inadequate co-ordination'** between two areas of our brain that caused the human condition, but the difference in the way genes and nerves process information. Koestler does however recognise the basic elements involved in the conflict of our instinctive self and our rational self and just how upset humans have become.

In the 1950s the American neurologist Paul MacLean developed his theory of 'the triune brain' which basically presents the same argument as Koestler that we are a mentally unbalanced species because of an inadequate coordination between our emotional old and cognitive new brain. In his 1973 book *A triune concept of the brain and behaviour* and his 1990 book *The Triune Brain in Evolution: Role in Paleocerebral Functions*, MacLean proposed that our head contains not one but three brains, each originating from a different stage of our evolutionary history. He said there is the inner original reptilian brain comprising the brainstem and cerebellum, which he said tends to be rigid, compulsive and ritualistic, intent on repeating the same behaviours over and over. This brain controls muscles, balance and autonomic functions such as breathing and heartbeat. Then there is the middle 'limbic' brain that is prominent in lower mammals, comprising the amygdala, hypothalamus and hippocampus. Derived as he says from survival being dependent on the avoidance of pain and on the repetition of pleasure, MacLean describes the limbic brain as being concerned with emotions and instincts, in particular feeding, fighting, fleeing and sexual behaviour. Then MacLean says there is the outer neo or cerebral cortex brain of higher mammals that is concerned with reason, invention and abstract thought. Although all animals have a neocortex it is relatively small, the exception being primates: in the case of the human primate it is massive, constituting five-sixths of our large brain. Scientists had assumed that the neocortex effectively dominated the brain's lower levels however MacLean showed that that is not the case, arguing that having originated from separate stages of evolutionary history the three brains remain relatively independent systems. He said that **'the three evolutionary formations might be imagined as three interconnected biological computers, with each having its own special intelligence, its own subjectivity, its own sense of time and space, and its own memory, motor, and other functions'** (*The Triune Brain in Evolution*, p.9 of 672). As a result of this independence he saw the three brains as frequently being dissociated and in conflict, with the lower limbic system that rules emotions even capable of hijacking the higher mental functions when it so chooses. MacLean saw great danger in the limbic system's power. He saw the limbic brain as being the seat of our value judgements instead of the more advanced neocortex — *it* decides whether our higher brain has a 'good' idea or not, whether it feels true and right. MacLean explained this concern in *The Triune Brain in Evolution*. Here he documented how during seizures certain epilepsy patients experience what they variously describe as **'feelings of eternal harmony'**, **'immense joy'**, **'paradisical happiness'**, **'feelings completely out of this world'**, **'what it was like to be in heaven'**, **'feelings of familiarity or déjà vu'**, **'feeling of enhanced awareness or the feeling of clairvoyance'**, of having **'clear, bright thoughts'**, that **'seem as if "this is what the world is all about—this is the absolute truth"'** and that their thoughts during these episodes or auras **'seem so much more important and vital than they do in ordinary living'** (pp.446–449). Referring to such studies of epilepsy where **'a patient may experience during the aura free-floating, affective feelings of conviction of what is real, true, and important'** MacLean then asks, **'Does this mean that this primitive [limbic] part of the brain with an incapacity for verbal communication generates the feelings of conviction that we attach to our beliefs, regardless of whether they are true or false? It is one thing to have the anciently derived limbic system to assure us of the authenticity of such things as food or a mate, but where do we stand if we must depend on the mental emanations of this same system for belief in our ideas, concepts, and theories? In the intellectual sphere, it would be as though we are continually tried by a jury that**

cannot read or write' (p.453). In the following extract from an interview recorded in the 1986 book, *The Three-Pound Universe*, by J. Hooper and D. Teresi, MacLean elaborated, saying **'While the neo-cortex, with its sensory equipment, surveys the outer world, the limbic system takes its cues from within. It has a loose grip on reality'**. The interview went on to describe how **'In the 1940's MacLean became fascinated with the "limbic storms" suffered by patients with temporal-lobe epilepsy. "During seizures," he recalls, "they'd have this Eureka feeling all out of context—feelings of revelation, that this is the truth, the absolute truth, and nothing but the truth."** All on its own, without the reality check of the neo-cortex, the limbic system seems to produce sensations of *deja-vu* or *jamais-vu*, sudden memories, waking dreams, messages from God, even religious conversions...**"You know what bugs me most about the brain?" MacLean says suddenly. "It's that the limbic system, this primitive brain that can neither read nor write, provides us with the feeling of what is real, true and important. And this disturbs me, because this inarticulate brain sits like a jury and tells this glorified computer up there, the neo-cortex, "Yes, you can believe this"**

...This is fine if it happens to be a bit of food or if it happens to be someone I'm courting - **"Yes, its a female, or yes, its a male."** But if its saying, **"Yes, its a good idea. Go out and peddle this one,"** how can we believe anything?' (pp.48–49). In the electronic book, *Laws of Wisdom*, the author, who is known only as 'Ralph', says the following about the above quote: **'MacLean warns us not to fall for the soul trap of the middle brain. The limbic system is likely to think anything is true, anything is sacred, and to build thought around desires. His insights underscore the need for thinking to not be the slave of feeling; it should stand in its own right. You shouldn't leave your higher brain out of the value judgment process anymore than you should leave your emotions out of choosing a mate.'**

There are some very important points to make about MacLean's triune brain interpretation. Firstly, as with Koestler's interpretation, citing an inadequate coordination between our old and new brain is on the right track but it doesn't explain our divisive human nature and human condition. It doesn't reach to the bottom of the problem. The limbic brain and the neocortex do have their **'own special intelligence'**, their **'own subjectivity'**, their **'own sense of time and space'**, and their **'own memory, motor, and other functions'**, and these differences do produce dissociation and conflict between the two brains but what is it about the different intelligences and resulting subjectivities and senses of time and space and memories that actually *causes* the conflict between these two particular brains? The 3,500 year old story of the Garden of Eden recognises that taking the fruit from the tree of knowledge—becoming conscious—led to our divisive, corrupted, 'evil' state. In his 360BC dialogue *Phaedrus* Plato recognised that we humans struggle with two parts of ourselves, describing our situation thus, **'let the figure be composite—a pair of winged horses and a charioteer. Now the winged horses and the charioteers of the gods are all of them noble and of noble descent, but those of other races are mixed; the human charioteer drives his in a pair; and one of them is 'noble and of noble breed, and the other is ignoble and of ignoble breed; and the driving of them of necessity gives a great deal of trouble to him'**. In the 1930s the philosopher George Gurdjieff wrote *Beelzebub's Tales to His Grandson*, a novel in which he recognised that man is a **'three-brained being'**, that there are distinct factions in our brain, one brain for the spirit (intellect), one for the soul (the emotional instinctive self) and one for the body (the primitive, foundation part of our mind). The outstanding question in all these accounts is what particularly is it about the differences between our old brain and new brain that causes them to be in conflict? Why are they uncoordinated? Humans have known since time immemorial that they have conflicting parts of themselves, in particular a conscience that condemns any divisive behaviour that our conscious mind might decide to practice. People have questioned whether the explanation of the human condition that is being put forward is original, citing others such as Arthur Koestler or Paul MacLean or Plato or

Gurdjieff as having already recognised the instinct versus intellect account that is being put forward here. What is significant is that none of the other accounts have recognised that the cause of the conflict between our instinct and intellect is that instincts are only orientations and that when the insightful nerve-based learning system became sufficiently able to understand cause and effect to wrest management of self from the instincts the instinctive orientations would challenge that take over, leaving the intellect no choice other than to defy that resistance, with that necessary defiance being the explanation for our angry, egocentric and alienated human-condition-afflicted state. Once seen it is an extremely obvious explanation for our human condition, but as biologist Allan Savory said in his 1988 book *Holistic Resource Management*, ‘**whenever there has been a major insoluble problem for mankind, the answer, when finally found, has always been very simple**’. Before Darwin, the origin of the variety of life on Earth seemed inexplicable—even Darwin, in his book *The Origin of Species*, referred to the question as ‘**that mystery of mysteries**’. Yet his idea of natural selection was so simple that the scientist Thomas Henry Huxley responded, ‘**How extremely stupid of me not to have thought of that!**’ (*The Life and Letters of Thomas Henry Huxley*, Leonard Huxley, Vol.1, 1900, p.170). Again it has to be emphasised that it is actually the development of science that has made clarification of the human condition possible because it is only with the very recent knowledge found about the different ways the gene-based and nerve-based learning systems process information that it becomes possible to *explain why* a fully conscious mind emerging in the presence of an already established instinctive self would have had to challenge and defy the instinctive self.

The other very important point to make about MacLean’s account of the triune brain is that he fails to recognise the significance of the emotional instinctive self that ‘**sits like a jury and tells the neo-cortex, “Yes, you can believe this”**’. As has been emphasised, and as will be further illustrated and emphasised throughout this book, humans have lived in denial of the issue of the human condition and any concepts that bring that issue into focus. Later it will be explained that humans obviously aren’t birds and don’t have an instinctive orientation to some migratory flight path and that in our case our instinctive orientation was to behaving in an utterly cooperative, integrative, harmonious way. It will also shortly be explained that integration is the theme or meaning of existence and that once humans did live compliant with this integrative, cooperative purpose, they *did* live in an ideal, ‘Godly’, ‘heavenly’ state, free of corruption and the agony of the human condition—hence the ‘**feelings of eternal harmony**’, ‘**immense joy**’, ‘**paradisiacal happiness**’, ‘**feelings completely out of this world**’, ‘**what it was like to be in heaven**’, ‘**feelings of familiarity or déjà vu**’, ‘**feeling of enhanced awareness or the feeling of clairvoyance**’, of having ‘**clear, bright thoughts**’, that ‘**seem as if “this is what the world is all about—this is the absolute truth”**’ that epileptic seizures can suddenly give access to through the ‘**fifty feet of solid concrete**’ alienation (that R.D. Laing acknowledged) which blocks ‘normal’, human-condition-denying humans’ access to this ecstatic state. (The ‘Resignation’ chapter in *A Species In Denial* explains at length how such alienation-busting ecstatic experiences, such as those which people have in so-called ‘near-death experiences’ and in these epileptic episodes, occurs.) Far from our limbic brain being a ‘**soul trap**’ that has no ‘**grip on reality**’ and which we have to avoid being a ‘**slave**’ to, our instinctive self or soul’s conscience is the only thing that has saved humans from living out their upset anger, egocentricity and alienation to the full! As for our instinctive self or soul not being able to read or write or understand language, it can still *feel* if a behaviour is selfish or aggressive—after all we weren’t initially adapted to *understanding* how to behave cooperatively, only to the *effects* of behaving cooperatively. MacLean’s inability to properly interpret what he is observing and above all to reach the deeper understanding of why there has been conflict between our instinct and intellect is

due to the human condition, to humans' deep denial of any truths that bring the issue of the human condition into focus. Humans are now so alienated that it *is* almost as though they have to experience an epileptic fit, or other equivalent alienation-busting experience, to access the truth. Indeed, it will be described throughout this book how the alienated mind is absolutely dedicated to *not* getting to the truth.

To return to other examples of people who have recognised the conflict between instinct and intellect. In a bid to explain humans' corrupted state and associated loss of sensitivity to the world around us Rob Schultheis, in his 1985 book *Bone Games*, summarised American psychologist Julian Jaynes' concept of the bicameral mind: **'One semi-plausible theory is Julian Jaynes's idea of the bicameral mind [see Julian Jaynes, *The Origin of Consciousness in the Breakdown of the Bicameral Mind*, 1976]. According to Jaynes, humankind was once possessed of a mystical, intuitive kind of consciousness, the kind we today would call "possessed"; modern consciousness as we know it simply did not exist. This prelogical mind was ruled by, and dwelled in, the right side of the brain, the side of the brain that is now subordinate. The two sides of the brain switched roles, the left becoming dominant, about three thousand years ago, according to Jaynes; he refers to the biblical passage (Genesis 3:5) in which the serpent promises Eve that "ye shall be as gods, knowing good and evil". Knowing good and evil killed the old radiantly innocent self; this old self reappears from time to time in the form of oracles, divine visitations, visions, etc.—see Muir, Lindbergh, etc.—but for the most part it is buried deep beneath the problem-solving, prosaic self of the brain's left hemisphere. Jaynes believes that if we could integrate the two, the "god-run" self of the right hemisphere and the linear self of the left, we would be truly superior beings.'** It wasn't a switching of dominance from the more lateral and imaginative right side of our brain to the more sequential, logical left side of our brain that caused the human condition, but rather the difference in the way genes and nerves process information. Nevertheless Jaynes, like Koestler and MacLean, does bravely recognise the basic elements in the conflict of our intuitive instinctive self or soul and our more recent cognitive, conscious self.

In his 1974 book *He: Understanding Masculine Psychology*, Robert A. Johnson described the agony of adolescents having to resign themselves to a life of denial of the unfrontable issue of the human condition. In doing so Johnson recognised the **'unconscious perfection'** of the pre-conscious **'Eden'** state that humans had to suffer the **'pain'** of leaving in order to eventually achieve **'a conscious reconciliation of the inner and outer'** worlds. He wrote: **'It is painful to watch a young man become aware that the world is not just joy and happiness, to watch the disintegration of his childlike beauty, faith, and optimism. This is regrettable but necessary. If we are not cast out of the Garden of Eden, there can be no heavenly Jerusalem...According to tradition, there are potentially three stages of psychological development for a man. The archetypal pattern is that one goes from the unconscious perfection of childhood, to the conscious imperfection of middle life, to conscious perfection of old age. One moves from an innocent wholeness, in which the inner world and the outer world are united, to a separation and differentiation between the inner and outer worlds with an accompanying sense of life's duality, and then, hopefully, at last to satori or enlightenment, a conscious reconciliation of the inner and outer once again in harmonious wholeness...we have to get out of the Garden of Eden before we can even start for the heavenly Jerusalem, even though they are the same place. The man's first step out of Eden into the pain of duality gives him his Fisher King wound...Alienation is the current term for it'** (pp.10-11 of 97). (The **'Fisher King'** is a character in the great European legend of King Arthur and his knights of the round table.)

Other references to the battle between our instinct and intellect having caused our upset state of the human condition will be included throughout the rest of this book however here is one more for this main collection. It is an extract from a play by the

16th century English parliamentarian and author Fulke Greville: **‘Oh wearisome Condition of Humanity! Borne under one Law, to another bound: Vainely begot, and yet forbidden vanity, Created sicke, commanded to be sound: What meaneth Nature by these diverse Lawes? Passion and Reason, self-division cause:’** (*Mustapha, c. 1594–96*). As emphasised, while a conflict between our instincts/ ‘passion’ and our intellect/ ‘reason’ has long been recognised in mythologies and in the writings of some exceptionally honest thinkers, it is only science’s discoveries in the last century about the different ways genes and nerves process information that at last allows us to answer Greville’s all-important question, **‘What meaneth Nature by these diverse Lawes?’** — what *caused* the conflicting situation?

Greville is right when he said there were ‘Lawes’ involved in the conflict and while these laws don’t explain the conflict they are relevant in understanding how extremely upset by the conflict between our instinct and intellect we humans became. To explain the involvement of ‘Lawes’ raises the next issue to be looked at of what was humans’ original instinctive orientation because, as mentioned, it obviously wasn’t to a flight path such as birds have. The answer to this question is that our instinctive self was perfectly orientated to the law of integrative, cooperative meaning, which means that when we became conscious and defied our instinctive orientation and became upset, namely angry, egocentric and alienated, that divisive response then attracted *extra* criticism from our particular instinctive orientation making us doubly upset. There is much physics and biology to be explained before the compounding effect our particular instinctive orientation had on our upset behaviour is described however what will be revealed when that description is given in Section 26 is that our situation was much, much more frustrating than Adam Stork’s, and we can see that his was frustrating enough.

11. But what was humans’ original instinctive orientation?

Of course humans aren’t birds with an instinctive orientation to a flight path, nevertheless we must have had our particular instinctive orientation to the world we were living in prior to becoming fully conscious which must, to a significant degree, still exist within us. All animals have an instinctive self and so do we. Carl Jung termed humans’ common, shared-by-all instincts **‘the collective unconscious’**, as the following quote makes clear: **‘Jung regards the unconscious mind as not only the repository of forgotten or repressed memories, but also of racial memories. This is reasonable enough when we remember the definition of instinct as racial memory’** (*International University Society’s Reading Course and Biographical Studies, Vol.6, c. 1940*). The question then is what was *our* species’ original instinctive orientation?

While we humans have an undeniable capacity for brutality, hatred and aggression — which we can now understand is our upset state — it is also true that we have an enormous capacity for love, kindness and compassion. It is further clear that we have an inbuilt awareness that such kind, considerate and caring behaviour is good and to be aspired to — after all, how could we have a sense of guilt, shame and recrimination about unkind thoughts and actions unless some deeper intrinsic part of ourselves felt at odds with such behaviour? The fact that we have called our born-with, instinctive awareness of what we have termed ‘right’ and ‘wrong’ behaviour our ‘moral’ sense, and its ‘voice’, or expression from within us, our ‘conscience’, is indicative of this.

This moral sense, this inclination to be caring and considerate of others, amounts to a social conscience. It is a capacity, in situations where the need arises, to behave altruistically, to put the welfare of others, ultimately of our community, above concern for our own welfare — such as when we are prepared to volunteer to fight and, if necessary, die for our country in war.

While the Holy Grail of the Darwinian revolution has been to explain the dilemma of the human condition, the other, almost equally great mystery facing biologists has been to explain the origins of this moral sense in humans, for it is a truly extraordinary and special part of our makeup. The philosopher Immanuel Kant had these fitting 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'**, while Charles Darwin was no less impressed when he said, **'the moral sense affords the best and highest distinction between man and the lower animals'** (*The Descent of Man*, 1871). Darwin is acknowledging here that our moral sense is something distinctive to humans. Biologists have long recognised that there are many examples in nature of organisms behaving selflessly towards each other, such as bees and ants in their respective colonies; however they now recognise that these are situations of reciprocity where favours are given only in return for another, which means they are not truly unconditionally selfless, altruistic acts. In the case of sterile worker bees and ants, while they are unable to reproduce themselves, by selflessly helping their colony and its fertile queen who carries the genes responsible for their existence they are indirectly selfishly ensuring the reproduction of their own genes. Their selflessness is not unconditional because it is done to ensure their reproduction. Such reciprocal selflessness is not altruism but in fact a subtle form of selfishness. In the case of humans, when we sacrifice ourselves for others are we similarly merely concerned with selfishly fostering the reproduction of our genes, or is our moral sense truly altruistic in nature? Both Kant's and Darwin's comments infer that our moral sense is something extraordinary in the natural world, that is unique to humans and therefore *not* the subtle form of genetic selfishness that is common in other social species. The inference is that our moral nature is a truly altruistic, unconditionally selfless capacity to act out of genuine love and concern for the greater good of human society and indeed all the constituents of our planet, be they animate or inanimate.

What will now be biologically explained in the following section of this book is that our moral sense *is* unique to humans; that we do indeed have an instinctive orientation to behaving in an *unconditionally* selfless, genuinely altruistic, all-sensitive, utterly cooperative, harmonious, loving way towards each other and indeed our entire planet. It will be further explained that we acquired this 'awe'-inspiring instinctive orientation during a time before we humans became fully conscious and our upset angry, egocentric, alienated state emerged.

Certainly there is recognition of this pre-conscious 'Golden Age' in all our mythologies. Hesiod, the 8th century BC Greek poet, wrote 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.'** In the Christian Bible a passage in Ecclesiastics says, **'God made mankind upright [uncorrupted], but men have gone in search of many schemes [understandings]'** (7:29). Similarly, Christ talked of a time when God **'loved [us] before the creation of the [upset] world'** (John 17:24), and a time of **'the glory...before the [upset] world began'** (John 17:5). The story of Adam and Eve in Genesis tells us we were **'created...in the image of God'** (1:27), presumably meaning we were once perfectly orientated to the cooperative, selfless, loving ideals of life, then Adam and Eve ate **'from the tree of the knowledge of good and evil'** (2:9&17) because it was **'desirable for gaining wisdom'** (3:6) and would ultimately lead us to becoming **'like God, knowing good and evil [understanding the upset state of our human condition and through doing that ameliorating it and returning to the cooperative, Godly ideal state]'** (3:3), but in the process we had to suffer being **'banished...'**

from the Garden of Eden [idyllic state]’ (3:23) because of ‘sin [our upset state which had to one day be understood]’ (4:7). Zen Buddhism also recognises the loss of an uncontaminated, pure state due to the intervention of the conscious mind, referring to ‘the affective contamination (*klesha*)’ of ourselves by ‘the interference of the conscious mind predominated by intellection (*vijnana*)’ (*Zen Buddhism & Psychoanalysis*, D.J Suzuki, Erich Fromm, Richard Demartino, 1960, p.20). In the 1990 edition of *Memories & Visions of Paradise*, an extensive collection of references from mythologies of this ‘paradisaal’ time in our past, author Richard Heinberg summarised 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...the cause of the Fall is described variously as disobedience, as the eating of a forbidden fruit, and as spiritual amnesia [alienation]’ (pp.81–82 of 282). In his best selling book of 1987, *The Songlines*, the explorer and philosopher Bruce Chatwin wrote: ‘Every mythology remembers the innocence of the first state: Adam in the Garden, the peaceful Hyperboreans, the Uttarakurus or “the Men of Perfect Virtue” of the Taoists. Pessimists often interpret the story of the Golden Age as a tendency to turn our backs on the ills of the present, and sigh for the happiness of youth. But nothing in Hesiod’s text exceeds the bounds of probability. The real or half-real tribes which hover on the fringe of ancient geographies—Atavantes, Fenni, Parrossits or the dancing Spermatophagi—have their modern equivalents in the Bushman, the Shoshonean, the Eskimo and the Aboriginal’ (p.227 of 325). In his writings about the relatively innocent Bushmen people of the Kalahari desert, Laurens van der Post acknowledged that, ‘There was indeed a cruelly denied and neglected first child of life, a Bushman in each of us’ (*The Heart of The Hunter*, 1961, p.126 of 233), describing their relatively uncorrupted sensitivity thus: ‘He [the Bushman] and his needs were committed to the nature of Africa and the swing of its wide seasons as a fish to the sea. He and they all participated so deeply of one another’s being that the experience could almost be called mystical. For instance, he seemed to know what it actually felt like to be an elephant, a lion, an antelope, a steenbuck, a lizard, a striped mouse, mantis, baobab tree, yellow-crested cobra, or starry-eyed amaryllis, to mention only a few of the brilliant multitudes through which he so nimbly moved. Even as a child it seemed to me that his world was one without secrets between one form of being and another’ (*The Lost World of the Kalahari*, 1958, p.21 of 253). Elsewhere in his writings, van der Post describes how ‘before the dawning of individual consciousness’ humans lived in a state of ‘togetherness’; a state to which we have had such a hunger to return to from our immensely upset state that it has been ‘like an unappeasable homesickness at the base of the human heart’: ‘This shrill, brittle, self-important life of today is by comparison a graveyard where the living are dead and the dead are alive and talking [through our soul] in the still, small, clear voice of a love and trust in life that we have for the moment lost...[there was a time when] All on earth and in the universe were still members and family of the early race seeking comfort and warmth through the long, cold night before the dawning of individual consciousness in a togetherness which still gnaws like an unappeasable homesickness at the base of the human heart’ (*Testament to the Bushmen*, 1984, pp.127–128 of 176). Van der Post further recognised the battle between our original innocent instinctive self and our newer intellect when he wrote, ‘I spoke to you earlier on of this dark child of nature, this other primitive man within each one of us with whom we are at war in our spirit’ (*The Dark Eye in Africa*, 1955). In *The Songlines*, Chatwin also acknowledged our state of original innocence and the subsequent ‘contradiction’ that emerged between our instinct and intellect, writing: ‘[the 3rd century theologian Origen argued that] at the beginning of human history, men were under supernatural protection, so there was no division between their divine and human natures: or, to rephrase the passage, there was no contradiction between a man’s instinctual life and his reason’. Novelist and poet D.H. Lawrence recognised that, ‘In the dust, where we have buried / The silent races and their abominations [their

confronting innocence] / **We have buried so much of the delicate magic of life**' (*Son of Woman: The Story of D.H. Lawrence*, D.H. Lawrence, 1931, p.227 of 402). Philosopher Jean-Jacques Rousseau similarly noted that **'nothing is more gentle than man in his primitive state'** (*The Social Contract and Discourses*, 1755; tr. G.D.H. Cole, pub. 1913, Book IV, *The Origin of Inequality*, p.198 of 269). William Wordsworth also wrote evocatively, in the aforementioned and extraordinarily honest and insightful poem *Intimations of Immortality*, that **'trailing clouds of glory do we come'**.

To answer this great biological question of how our ancestors could have developed an 'awe'-inspiring instinctive orientation to living in an unconditionally selfless, truly altruistic, gentle, loving, harmonious moral state, that all these references suggest we once did live in and from which our moral sense today could have originated, it is necessary to first introduce the concept of integrative meaning.

12. Integrative Meaning and our necessary denial of it

While humans couldn't explain our upset competitive, aggressive and selfish condition there were a number of very important truths we had no choice but to evade and even deny. The quotes from Berdyaev and Kierkegaard at the beginning of this book made it very clear how necessary it has been to deny the truth of the issue of the human condition itself. Another truth, and by far the most important and greatest of all truths that we upset humans have had to practice denying, is that the meaning or purpose or theme of existence is to develop the order or integration of matter.

(Note, the following is a summary of Part 1 of *The Human Condition Documentary Proposal* where the issue of integrative meaning is addressed at some length.)

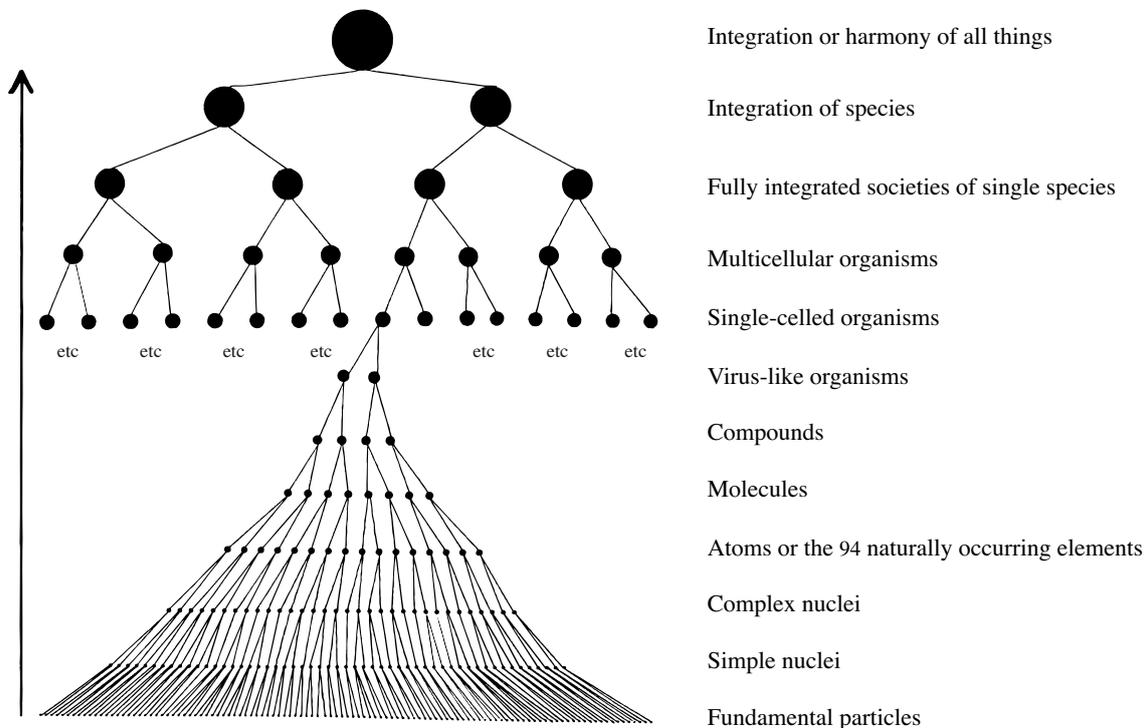
The Second Law of Thermodynamics, like gravity, is one of the physical laws of existence. This law states that over time all forms of energy, and matter is a form of energy, tend to move towards ending up as heat energy. The Second Law of Thermodynamics can also be stated in terms of the concept of entropy, which is the degree of randomness of a system at the atomic, ionic, or molecular level. Stated in terms of the concept of entropy, the Second Law of Thermodynamics says that the entropy of a system increases with time.

Importantly, this natural direction of energy transfer is reversible but to reverse it does require the use of energy. Therefore energy must be available from outside a system if the system is not to eventually wind down to heat energy, to maximum randomness or entropy. Earth is not a closed system because it has an outside inflow of energy from the sun and since Earth is not a closed system an opposite direction to this breakdown towards heat energy has been possible. On Earth, instead of matter breaking down there has been a steady building up of matter into ever larger and more stable arrangements of matter. Incidentally the universe may not be a closed system either—thus the possibilities of maximum entropy, the possible so-called 'heat death of the universe', is not yet determined.

This reverse direction where instead of breaking down matter builds up and becomes more ordered and complex is now recognised in physics as the 'Second Path of the Second Law of Thermodynamics' or 'Negative Entropy'. Negative entropy causes, or allows, or has led to, matter self-organising into larger and more stable wholes. It has led matter to integrate, develop order. Thus this negative entropy path has resulted in atoms arranging themselves, or coming together, or integrating, to form molecules. Molecules have then in turn integrated to form compounds and compounds have then integrated to form single-celled organisms and single-celled organisms have then integrated to form multicellular

organisms. The next larger whole to form is integrations of multicellular organisms, which societies of multicellular organisms represent the beginnings of.

The following chart depicts this hierarchy of order:



Development of Order or Integration of Matter

A similar chart appears in Arthur Koestler's 1978 book, *Janus: A Summing Up*

This negative entropy direction of change that is occurring on Earth means that the overall activity or theme or, from a conscious observer's point of view, purpose or meaning of existence is the development of the order or integration of matter.

The scientist-philosopher Arthur Koestler acknowledged integrative meaning in his 1978 book *Janus: A Summing Up*. In the chapter titled 'Strategies and Purpose in Evolution' he wrote: 'One of the basic doctrines of the nineteenth-century mechanistic world-view was Clausius' famous "Second Law of Thermodynamics". It asserted that the universe was running down towards its final dissolution because its energy is being steadily, inexorably dissipated into the random motion of molecules, until it ends up as a single, amorphous bubble of gas with a uniform temperature just above absolute zero: cosmos dissolving into chaos. Only fairly recently did science begin to recover from the hypnotic effect of this gloomy vision, by realizing that the Second Law applies only in the special case of so-called "closed systems" (such as a gas enclosed in a perfectly insulated container), whereas all living organisms are "open systems" which maintain their complex structure and function by continuously drawing materials and energy from their environment [222 of 354] ...It was in fact a physicist, not a biologist, the Nobel laureate Erwin Schrödinger, who put an end to the tyranny of the Second Law with his celebrated dictum: "What an organism feeds on is negative entropy" [p.223] ...Schrödinger's revolutionary concept of negentropy, published in 1944 [p.224] ...is a somewhat perverse way of referring to the power of living organisms to "build up" instead of running down, to create complex structures out of simpler elements, integrated patterns out of shapelessness, order out of disorder. The same irrepressible building-up tendency is manifested in the progress of evolution, the emergence of

new levels of complexity in the organismic hierarchy and new methods of functional coordination [p.223] ...**The origin of the concept dates back to Aristotle's *entelechy*, the vital principle or function which turns mere substance into a living organism and at the same time strives towards perfection** [p.224].

Koestler talked of **'the active striving of living matter towards [order]** [p.223], of **'a drive towards synthesis, towards growth, towards wholeness** [p.224]. He said **'the integrative tendency has the dual function of coordinating the constituent parts of a system in its existing state, and of generating new levels of organization in evolving hierarchies** [p.225].

Significantly, in terms of behaviour, Koestler said **'the integrative tendency'** requires **'coordination'**. It requires the parts of the new whole to *cooperate*, behave selflessly, place the maintenance of the whole above the maintenance of themselves. Put simply, selfishness is divisive or disintegrative while selflessness is integrative. A leaf falling from a tree in autumn does so in order for the tree to survive through winter and carry on. It has put the maintenance of the whole, namely the tree, above the maintenance of itself. The effective functioning of our body depends on the cooperation of all its parts, on every part doing what is best for the whole body. Our skin for example is constantly growing and dying to protect our body. Cancer cells destroy the body precisely because they violate this principle and follow their own independent agenda. Selflessness is actually the theme of existence because it is the glue that holds wholes together, and, as will be emphasised shortly, it is the real meaning of the word 'love'.

The concept of 'holism' is an acknowledgment of integrative meaning. The 'alternative' culture has embraced the word on the superficial basis that it refers to the interconnectedness of all matter; however the true, deeper, core meaning of holism is **'the tendency in nature to form wholes'** (*Concise Oxford Dict.* 5th edn, 1964). The concept was first introduced by the South African statesman, philosopher and scientist Jan Smuts in his 1926 book *Holism and Evolution*. Smuts conceived 'holism' as **'the ultimate organising, regulative activity in the universe that accounts for all the structural groupings and syntheses in it, from the atom, and the physico-chemical structures, through the cell and organisms, through Mind in animals, to Personality in Man'** (p.341 of 380).

'Teleology', **'the belief that purpose and design are a part of nature'** (*Macquarie Dict.* 3rd edn, 1998), is, like holism, another term that has been used to describe the integrative, cooperative, selfless purpose or meaning or theme or design in the universe.

'Holism' and 'teleology' acknowledge the cooperative, integrative purpose or meaning of life and in fact of all existence. Indeed, could it not be that this cooperative, integrative meaning of existence is what we have termed 'God' in the metaphysical, religious domain, such as in monotheistic Christian mythology? 'God' could be seen as the metaphysical term that has been used for integration, for Negative Entropy's development of order of matter. Templeton Prize-winning Australian physicist Paul Davies thought so when he said, **'these laws of physics are the correct place to look for God or meaning or purpose'** ('God Only Knows', *Compass*, ABC-TV, 23 Mar. 1997), and **'humans came about as a result of the underlying laws of physics'** (*Paul Davies—More Big Questions: Are We Alone in the Universe?* SBS-TV, 1999). A decade earlier, physicist Stephen Hawking, the Lucasian Professor of Mathematics at Cambridge University—a position once held by Isaac Newton—said, **'I would use the term God as the embodiment of the laws of physics'** (*Master of the Universe*, BBC, 1989).

In an article titled *The Time of His Life* (*Sydney Morning Herald*, 28 Apr. 2002), Gregory Benford, a professor of physics at the University of California, chronicled a meeting he held with Hawking, in which Hawking elaborated on this observation about God being the laws of physics. Benford reported that in the course of discussion he had commented that **'there is amazing structure we can see from inside [the universe]'**, to which Hawking agreed, saying, **'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’.

‘God’ then can be seen as the personification of the Negative Entropy-driven integrative, cooperative, loving, selfless ideals, purpose and meaning of life. Indeed the old Christian word for love is ‘*caritas*’, meaning charity or giving or selflessness (see Col. 3:14, 1 Cor. 13:1–13, 10:24 & John 15:13), therefore it is true that ‘**God is love**’ (1 John 4:8,16), or selflessness — in fact not just selflessness but unconditional selflessness, the capacity to, if required, make a full commitment to the maintenance of the larger whole. Christ articulated 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**’ (John 15:13). Of the biblical references to love given above, 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.**’

Most significantly, since the competitive, aggressive and selfish *divisive* behaviour of upset humans is the polar opposite of cooperative, loving and selfless *integrative* behaviour, this description of integrative meaning reveals what an extremely condemning and thus confronting concept it has been for us upset humans; indeed so confronting it must be met with determined psychological resistance. Integrative meaning confronts us squarely with the question of our current upset, divisive, apparently non-ideal, human-condition-afflicted reality. On the face of it integrative meaning implies that we humans are out-of-step with creation — at odds with God no less — seemingly bad, unworthy, guilty, sinful, even evil beings. It is no wonder we have been, as we say, a ‘God-fearing’ and not God-confronting species.

The reality is there has been no more condemning truth for upset humans than integrative meaning. In fact it is only now that we can explain the riddle of the human condition that it has become safe to admit the truth of integrative meaning. Integrative meaning no longer condemns us because we can explain that we had to suffer becoming divisively behaved in order to find understanding, ultimately self-understanding, understanding of why we became upset, and through finding that guilt-lifting, dignifying, ameliorating, liberating knowledge become psychologically secure and thus free of upset and thus integratively behaved conscious managers of our lives and world.

Until we humans could explain the riddle of why we had to be divisive in order to become integrative we couldn’t do anything about the horror of appearing to be ‘unGodly’ — except find a way to deny the problem of our apparent imperfection. For this denial to be achieved it was obviously vital that that inescapable, first-principle-based, scientific admission of the unbearably depressing truth of integrative meaning was avoided. Even though the truth of integrative meaning is extremely obvious, with evidence of the hierarchy of the order of matter everywhere we look, it was of critical importance for humanity that science find a way to deny such a truth. The easy way to achieve this was to simply assert that there was no meaning or purpose or theme in existence and instead claim that while change was occurring it was a random, purposeless, directionless, meaningless, blind process. Also, to cope with the imbued recognition of integrative ideality and meaning in the religious concept of ‘God’, science simply left the concept of ‘God’ undefined, maintaining it was a strictly abstract, metaphysical concept unrelated to the scientific domain — a deity seated on a throne somewhere high above the clouds in a remote blue heaven who we can worship as someone superior to us but avoid any direct comparisons with ourselves.

In his 1987 book *The Cosmic Blueprint*, Paul Davies wrote: ‘**We seem to be on the verge of discovering not only wholly new laws of nature, but ways of thinking about nature that depart radically from traditional science... Way back in the primeval phase of the universe, gravity triggered**

a cascade of self-organizing processes—organization begets organization—that led, step by step, to the conscious individuals who now contemplate the history of the cosmos and wonder what it all means... There exists alongside the entropy arrow another arrow of time [the negative entropy arrow], equally fundamental and no less subtle in nature...I refer to the fact that the universe is *progressing*—through the steady growth of structure, organization and complexity—to ever more developed and elaborate states of matter and energy. This unidirectional advance we might call the optimistic arrow, as opposed to the pessimistic arrow of the second law...There has been a tendency for scientists to simply deny the existence of the optimistic arrow. One wonders why' (chpts 10, 9 and 2 respectively). The reason 'why' 'the optimistic arrow' of integrative meaning was denied was because it was far too dangerous to acknowledge without first finding the biological reason for our divisive, apparently non-integrative, 'unGodly' condition.

In approximately 360BC the Greek philosopher Plato wrote what many consider to be his greatest work, *The Republic*. Central to this work is the allegory of a cave in which humans are imprisoned, chained together and able only to envisage the outside world via shadows cast on the back wall of the cave. The shadows are thrown by the light of a fire that, situated in the entrance to the cave, effectively prevents any escape from the dark existence. Plato wrote that '**the light of the brightly burning fire in the [cave] prison corresponds to the power of the sun** [p.282 of 405]', and explained that the sun represents the '**universal first principle** [p.277]' and the '**absolute form of Good** [p.282]' and that '**if he [a prisoner in the cave] were made to look directly at the light of the fire, it would hurt his eyes and he would turn back** [p.280]' (quotes from H.D.P. Lee's 1955 translation of *The Republic*). We can now understand that Plato's '**universal first principle**' and '**absolute form of Good**' is integrative meaning, the truth that so condemns humans that we have had to live in denial of it—metaphorically speaking, in a dark cave, hidden from the scrutiny of its scorching glare.

Fire appears in many mythologies as a metaphor for the integrative ideals of life, the condemning implications of which prevented our 'escape' from our restricted, chained-up, alienated condition. In the Zoroastrian religion '**Fire is the representative of God ...His physical manifestation...Fire is bright, always points upward, is always pure**' (*Eastern Definitions*, Edward Rice, 1978, p.138 of 433). In Christian mythology the story of Genesis features '**a flaming sword flashing back and forth to guard the way to the tree of life**' (Gen. 3:24). In an acknowledgment of how suicidally confronting and depressing the truth of integrative meaning can be for humans, the Bible also records the Israelites as saying, '**Let us not hear the voice of the Lord our God nor see this great fire any more, or we will die**' (Deut. 18:16). In another biblical account, Job pleaded for relief from confrontation with the issue of the human condition when he lamented, '**Why then did you [God] bring me out of the womb?...Turn away from me so I can have a moment's joy before I go to the place of no return, to the land of gloom and deep shadow, to the land of deepest night**' (Job 10:18, 20–22). Job's '**land of gloom and deep shadow...land of deepest night**', the state of deepest and darkest depression that resulted from trying to confront the issue of the human condition, equates perfectly with life in Plato's cave. Humans could only avoid the terrible depression by turning from the 'sun'/'fire', by living psychologically in denial of the truth of integrative meaning and all the truths that related to it. Christ understood the problem of the exposing '**light**' of truth—which he, in his necessarily sheltered-from-exposure-to-the-human-condition-childhood, fully-loved-and-nurtured, innocent, denial-and-therefore-alienation-free, sound state, also represented—when he said, '**the light shines in the darkness but...everyone who does evil [becomes upset] hates the light, and will not come into the light for fear that his deeds will be exposed**' (John 1:5, 3:20).

Thus, while integrative meaning is one of the most obvious, profound and thus important of all truths it is clearly also the truth that has appeared to most condemn humans, and which humans have therefore most feared and found most difficult to

confront and accept. As will become increasingly evident as this book develops, we humans have sensibly avoided the subjective dimension to life, the issue of ‘self’. Instead of hopelessly and dangerously trying to confront the issue of our non-ideal, corrupted human condition we have sensibly either practiced denial of integrative meaning, and even of God, and thus the issue of self-corruption, or indirectly acknowledged our self-corruption by acknowledging the existence of God and embracing some expression of faith that a greater dignifying understanding of our divisive condition does exist and would one day be found. To cope with our less-than-ideal human condition there has only ever been either denial or faith. Understanding just how insecure we humans have been in the presence of the integrative ideals or God allows us to understand the origins of the religious impulse. This subject of the origin of religion will be looked at in some detail later in this book.

In physicist Paul Davies’ 1995 acceptance speech for the Templeton Prize (at approximately US\$1.5 million, a financially rich award that is given for the bold objective of **‘increasing man’s understanding of God’** [*The Templeton Prize*, Vol.3, 1988–1992, p.108 of 153]), he made this comment about the demystification of the religious concept of God: **‘Yet among the general population there is a widespread belief that science and theology are forever at loggerheads, that every scientific discovery pushes God further and further out of the picture. It is clear that many religious people still cling to an image of a God-of-the-gaps, a cosmic magician invoked to explain all those mysteries about nature that currently have the scientists stumped. It is a dangerous position, for as science advances, so the God-of-the-gaps retreats, perhaps to be pushed off the edge of space and time altogether, and into redundancy.’** In truth, until understanding of the human condition was found the really **‘dangerous position’** was to demystify God and eliminate the ability for people to **‘cling to an image of a God-of-the-gaps’**. The truth is understanding that God is integrative meaning is not something that has **‘stumped’** scientists, rather it is something that all humans intuitively know but have almost universally had to conscientiously practice denying.

Able to appreciate how important our denial of integrative meaning has been we can understand why it has been so important for science to avoid demystifying the concept of God. The final episode of *Evolution* (a TV series co-produced by WGBH/NOVA Science Unit and Clear Blue Sky Productions in 2001) examined the controversy in American schools and universities over the teaching of Charles Darwin’s concept of ‘natural selection’ as a Godless, meaningless, blind process. The episode’s title, ‘What about God?’, asked why God is excluded from science’s interpretation of existence. The answer is that direct acknowledgment of integrative meaning was excluded for humans’ own sake, for it saved us from suicidal depression. Ensuring the concept of God remained abstract and undefined in scientific terms saved us from direct confrontation with the truth of integrative meaning, a confrontation we could not survive until understanding of the human condition was found.

We can also understand now that what supporters of ‘creationism’ and ‘intelligent design’ were attempting to do was introduce the concept of God into science, but in a way that didn’t involve having to admit to integrative meaning and by so doing have to confront the suicidally depressing issue of the human condition. They were trying to counter the extreme dishonesty of integrative meaning/ God-denying science with their own form of dishonesty which thought of God in a fundamentalist, literal way as an actual being ‘designing’ life on Earth, or ‘creating’ the world in six days.

Both positions were extremely dishonest, as they had to be because without understanding of the human condition it was too psychologically dangerous to confront the truth of integrative meaning. The difference was that one wanted to pretend to be rational and either deny any semblance of integrative meaning by denying the existence of the

concept of God or acknowledge the concept of God but claim it has nothing to do with science, while the other chose to admit to a semblance of integrative meaning in the form of a God who is literally a special person or being or deity who lives in a remote blue heaven surrounded by people with wings, with the downside being that such a stance necessarily meant abandoning all attempts at being rational. Again, the role of religions and the reason they became more and more simplistic/ literalist/ fundamentalist will be explained more fully later when the ever increasing levels of alienation in society is explained.

We can see that the real issue about God is the issue of integrative meaning and its human-condition-confronting implications. In recent years science has become evasively focussed away from this real issue of integrative meaning onto the irrelevant issue of whether God has been destroyed by science's ability to explain the origins of the universe. The focus has been on whether physicists' discoveries about the Big Bang origin of the universe, the extinction of time before the Big Bang and, more recently, the possibility of multiple universes have each undermined the concept of God. In other words, can we now understand the origins of the universe without invoking the involvement of a divine agent, someone 'twiddling the dials'? This debate has stalled however because the more physicists discover, the more they realise there is to discover. They are unable to give a logical and rational explanation for everything, such as how did the laws that govern the universe come into being in the first place. As emphasised, this debate has failed to acknowledge the involvement of the issue of the human condition—the existence within our species of a collective, shared-by-all psychosis that is resisting recognition of the existence of meaning and purpose in our existing world and the demystification of the concept of God that that makes possible.

13. The danger of excessive denial

Humanity and its vehicle for inquiry, science, have had no choice but to deny the truth of integrative meaning. Science has been reductionist and mechanistic, not holistic. Avoiding the dangerously depressing, whole, integrative meaning-confronting view, science has instead focused on the reduced, reductionist view of finding understanding of the details and mechanisms of our world—mechanisms that might one day, as has now occurred with understanding found of the gene and nerve-based learning systems, make possible clarifying explanation of the human condition, at which point science could then afford to acknowledge integrative meaning and be holistic in its view, as it now can. While science has portrayed itself as being rigorously objective, free of personal bias—the 1993 *Hutchinson Dictionary of Science* defines 'scientific method' as **'the belief that experimentation and observation, properly understood and applied, can avoid the influence of cultural and social values and so build up a picture of a reality independent of the observer'**—the truth is it has been rigorously subjective, deeply influenced by personal evasion and denial; *not* at all has it built **'up a picture of a reality independent of the observer'**.

Most importantly, while integrative meaning could not be universally acknowledged by science it was vitally important that, as Berdyaev said, a degree of **'fearlessness'** of the issue of the human condition and of integrative meaning was maintained and tolerated because without it science—which literally means 'knowledge'—could never hope to fulfil its ultimate role of finding the all-important liberating knowledge of our human condition. To repeat what Berdyaev said: **'Knowledge requires great daring. It means victory over ancient, primeval terror. Fear makes the search for truth and the knowledge of it impossible. Knowledge implies fearlessness...Conquest of fear is a spiritual cognitive act. This does not imply, of**

course, that the experience of fear is not lived through; on the contrary, it may be deeply felt, as was the case with Kierkegaard, for instance...it must also be said of knowledge that it is bitter, and there is no escaping that bitterness...Particularly bitter is moral knowledge, the knowledge of good and evil. But the bitterness is due to the fallen state of the world, and in no way undermines the value of knowledge...it must be said that the very distinction between good and evil is a bitter distinction, the bitterest thing in the world...Moral knowledge is the most bitter and the most fearless of all for in it sin and evil are revealed to us along with the meaning and value of life. 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. The longing for God in the human heart springs from the fact that we cannot bear to be faced for ever with the distinction between good and evil...ethics is bound to contain a prophetic element. It must be a revelation of a clear conscience, unclouded by social conventions; it must be a *critique of pure conscience*.'

As was explained following the inclusion of this quote from Berdyaev in Section 3, in order not to have to 'be faced for ever with the distinction between good and evil' humanity *had to* find understanding of the human condition and as humanity's vehicle for inquiry into the nature of our world and place in it, this fundamental task to find this all-important knowledge fell to science, and in particular that branch of science that studies behaviour, namely biology—as biologist Edward O. Wilson said, '**The human condition is the most important frontier of the natural sciences**'. The immense problem however for scientists was that they, like humanity as a whole, were almost universally having to practice denial of the dangerously depressing issue of the human condition and any truths that brought that issue into focus, in particular the truth of integrative meaning, and this denial made effective inquiry into the human condition virtually impossible. Denial is a form of lying and you can't build the truth from lies. In fact the dishonesty of denial can only lead to a completely false view of existence and the great danger of the development of such a false view is that if it becomes too developed, pervasive and entrenched then the truth about our human condition might never be able to be reached.

If we look at the effect of humanity's overall denial of the issue of the human condition upon humans in general we can see very clearly the limiting, atrophying effects of denial. As Plato said, it has caused humans to live in an imprisoned cave-like state of darkness: an alienated, extremely artificial and superficial, ugly, virtually dead state. R.D. Laing offered this candid description of the deadening effect of living in denial of the human condition: '[In the world today] **there is little conjunction of truth and social "reality"**. Around us are pseudo-events, to which we adjust with a false consciousness adapted to see these events as true and real, and even as beautiful. In the society of men the truth resides now less in what things are than in what they are not. Our social realities are so ugly if seen in the light of exiled truth, and beauty is almost no longer possible if it is not a lie' (*The Politics of Experience and The Bird of Paradise*, 1967, p.11 of 156). Humans' world of denial, of 'exiled truth', involved an unreal world of lies and thus of delusions and illusions. In Plato's cave allegory, the shadows on the back wall of the cave symbolise this world, for his 'prisoners' cannot see anything 'except the shadows thrown by the fire on the wall of the cave opposite them...And so they would believe that the shadows of the objects...were in all respects real' (*Plato The Republic*, tr. H.D.P. Lee, 1955, p.279 of 405). We can include here more of a quote from Laing that was introduced earlier about the extent and effect of human alienation: '**We are born into a world where alienation awaits us. We are potentially men, but are in an alienated state** [p.12 of 156] ...**the ordinary person is a shrivelled, desiccated fragment of what a person can be. As adults, we have forgotten most of our childhood, not only its contents but its flavour; as men of the world, we hardly know of the existence of the inner world** [p.22] ...**The condition of alienation, of being asleep, of being unconscious, of being out of one's mind, is the condition of the normal man** [p.24] ... **between us and It** [the Godly, ideal state and the issue it raises of our inconsistency with it] **there is**

a veil which is more like fifty feet of solid concrete. *Deus absconditus*. Or we have absconded [p.118] ... The outer divorced from any illumination from the inner is in a state of darkness. We are in an age of darkness. The state of outer darkness is a state of sin—i.e. alienation or estrangement from the inner light [p.116]' (*The Politics of Experience and The Bird of Paradise*, 1967). In another of his books Laing spelt out the consequences of alienation: 'We are dead, but think we are alive. We are asleep, but think we are awake. We are dreaming, but take our dreams to be reality. We are the halt, lame, blind, deaf, the sick. But we are doubly unconscious. We are so ill that we no longer feel ill, as in many terminal illnesses. We are mad, but have no insight [into the fact of our madness]' (*Self and Others*, 1961, p.38 of 192). The term 'asleep' was also used by the English poet Percy Bysshe Shelley (1791–1822) to describe humans' current state: 'Our boat is asleep on Serchio's stream / Its sails are folded like thoughts in a dream'; and by Wordsworth in his poem, *Intimations of Immortality from Recollections of Early Childhood*, where he describes our species' loss of innocence, 'of something that is gone...the visionary gleam...the glory and the dream', he said 'Our birth is [now] but a sleep and a forgetting'. The Russian philosopher George Gurdjieff described the resigned, alienated state truthfully when he wrote: 'It happens fairly often that essence dies in a man while his personality and his body are still alive. A considerable percentage of the people we meet in the streets of a great town are people who are empty inside, that is, they are actually *already dead*' (*In Search of the Miraculous*, P.D. Ouspensky, 1950, ch.8, p.164).

What needs to be recognised is that since science was also practicing this denial it too was stalled, atrophied, virtually dead. Unable to practice truthful and thus effective and penetrating thinking it was incapable of bringing any real insight into the true nature of the workings of our world and our species' upset condition within it. As has been mentioned, General Omar Bradley highlighted the extreme superficiality and deficiency of mechanistic science when he said, 'The world has achieved brilliance...without conscience. Ours is a world of nuclear giants and ethical infants'. The woman on talk-back radio echoed the point when she said, 'we can get a man on the moon but a woman is still not safe walking down the street at night on her own'.

Living in denial of the issue of the human condition and any truths that brought that issue into focus, in particular the truth of integrative meaning, meant that all the thinking of mechanistic scientists was coming off a false base and therefore could only ever present an extremely flawed and limited view of the world. Psychoanalyst D.W. Winnicott describes how when in denial of a subject that subject 'cannot be remembered because of its being associated with painful feeling or some other intolerable emotion. Energy has to be all the time employed in maintaining the repression, and...there is relatively little energy left for a direct participation in life' (*Thinking about Children*, 1996, p.9 of 343). This inability to properly 'participate in life' infers an inability to think freely, openly, honestly and thus effectively about life. Even way back in his time Plato recognised the destructive effect denial of integrative meaning has on our intellect's capacity to think effectively, when he stated: 'when the soul [our integratively orientated original instinctual self] uses the instrumentality of the body [uses the body's intellect with its preoccupation with denial] for any inquiry...it is drawn away by the body into the realm of the variable, and loses its way and becomes confused and dizzy, as though it were fuddled...But when it investigates by itself [free of intellectual denial], it passes into the realm of the pure and everlasting and immortal and changeless, and being of a kindred nature, when it is once independent and free from interference, consorts with it always and strays no longer, but remains, in that realm of the absolute [integrative meaning], constant and invariable' (*Phaedo*, tr. H. Tredennick). Incidentally, and as will be explained in the coming section that presents the explanation for how we acquired our unconditionally selfless, genuinely altruistic moral sense, the reason our original instinctive self or 'soul' is 'immortal' is because it is perfectly orientated to the 'everlasting' and universal 'absolute' truth of integrative meaning.

Mechanistic science has suffered very greatly from an inability to think truthfully and thus effectively. As we will see in the coming ‘History of biological denial’ section, it certainly has **‘los[t] its way and become confused and dizzy, as though it were fuddled’**. Winnicott articulated the effects of science’s denial of so many critically important truths such as the existence of the human condition and of integrative meaning and, as we will shortly see, of the true, integratively orientated nature of our soul and its resulting moral sense in us, when he asked, **‘Can you see the one essential way in which science and intuition contrast with each other? True intuition can reach to a whole truth in a flash (just as faulty intuition can reach to error), whereas in a [mechanistic] science the whole truth is never reached’** (*Thinking about Children*, 1996, p.5 of 343). Philosopher Arthur Schopenhauer (1788–1860) made the point 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 of 237).

It is impossible for a system of inquiry to make sense of existence when it is operating from a premise that denies all the important, fundamental truths of our world of the issue of the human condition, of integrative meaning and of the existence and true nature of our soul. As a stark example of science’s denial of the existence of our soul and of integrative meaning, while ‘soul’ is the description we have for the entire instinctive dimension of our human make-up, and selfless ‘love’ is the very theme of the integrative process and thus of existence—and after all ‘soul’ and ‘love’ are two of the most used words in our everyday language—mechanistic science has *no* definition for or interpretation of them. In the case of our ‘soul’, psychologist Ronald Conway acknowledged how much of an anathema the concept has been for mechanistic science when he said, **‘Soul is customarily suspected in empirical psychology and analytical philosophy as a disreputable entity’** (*The Australian*, 10 May 2000). In the case of the concept of love, linguist Robin Allott summarised mechanistic science’s attitude to it when he said, **‘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.4 353-370). Indeed it has been reported 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).

The limitations and dangers of mechanistic science’s denial of the issue of the human condition and of so many other important truths has been acknowledged by a number of prominent scientists, including biologist Charles Birch and physicist Paul Davies whose books will be mentioned shortly amongst a collection of integrative-meaning-acknowledging publications. Birch has said that: **‘Reductionism or Mechanism...is the dominant mode of science and is particularly applicable to biology as it is taught today...[it is] A view or model of livingness that leaves out feelings and consciousness...[and] I believe it has grave consequences...In the name of scientific objectivity we have been given an emasculated vision of the world and all that is in it. The wave of anti-science...is an extreme reaction to this malaise...I believe biologists and naturalists have a special responsibility to put another [holistic] image before the world that does justice to the unity of life and all its manifestations of experience—aesthetic, religious and moral as well as intellectual and rational’** (‘Two Ways of Interpreting Nature’, *Australian Natural History*, Vol.21 No.2, 1983). Paul Davies similarly said: **‘But there is a deeper reason for the wide-spread antipathy. It is connected with the underlying philosophy of science itself. For 300 years science has been dominated by extremely mechanistic thinking. According to this view of the world all physical systems are regarded as basically machines...I have little doubt that much of the alienation and demoralisation that people feel in our so-called scientific age stems from the bleak sterility of mechanistic thought... Mechanistic thought has undoubtedly had a stifling effect on the human spirit. Liberation from this centuries-old straight jacket [i.e. the adoption of a holistic approach] will enable human beings to re-**

integrate themselves and the physical world of which they are a part' ('Living in a non-material world—the new scientific consciousness', *The Australian*, 9 Oct. 1991).

It is true, to end the **'stifling effect on the human spirit' 'from this centuries-old straight jacket'** of **'mechanistic thinking' 'biologists and naturalists have a special responsibility to put another [non-mechanistic] image before the world'**; however for science to adopt such a non-mechanistic, holistic view required understanding of the human condition to be found, and to find that required two things—it needed denial in science to not become too developed and entrenched and thus oppressive of any truth, and it needed at least some scientists to defy the prevailing attitude of denial. As Berdyaev emphasised, **'victory over [the] ancient, primeval terror'** of our condition depended on maintaining a degree of **'daring' 'fearlessness'**. Berdyaev also explained that such a **'fearless'** approach could only come from individuals with a relatively **'clear conscience, unclouded by social conventions; it must be a critique of pure conscience'**, truthfully describing such **'a critique of pure conscience'**, which is a relatively alienation and thus denial-free capacity, as a **'prophetic element'**. The common dictionary definition of a 'prophet' is **'someone who speaks for God'** and, since God is integrative meaning, someone who speaks for God is someone who doesn't conform to the prevailing practice of denying integrative meaning. Obviously there was always a great range or spectrum of upset in the human population, with some people having been more exposed to the upsetting battle that humanity has been waging against the ignorant instinctive state than others. Prophets were simply those individuals at the innocent end of the spectrum, individuals who had relatively little exposure to upset and who were thus relatively sound in self, relatively free of the alienating psychological block-out or denial that upset humans historically had to employ to protect themselves from the condemning criticism of their corrupted condition. Of course with understanding of the human condition found upset will subside and eventually end and all humans will then be denial-free, truthful-thinking prophets—as R.D. Laing once said, **'Each child is a new beginning, a potential prophet'** (*The Politics of Experience* and *The Bird of Paradise*, 1967, p.26 of 156). (For a more detailed analysis of the spectrum of alienation in society and the different varieties of denial-free thinking prophets, see the 'Resignation' chapter in *A Species In Denial*.)

Plato was clearly a prophet. The extraordinarily penetrating quotes of his that have been included already reveal how sound he must have been to be able to confront integrative meaning or God to the extent he was clearly able to. For most people what Plato was able to engage were truths that were unbearable, as this quote acknowledges: **'Plato was ever aspiring to intuitions of a truth which in this world [that most people are living in] could never be wholly revealed,—a truth of which glimpses only could be obtained, partly by the most abstract powers of thought, partly by the imagination...Plato...was an artist, and clothed all his thoughts in beauty; and if there be (as there surely is) a truth which is above the truth of [mechanistic] scientific knowledge, that was the truth after which Plato aspired. Aristotle's aspirations were for methodised experience and the definite'** (*Aristotle*, Sir Alexander Grant, 1877, p.6 of 196, from a series titled *Ancient Classics*). The truth is Plato was just as scientifically rigorous—as **'methodised'** and interested in the **'definite'**—as Aristotle, it's just that Aristotle wasn't sound enough to confront **'a truth' 'as there surely is'** of integrative meaning and as a result he founded the evasive, denial-complying mechanistic approach to inquiry. (Note, there is a whole chapter in *A Species In Denial*, titled 'Deciphering Plato's Cave Allegory', that is dedicated to presenting a detailed analysis of the allegory.)

Later we will see how some exceptional denial-free thinking and thus sound and thus effective thinking prophets became the focal points for religions, however the relevance or significance of prophets in contemporary times has of course nothing to do with forming a

religion. The concern now is simply to, as Berdyaev said, find ‘**knowledge of good and evil**’, and the truth is for that to be possible a ‘**prophetic element**’ is required. As will be explained later, faith was a way of coping when we couldn’t understand our corrupted condition, so the bringing of understanding to the human condition actually ends the need for faith. Religion is being obsoleted, not created. When van der Post truthfully said ‘**we need a new kind of explorer, a new kind of pathfinder, human beings who, now that the physical world is spread out before us like an open book...are ready to turn and explore in a new dimension**’, he was necessarily referring to people who were capable of looking inwards at the issue of the human condition. Plato was also referring to this ‘**fearless**’ ability ‘**to look straight at reality**’ when he said ‘**this capacity [of a mind...to see clearly] is innate in each man’s mind [we are born with an instinctive orientation to integrative meaning], and that the faculty by which he learns is like an eye which cannot be turned from darkness [the upset state of living in denial] to light [the truth] unless the whole body is turned; in the same way the mind as a whole must be turned away from the world of change until it can bear to look straight at reality, and at the brightest of all realities which is what we call the Good [integrative meaning or God]’** (*The Republic*, tr. H.D.P. Lee, 1955, p.283 of 405).

As the world has approached total exhaustion from the ever-increasing horror of the upset state of the human condition, so the need for such an honest approach in science has become a matter of urgency and, most importantly and most fortunately, some scientists and science commentators have been able to follow the ‘**fearless**’ examples of Smuts, Schrödinger and Koestler and acknowledge the truth of integrative meaning. Titles written by these scientists and commentators offer evidence (particularly the words underlined) of this precious acknowledgment: Professor John Morton wrote *Man, Science and God* in 1971 and *Redeeming Creation* in 1984; Professor David Bohm wrote *Wholeness and The Implicate Order* in 1980; Professors Ilya Prigogine and Isabelle Stengers wrote *Order Out of Chaos* in 1984; Professor Paul Davies wrote *God and the New Physics* in 1983, *The Cosmic Blueprint* in 1987 and *The Mind of God: Science and the Search for Ultimate Meaning* in 1992; Professor Charles Birch wrote *Nature and God* in 1965, *On Purpose* in 1990 and *Biology and The Riddle of Life* in 1999; Dr M. Mitchell Waldrop wrote *Complexity: The Emerging Science at the Edge of Order and Chaos* in 1992; Roger Lewin wrote *Complexity: Life at the Edge of Chaos, the major new theory that unifies all sciences* in 1993; Professor Stuart Kauffman wrote *The Origins of Order: Self-Organization and Selection in Evolution* in 1993, *At Home in the Universe: The Search for the Laws of Self-Organization and Complexity* in 1995 and *Anti-chaos* in 1996; and Dr Richard J. Bird wrote *Chaos and Life: Complexity and Order in Evolution and Thought* in 2003. As has been explained, the terms ‘wholeness’, ‘order’, ‘self-organisation’ and ‘complexity’ used in these titles are all aspects of the purposeful, meaningful, goal-directed, holistic, teleological, Godly, integrative theme of existence.

Another expression of this ‘**fearless**’ effort by some scientists to acknowledge integrative meaning was the establishment in the United States in 1984 of the independent Santa Fe Institute ‘**for the Study of Complexity**’. Stuart Kauffman, whose books about integrative meaning feature in the list above, was one of the founding members of the Santa Fe Institute.

As prize-winning British science writer Roger Lewin acknowledged in his above-mentioned book, *Complexity: Life at the Edge of Chaos*, ‘**the study of complexity represents nothing less than a major revolution in science**’ (p.10 of 208). Being so heretical, this honest, holistic ‘**revolution**’ was bound to meet resistance, as was described in a newspaper article titled *Science Friction*, written by journalist Deidre Macken and published in Australia in 1991. Referring to a ‘**scientific revolution**’ and a coming ‘**monumental paradigm shift**’, Macken wrote that the few scientists who have ‘**dared to take a holistic approach**’ are seen

by the scientific orthodoxy as committing ‘scientific heresy’. Macken said scientists taking the ‘holistic approach’, such as ‘physicist Paul Davies and biologist Charles Birch’ (Australian scientists whose works are mentioned above and who have both appropriately enough been awarded the Templeton Prize for ‘increasing man’s understanding of God’) are trying ‘to cross the great divide between science and religion’, and are ‘not afraid of terms such as “purpose” and “meaning”’. She added: ‘Quite a number of biologists got upset [about this new development] because they don’t want to open the gates to teleology—the idea that there is goal-directed change is an anathema to biologists who believe [evade the condemning truth of integrative meaning by saying] that change is random...The emerging clash of scientific thought has forced many of the new scientists on to the fringe. Some of the pioneers no longer have university positions, many publish their theories in popular books rather than journals, others have their work sponsored by independent organisations...Universities are not catering for the new paradigm’ (*Good Weekend mag.*, *Sydney Morning Herald*, 16 Nov. 1991).

Consistent with what Berdyaev said, all these scientists and science commentators who have been ‘fearless’ in their recognition of integrative meaning were being ‘prophetic’. In fact almost all the quotes used in this book are ‘prophetic’ in their exceptional honesty—this book is essentially an assemblage of all the exceptional modern day, contemporary, knowledge-seeking (as opposed to the ancient religion-forming) prophets for one great vanquishing assault on the world of denial. Indeed most of the authors of the books mentioned above and the quotes mentioned throughout have been explicitly described as prophets at some time or other. For example, Paul Davies has been called a ‘latter day prophet’ (‘God Only Knows’, *Compass*, ABC-TV, 23 Mar. 1997), and Charles Birch as a ‘scientist-prophet’ (*Sydney Morning Herald*, 30 May 2000). Some who have been exceptionally unevasive have even been described as ‘messianic’. For instance, in his 20 December 1996 *London Times* obituary, Laurens van der Post was described as a ‘prophet’ and his work as ‘messianic’. Arthur Koestler, who has understandably frequently been described as a ‘prophet’, was noted as having a ‘messiah complex’ (*Sydney Morning Herald*, 1 Dec. 1986), while R.D. Laing, who was also understandably frequently described as a ‘prophet’, was also labelled a ‘messiah’ (*R.D. Laing A Biography*, Adrian Laing, 1994, p.161 of 248). ‘Messiah’ in dictionaries means ‘liberator’, and since what is required to liberate humanity from the human condition is the ‘fearless’ preparedness to confront the issue of the human condition, van der Post, Koestler and Laing were being messianic. The greater truth of course is that while there have always been a few ‘fearless’ prophets in the spectrum of alienation in society, they were never going to be in a position to assemble the liberating explanation of the human condition until science found sufficient details about the mechanisms of the workings of our world—in particular understanding of the different ways genes and nerves process information—to make that clarifying explanation possible; all of which means the *real* liberator of humanity from the human condition is science. Prophets have a relatively easy job—the really difficult task was to painstakingly accumulate first-principle understanding of the details and mechanisms of the workings of our world. Exceptional innocence played an important but minuscule concluding role in our search for knowledge, ultimately self-knowledge. To use an analogy, in gridiron football the team as a whole (with one exception) does all the hard work gaining yardage down the field. Finally when the side gets within kicking distance of the goal posts, a specialist kicker, who until then has played no part, is brought onto the field. While he (actually not ‘he’ but ‘they’ because prophets do need the support of each other to be able to defy denial)—in his unsoiled attire—kicks the winning goal, the win clearly belongs to the exhausted players who did all the hard work. As it turns out, science *had* found all the necessary clues that make explanation of the human condition possible—in particular the laws of physics, the principle of natural

selection, the DNA mechanism that makes natural selection possible, the fossil record of our ancestors and all the studies of primate behaviour, especially those of bonobos. The problem has been that all these clues have been presented in such an evasive, dishonest way that extracting and assembling the explanation of the human condition from them, and beyond that having denial-habituated science accept the denial-free account, is not a project that is at all guaranteed of success. Everywhere in science dishonesty has become dangerously excessive. For example, there are now said to be genes for every kind of ailment—such as depression, drug addiction, violence, obesity, delinquency, suicide, sex addiction, attention deficit hyperactivity disorder, and schizophrenia—when the truth is human sickness is, in the main, psychologically derived. It's our extremely upset condition that is the problem on Earth but only the very few will recognise and talk about that.

As we will see in the latter half of this book, the practice of denial was rapidly cloaking the world so that not even a tiny ray of light/ truth was able to get through. We will see that the state of eternal darkness was almost upon us—the alienation death of humanity was only a step away. In the case of science, Deidre Macken's talk of a coming **'monumental paradigm shift'** and a **'scientific revolution'** suggested that acknowledgment of holism or integrative meaning was becoming a trend, but this wasn't true. The reality is that despite the brave efforts of a few, denial in science was becoming more and more self-assured and sophisticated and as a result more and more dangerously oppressive of truth. For instance, wherever integrative meaning was being acknowledged it was invariably being met with stiffer and stiffer resistance. The Santa Fe Institute for example, while still operating in 2006, has degenerated into an organisation beset with internal dissent, deflected from its original manifesto of **'studying complexity'** to now **'fostering a multidisciplinary scientific research community pursuing frontier science'**. Even the Templeton Prize, which was originally awarded for **'increasing man's understanding of God'**, is now, in 2006, awarded **'for progress toward research or discoveries about spiritual realities'**.

What this section has sought to make clear is that trying to investigate reality from a position of denial was only ever going to mean that biology would, as Plato predicted, **'lose its way and become confused and dizzy, as though it were fuddled'** in terms of its ability to make any progress on the all-important task of finding understanding of the true nature of our world and our human-condition-afflicted place in it. The picture that has been put forward is of science becoming increasingly committed to denial with only a precious few trying desperately to defy the trend. The question has been: would the ever-increasing levels of upset in humans and thus alienation mean that denial would become so pervasive that it would succeed in blocking any chance of insight into the human condition being found, or would the few **'fearlessly'** resisting the trend prevail?

As will be documented in the coming Section 16, **'The history of biological denial'**, what happened is that while mechanistic science did find a great deal of valuable knowledge about the mechanisms of the workings of our world, its practice of denial, especially in the all-important field of biology, became so over-developed it almost did stop any possibility of this knowledge being effectively used to make any real sense of how the natural world works and of our extraordinary conscious place and troubled condition within it. Charles Birch, who incidentally I was clearly extremely fortunate to have as my biology professor when I studied biology at Sydney University, summarised just how stalled this discipline had become when he said, **'Biology has not made any real advance since Darwin'** (in conversation with the author, 20 Mar. 1987).

Deidre Macken mentioned that **'the emerging clash of scientific thought has forced many of the new scientists on to the fringe. Some of the pioneers no longer have university positions, many publish their theories in popular books rather than journals, others have their work sponsored**

by independent organisations...Universities are not catering for the new paradigm'. The truth is lying in science had become all-dominant and all-confident, to the extent that it was virtually impossible for any profound insights to emerge from within its structure. This comment from Charles Birch provides a worthy summation of the atrophied state that is academia: **'There is a problem about mechanistic science, it can't deal with certain questions... every individual entity, be it cell or an atom, and certainly human beings...is different by virtue of the relationships that they have with the whole that they belong to. Now that is the most important thing I think that one can begin to think about, the [integrative, holistic] nature of the world, the universe...and I think this is the sort of exploratory area which could transform a lot of thinking. In other words, science can't deal with subjectivity...This [subjective, human-condition-confronting truthful world view] is something that is very difficult to get your teeth into [confront] and yet it is the most important thing in the world...what we were all taught in universities for decades is really recognised now as pretty much a dead end'** (World Transformation Movement Open Day address in Sydney, 4 Dec. 1993). Biologist Mary E. Clark came to a similar conclusion when she said, **'Formal learning has become a meaningless vaccination process, and the information transmitted is next to useless for properly understanding the world'** (*Ariadne's Thread: The Search for New Modes of Thinking*, 1989). And, as will be described in the next section, Arthur Koestler could see that **'the citadel they [mechanistic scientists] are defending lies in ruins'** (*Janus: A Summing Up*, 1978, p.192 of 354). Only a holistic approach, one that acknowledged integrative meaning, could hope to make any real progress in understanding the real nature of our world and our place in it.

14. The genetic tool for integrating matter

Before documenting the history of denial in biology, and then explaining how our ancestors managed to acquire an instinctive orientation to behaving unconditionally selflessly towards each other, it is first necessary to explain the biological processes that are taking place on Earth from a denial-free truthful basis, which, with understanding of the human condition now found, is at last both possible and safe to do.

Arthur Koestler emphasised the stalled situation of all of science, but of biology and psychology in particular, when he said that the human-condition-issue-avoiding, integrative-meaning/ God-shunning, whole-view-evading, details-only-focused, blind, reductionist, mechanistic science's denial of the truth of negative entropy has **'taken the life out of biology as well as psychology'**, writing that **'although the facts [of the integration of matter] were there for everyone to see, orthodox evolutionists were reluctant to accept their theoretical implications. The idea that living organisms, in contrast to machines, were primarily active, and not merely reactive; that instead of passively adapting to their environment they were... creating...new patterns of structure...such ideas were profoundly distasteful to [Social] Darwinians, behaviourists and reductionists in general [p.222 of 354] ...Evolution has been compared to a journey from an unknown origin towards an unknown destination, a sailing along a vast ocean; but we can at least chart the route ...and there is no denying that there is a wind which makes the sails move... the purposiveness of all vital processes...Causality and finality are complementary principles in the sciences of life; if you take out finality and purpose you have taken the life out of biology as well as psychology [p.226]'** (*Janus: A Summing Up*, 1978).

In 1938 the visionary Jesuit palaeontologist and philosopher Pierre 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*, p.142 of 320). To bring about this time that de Chardin anticipated, when all scientists could safely acknowledge the integrative direction of

life, required the finding of the dignifying understanding of the upset state of our human condition, and with that found a whole new, integrative meaning-accepting way of thinking about biology can now at last be safely introduced.

Towards the end of his momentous 1859 book *The Origin of Species by Means of Natural Selection*, Charles Darwin anticipated that **‘In the distant future I see open fields for far more important researches. Psychology will be based on a new foundation...Light will be thrown on the origin of man and his history’** (p.458 of 476). Given Koestler’s comment that **‘if you take out finality and [integrative] purpose you have taken the life out of biology as well as psychology’**, what was required to bring about Darwin’s ‘new’ en-‘light’-ening ‘foundation’ for ‘biology as well as psychology’ was acknowledgment of ‘integrative’ ‘purpose’. As Arthur Schopenhauer pointed out, **‘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 of 237). This ‘prejudice’, ‘contrary wind’ that has been ‘driving’ biologists away from insight into the nature of our world and our place in it is the practice of, as Koestler described it, **‘denying that there is a wind which makes’ matter integrate, ‘the purposiveness of all vital processes’**.

So, to end the current crippled, atrophied, stalled state of biological thinking requires putting aside all the ‘prejudice’ of the denial-distorted thinking that so saturates biological dialogue and texts now and, starting from the ‘new foundation’ of the acceptance of the purpose of developing the order of matter, think simply, cleanly and freshly through the whole biological story from its beginning. We need to assume integrative meaning, examine the fundamental ingredients in our world and see where the process of the integration of matter takes us.

Firstly we need to replace the word ‘evolution’ with the word ‘development’. Evolution acknowledged that organisms do change or evolve but avoided acknowledging that there is a direction and purpose to that change of developing the order of matter.

To begin: the study of physics has revealed that our world consists of three fundamental ingredients—time, space, and energy, with energy taking the form of the 94 naturally occurring elements of matter. These ingredients are subject to the laws of physics. As has been explained, when subjected to the laws of physics, particularly the law of negative entropy, matter in space and time became ordered or integrated. It formed more stable or enduring (in time) and ever larger (in space) arrangements.

This development of order of matter involved the initial mixture of the 94 elements and their gradual formation into stable arrangements called molecules. For example, the stable arrangement of two single positively charged hydrogen atoms with one double negatively charged oxygen atom, resulted in the formation of the water molecule. In time, through the mixing of different elements, each with their own particular properties, many other stable arrangements were found or developed, leading to even more and greater order and complexity of arrangements. In time molecules became organised or integrated into very complex macro molecules involving many different elements. The problem for the development of order was that the more complex these macro molecules became the more unstable they tended to be. Highly complex macro molecules would only occasionally form and when they did, they didn’t tend to hold together for long before again breaking down into separate parts. Eventually an impasse was reached where instability set a limit on how complex macro molecules could become. When this instability limit was reached it appeared negative entropy, or ‘God’ if we were to personify the process, could not develop any more order on Earth.

However one day in the primal soup a complex macro molecule occurred with an unusual property—DNA or deoxyribonucleic acid (or, more accurately, initially

its prototype RNA, ribonucleic acid). What was unusual about DNA was that it could replicate. It could split allowing the two halves to draw material from the environment to build two complete DNA molecules. The significance of this replication was that it meant DNA could defy breakdown. It could turn a relatively brief lifetime for a complex macro molecule into a relatively indefinite one. DNA's ability to replicate meant that even though some of the replicates disintegrated into smaller parts, others would survive and go on to replicate further. With slight variations called mutations occurring from the effects of solar radiation, replicates were 'found' that were even more stable/ enduring (in time) and more ordered/ complex/ larger (in space). The process of natural selection of more stable and larger arrangements of matter—and the origin of an indefinite lifetime, or 'life' as we call it—appeared.

In this process, each replicating arrangement of matter or reproducing individual was in effect being tested both for its ability to survive and reproduce in its lifetime and, over generations of offspring, for its ability to adapt to changes in the environment in which it exists, with those that manage to survive and adapt inevitably, whenever possible, finding/ refining/ achieving/ growing/ developing even greater order of matter. The effect of this process over time therefore was that more and greater order of matter was integrated. It was the ability to survive and adapt that supplied the opportunity for more and greater order of matter to develop. Thus, using the tool of replicating DNA, negative entropy was able to integrate matter into larger wholes; it was able to develop ever more and ever greater order of matter on Earth.

DNA is actually a very complex crystal. Crystal molecules abound—common salt, sodium chloride, for instance is one—and in a suitable nutrient environment they all have the property of reproduction, of growing their structure from their structure. However, being much simpler than DNA—having far less variety of elements within their molecules—they have little or no potential for adaption and development of greater order.

Negative entropy is really only a product of possibilities. The differing properties of matter mean that some arrangements of matter break down towards heat energy, while others stay stable and still others become part of larger stable associations of matter. In time all the possible associations of matter will be automatically or, as Darwin described it, 'naturally' investigated until the largest stable association is naturally left or found or, as Darwin described it, 'selected'. What happened with DNA is that it not only turned a relatively short lifetime for extremely complex molecules into a relatively indefinite one, it also made a business, as it were, of this negentropy direction, both of resisting breakdown and of developing order. The replicating DNA molecule gave rise to a process that actively resisted breakdown and actively developed ever more and greater order of matter. As has been mentioned, this negentropy surviving and building process does require energy but in Earth's case that has been available from the sun.

If we want to know what is going on on Earth—'what is the meaning of life?'—we only have to cut off many short lengths of wire (representing the different elements), bend them into different shapes such as hooks, loops and spirals (representing the different properties of those building blocks of our world), put them into a box (representing space), shake the box up (representing time), and then lift the lid and look inside. What we will see is that the wire pieces have formed themselves into all sorts of tangles; they have developed larger arrangements or wholes of matter. Integrative meaning is a simple and obvious truth but for all its obviousness it has been the one truth we insecure humans have had to learn to block-out or deny. Incidentally, our ability to deny such an extremely obvious truth bears witness to our psychological ability to deny apparently anything should we choose to. When the alternative is suicidal depression our mind is apparently

capable of absolutely outrageous dishonesty, and this is the case as we will see in the coming section on the ‘The history of biological denial’.

The DNA unit of inheritance is called a gene, and the study of the process of change that genes undergo has been labelled ‘genetics’. This genetic tool for negative entropy’s development or refinement of the order of matter on Earth was very powerful—it was able to develop the great variety of ordered matter we call life. From DNA (or its prototype RNA), virus-like organisms developed, then from virus-like organisms developed single-celled organisms, and from single-celled organisms developed multi-cellular organisms. The next level of order to be developed or integrated by negative entropy was societies or colonies or ordered arrangements of multicellular organisms. It was at this point that negative entropy (or ‘God’) encountered another impasse.

While genetics has proved to be a marvellous tool for integrating matter it has one very significant limitation. This limitation arises from the fact that each genetically reproducing individual organism has to remain independent and thus selectable, struggling, competing and fighting selfishly for its own reproduction—because that variety or pool of reproducing individuals is the basis of the genetic developing or refining or learning process. Even though the negative entropy, integrative process is dedicated to integration and, in effect, would like to bring together or amalgamate or integrate reproducing individuals to form new larger associations or wholes of them, this can’t occur because then the natural selection process of, in effect, comparing the abilities of the various reproducing individuals to survive through time and where possible grow in size and complexity would be lost. If they are all integrated into one organism there is no variety left for natural selection to work from.

What this means is that the truly cooperative behaviour that reproducing individuals have to be able to develop if they are to effectively come together/ amalgamate/ integrate, of the capacity for them to unconditionally selflessly consider the welfare of the integrated larger amalgamation or whole above their own welfare, cannot, as a rule, develop genetically. As has been emphasised, unconditional selflessness is the cooperative, loving glue that holds wholes together and as such is so fundamental to the development and maintenance of larger wholes that it is the theme of the entire integrative process that characterises all of existence, but the problem is reproducing individuals cannot develop this unconditional selflessness towards other reproducing individuals.

In this situation where each reproducing individual can’t become a fully integrated part of an amalgamation or integration of reproducing individuals and has to carry on as a separate reproducing individual fighting selfishly for its own reproduction, the most cooperation that can develop is that of reciprocity where one individual selflessly helps another on the proviso that they are selflessly helped in return—which overall means both parties are selfishly benefiting. Reproducing individuals can develop reciprocity because it is basically still a selfish trait; it doesn’t give away an advantage to other reproducing individuals and therefore doesn’t compromise the integrity of the reproducing individual. Unconditionally selfless traits on the other hand do give away an advantage to other reproducing individuals—that being the meaning of unconditional selflessness, that you are giving without receiving—and therefore unconditionally selfless, self-sacrificing traits do compromise the integrity of the reproducing individual and therefore can’t, as a rule, develop.

The integrative limitation of the genetic refinement tool for integrating matter is that, as a rule, only traits that are selfish can be cultivated or ‘naturally selected’ genetically.

The result of this selfish individualism is that the reproducing individual members of a species end up competing relentlessly with each other for food, territory, shelter and

a mate. The more social or integrated members become, the more competition develops between them, until the selfish, divisive competition reaches a point where no further integration is possible.

Importantly, even though selfishness appears to characterise so much of nature as a result of this situation, the truth is selfishness is only occurring because of the *limitation* of the genetic process of being unable to, as a rule, foster unconditional selflessness. In his 1850 poem *In Memoriam*, English poet laureate Alfred Tennyson famously wrote: **‘Who trusted God was love indeed / And love Creation’s final law / Tho’ Nature, red in tooth and claw / With ravine, shriek’d against his creed’**. While integrative meaning and its theme of unconditional selflessness or ‘love’ is the al-true-istic ‘final law’ of ‘creation’ that the competitive and aggressive, ‘red in tooth and claw’ characteristic of so much of nature seems to be in total contradiction to, we can now understand that this characteristic of selfish competition and aggression in so much of nature doesn’t mean that selfishness is the meaning of existence, or that the biological, genetic process is dedicated to the objective of being selfish. It is simply the *limitation* of genetics that it can’t, as a rule, develop cooperative, unconditional selflessness and thus the harmonious coming together and holding together or integration of reproducing individual organisms.

The question to be raised then is could negative entropy, or if we like ‘God’, find a way to overcome this impasse to developing fully integrated associations or wholes of reproducing members of a species—or had the limit to the amount of order of matter that could be developed on Earth finally been reached?

In fact the reason it has been said that ‘as a rule’ unconditional selflessness can’t be developed is, as will shortly be explained, humans’ original fully integrated state was achieved in a way that allowed unconditional selflessness to be developed genetically. Negative entropy did find one way to overcome the can’t-develop-unconditional-selflessness limitation of its genetic tool for integrating reproducing individual organisms; there has been one exception to the rule.

Though negative entropy only managed to find a way to fully integrate the reproducing individuals of one species, namely our ancestors, it did find a way to develop much greater integration of matter *within* the reproducing individuals of many species, and it is this development that will now be explained.

15. **Elaborating the reproducing individual**

One way negative entropy could develop greater order of matter without violating the integrity of the reproducing individual was to elaborate the reproducing individual, make it bigger. Elaborating the reproducing individual is in fact how single-celled organisms were able to integrate to form multicellular organisms, and it is also how multicellular bees and ants were able to integrate to form the next level of order of the integrated whole of multicellular members of a species—in the case of bees/ ants, their colonies. In multicellular organisms, each organism, while composed of many individual cells, remains one reproducing individual. Similarly with bee/ ant colonies, each colony, while composed of many bees/ ants, remains one reproducing individual.

The biological mechanism for elaborating the reproducing individual involved the member cells, or member multicellular bees/ ants, deferring their sexual reproduction and leaving that task to another part of the whole that specialises in reproduction. In the case of the integration of single-celled organisms, the green algae known as *Volvox* provides an example of an organism in transition from the single-celled to the multicellular state, as this quote describes: **‘Volvox is...a small, green sphere...composed of thousands of flagellates**

embedded in the surface of a jelly ball...Volvox is a colony of unicellular animals rather than a many-celled animal, because even the simplest many-celled animals have considerably more differentiation between cells than appears among the cells of Volvox. The colony swims about, rolling over and over from the action of the flagella; but, remarkably enough, the same end of the sphere is always directed forward...Its behaviour can be explained only by supposing that the activities of the numerous flagellates are subordinated to the activity of the colony as a whole. If the flagella of each member of the colony were to beat without reference to the other members, the sphere would never get anywhere. In such subordination of the individual cells of a colony to the good of the colony as a whole we see the beginnings of individuality as it exists in the higher animals, where each animal behaves as a single individual, although composed of millions of cells...The co-ordination of numerous components into an individual is usually followed by the specialisation of different individuals for different duties. Only the slightest degree of specialisation is seen in the Volvox colony; the flagellates of the back part of the colony are capable of reproduction, while the front members never reproduce but have larger eyespots and serve primarily in directing the course of the colony' (*Animals without Backbones*, R. Buchsbaum, 1938, p.50 of 401).

In the case of bees (ants also employ a similar chemical retardant), the queen bee feeds a 'royal jelly' that causes sterility in all of her offspring that she intends to be workers. To ensure the reproduction of their genes these offspring then have to support her because she carries their genes. (It should be mentioned that saying the queen 'intends' and the offspring 'have to' is obviously personifying the genetic process. The queen and the offspring are obviously not conscious thinking organisms deciding they 'intend' and 'have to' do something or other as we humans do, however such anthropomorphism is simply a useful way of describing what *in effect* occurs. For example, the way genetics actually causes offspring to 'have to' support the queen is that out of the many different mutational varieties of offspring that appear over time only those that happen to have a genetic make-up that inclines them to support the queen will tend to reproduce, naturally selecting that particular behaviour for all subsequent generations and eventually the whole species.)

Elaborating the reproducing individual allows the members of the elaborated individual to develop the ability to at least *behave* unconditionally selflessly, which, as has been explained, is fundamental for the fully cooperative integration of members into a new whole to develop. As has been mentioned, the reason our body works so well is because each part has sublimated its needs to the greater needs of the whole body; each part behaves in an unconditionally selfless way. Our skin for example is constantly growing and dying to protect our body. The leaves that fall in autumn do so to enable the tree to survive through winter. Bees and ants sacrifice themselves for the colony. The skin, leaves and bees/ ants have behaved unconditionally selflessly, they have in effect considered the welfare of the greater good above their own welfare.

Importantly our body's skin, the tree's leaves and the bees/ ants have only *behaved* unconditionally selflessly because their selflessness is not actually unconditional selflessness, it is not true altruism. This is because the self-sacrificing skin, leaves and bees/ ants are all indirectly selfishly ensuring their own genetic existence will be reproduced by supporting the body or tree or bee/ ant colony that carries the genes for their existence. Genetically they are selflessly fostering the body/ tree/ colony to selfishly ensure their own genetic reproduction. Their apparently unconditionally selfless *behaviour* is not actually unconditional and thus altruistic but rather a subtle form of selfishness. As was explained earlier, such reciprocity can develop genetically because it doesn't compromise the integrity of the reproducing individual.

It now needs to be explained that large animals couldn't employ this device of elaborating the reproducing individual to develop a fully cooperative, integrated

association or whole of their members. The reason they couldn't is that for them it involves too great a loss of the variability that all species need to be able to adapt to their environment. For example, if a female zebra happened to be born with a particular mutation that caused her to produce a chemical in her milk that retarded the sexual maturation of her offspring such that her offspring then had to protect her for their genes to be successfully reproduced by her, and this became a common practice amongst zebras, with every queen zebra having say 9 protector sacrificial zebras, then the genetic variety of a population of 1,000 zebras would be reduced to just 100, a drastic loss of variability. In the case of bees/ ants they are so small in relation to their environment that they can afford to have many fully integrated colonies in their environment without any significant loss of variability within their species.

Quite a number of species are, to varying degrees of success, attempting to create the integrated society of members by elaborating the reproducing individual. Many bird species, such as the Australian Kookaburra, delay their sexual maturation for a few years after they fledge and during those years they selflessly help raise their parents' subsequent offspring, but they can't delay their sexual maturation permanently because it would lead to too great a loss of variability in their species. Underground-living naked mole rats form fully integrated colonies of up to 300 members comprising one queen who uses hormones to inhibit the sexual maturation of nearly all the others who then act as 'workers' and 'soldiers'. A few 'sexual disperser caste' are allowed to reach sexual maturity and these periodically escape their natal burrow to access other colonies and, in doing so, help maintain the genetic variety of the mole rat species.

What has been explained here is very significant for humans because it means that, as large animals, we could not have employed the integrating device of elaborating the reproducing individual to create the pre-conscious fully integrated state that it is being asserted occurred. Further, it is being asserted that during that fully integrated, idyllic, 'Garden of Eden', 'Golden Age' in our species' past our instinctive orientation was not reciprocity's subtle form of selfishness that the parts of multicellular organisms and bee/ ant colonies practice but to being truly altruistic, genuinely unconditionally selflessly orientated towards all of life; so even if we could have employed the device of elaborating the reproducing individual it would not explain our unconditionally selfless soul. The question therefore remains, how did we humans manage to develop an unconditionally selfless, genuinely altruistic, all-loving moral orientation to the world?

Before answering this question we can now return to the problem of the atrophying, crippling effect denial of the issue of the human condition and of the truth of integrative meaning, and, as we will see throughout this book, many, many other important truths, has had on biologist's ability to understand our world and our place in it. As will become apparent in this next section, these denials did lead to extremely dangerous levels of biological dishonesty about how our world works and the true nature of our soul, our moral sense and our corrupted human condition.

16. The history of biological denial

Before presenting the explanation of how our ancestors managed to develop the completely integrated, unconditionally selfless state that it is being asserted our species once lived in, and which it is claimed our unconditionally selfless moral sense is an instinctive memory of, a summary can now be given of how biologists have coped with the problem of the human condition while they lacked understanding of it.

Since our current upset, corrupted, ‘fallen’, apparently-amoral, extremely non-ideal, competitive, aggressive and selfish, in-truth-desperately-lonely-and-dark present condition is almost the polar opposite of the ideal, fully integrated, cooperative, unconditionally selfless, genuinely altruistic, harmonious, gentle, all-sensitive, loving, caring and happy, idyllic, ‘Godly’, moral, ethical, innocent, ‘Garden of Eden’, ‘Golden Age’ that it is being claimed we once lived in, it obviously hasn’t been psychologically safe to acknowledge in inescapable first-principle, scientific terms such a wonderful instinctive past and moral heritage. To be forced to face such truths without the dignifying explanation for our loss of such an idyllic, innocent, sound state would be suicidally depressing.

This very necessary scientific denial was achieved in a two-fold way. Firstly, having in place the denial of integrative meaning and in its place the assertion that change was random, meaningless and blind meant there was no scientific acceptance of a Godly ideal state to have to compare ourselves to, end of the dilemma of the human condition. If no acknowledgment is made of the existence of integrative meaning then there is no issue about human divisiveness, no dilemma of the human condition to become depressed about. This strategy of using denial to nullify truth is one science has employed in many diverse situations. For instance, it was used early last century to resist the now-accepted geological concept of Continental Drift. Opponents of that concept simply maintained the Earth’s crust was not divided into continental (tectonic) plates, and therefore there was nothing to drift, end of argument. The word ‘ideal’ has already been frequently used when referring to cooperative behaviour but why should being cooperative be considered ideal? With acceptance of integrative meaning we have the answer however if change isn’t directed towards any goal then there’s no fundamental reason for cooperative behaviour to be considered any more ideal than any other behaviour. In fact if selfish survival is all that matters then what is ‘good’ is what helps a species survive. This raises the second part of the scientific denial, namely the assertion that selfishness is the biological characteristic of all of nature and that is why we have been selfish—it is our biological heritage. In the case of our moral sense, biologists simply claimed that it is the same selflessness that occurs in many social species where members selflessly help others only because it indirectly benefits the reproduction of their own genes, which means our moral sense is basically selfish and thus just another expression of the selfishness apparent in all of nature. Combined, a purposeless world and ‘selfishness as the natural way of existence’ eliminates any possibility of our moral sense being a remnant of some genuinely altruistic, unconditionally selfless, integration-consistent, Godly, ideal, ‘Garden of Eden’, ‘Golden Age’ in our past—with any claims to the contrary dismissed as fanciful, romantic nonsense.

The following describes the history of this absolutely extraordinary journey of scientific denial/ lying.

It was explained in preceding sections that the genetic refinement of integration process requires that each reproducing individual remain a separate individual struggling, competing and fighting selfishly for its own reproduction. It was emphasised that even though, as a result of this integrative limitation, there are so many individual organisms competing and fighting for survival in nature, such behaviour is not the main characteristic of existence, rather behaving integratively is; it is just that genetic refinement can’t, as a rule, overcome this need for the reproducing individual to always remain a separate, selectable individual fighting selfishly for its own reproduction. It is an integrative *limitation* of genetics that there has always to be survival benefits to the reproducing individual for it to develop a particular behaviour.

With the human condition understood and integrative meaning able to be acknowledged this integrative limitation of the selfishness of genetic refinement can at last be acknowledged. However, in the situation that has existed where understanding of the human condition had not yet been found and there was, it follows, a very great need to contrive some excuse for our upset, divisive competitive, aggressive and selfish condition, it was this fact, that genetically the reproducing individual has to carry on as a separate individual fighting selfishly for its own reproduction, that provided the means to falsely justify our species' upset behaviour. All we had to say was our competitive, aggressive and selfish behaviour 'is only natural because, after all, we are only animals and animals are always competing with each other, fighting and killing one another. Animals are, as Tennyson said, "**red in tooth and claw**"—so that's why we are'.

With the development of science this original misrepresentation of what is going on in nature, namely the integration of matter, was given an equally erroneous biological basis. It was referred to as Social Darwinism, the corruption of Charles Darwin's theory of natural selection as being concerned with 'the survival of the fittest'. As emphasised, the real concern or objective of genetic refinement, or 'natural selection' as Darwin originally termed the concept in his 1859 book *The Origin of Species by Means of Natural Selection*, was the integration or development of order of matter. It was Darwin's associates, Herbert Spencer and Alfred Russel Wallace, who persuaded him to replace the term 'natural selection' (as used in the first editions of this great book) with the term 'survival of the fittest'. They argued the term 'natural selection' could be interpreted as implying the involvement of a personal selector. Darwin's friend and great defender, Thomas Huxley, called it an '**unlucky substitution**' (*Charles Darwin*, Sir Gavin de Beer, 1963, p.178 of 290) and from the perspective of science needing to avoid as much denial/ dishonesty as possible, '**unlucky**' it certainly was. While a personal, interventionist, 'creationist', 'designing' God was not involved, God in the form of an integrative purpose to existence was. While Darwin's idea of natural selection did not recognise the involvement of integrative purpose in change, the concept of natural selection did not preclude it. Natural selection simply recognised that some varieties of a species reproduced more than others. Whether or not those that reproduced more could be viewed as 'winners', as being 'fitter' or more worthwhile or 'better' than others, was not decided. With integrative meaning acknowledged, it can be seen that 'losing' in the sense of not reproducing can be consistent with integration. Understanding that unconditional selflessness or love is the theme of existence, the glue that holds wholes together, we can see that unconditionally selfless behaviour, where an individual gives their life for the maintenance of the larger whole and as a result does not reproduce, can be very meaningful, a 'fitter', 'better' way of behaving. Social Darwinism's 'survival of the fittest' concept however implied that those who reproduced more than others *were* 'fitter', that the object of existence was to survive, that the only reason a behaviour will develop is if it has survival value—in effect that selfishness is the *fundamental* characteristic of life, the natural way of existence.

While this was a radical misrepresentation of Darwin's original presentation of his concept of natural selection, for upset competitive, aggressive and selfish humans it was a valuable misrepresentation of the natural world because if selfishness is all that's going on in the natural world then that is the reason we are selfish, and have needed to be selfish. In this false but useful representation of living in a selfish world, cooperative, selfless, loving moral values become entirely human inventions. They become values that if we want to aspire to because, independent of biological reality, we have, for religion-inspired or culture-inspired or other supposedly non-biological reasons, decided they are values that are to be attained then we are going to have to achieve them by repressing our supposed

natural, biological, selfishness-driven original instinctive state. Instead of any suggestion that our original instinctive state was to living in an utterly integrated, unconditionally selfless, harmonious, gentle, idyllic, ‘Garden of Eden’, ‘Golden Age’, it was asserted that we were once selfish, competitive and aggressive ‘wild’, ‘fierce’, ‘primitive’, ‘savage’, ‘barbarian’ ‘brutes’ and ‘beasts’ supposedly like the rest of nature and that the task of being a human was to learn to contain this dreadful biological heritage. This scientific denial and evasion of the truths of integrative meaning, of our fabulous integrated past and of the true nature of our unconditional-selflessness-orientated moral sense was diabolically dishonest but at the same time necessary—because, as emphasised, having to face those truths would make our task of having to live with our unexplained corrupted reality suicidally depressing.

While this ‘selfishness-is-natural’ excuse was useful in relieving the insecurity of our human condition, there was always in the background an awareness that there were situations in nature that seemed to contradict this idea that selfishness is universal. As explained in the previous section, while most of nature is ‘**red in tooth and claw**’—the members of most species 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. When King Solomon said ‘**Go to the ant...consider its ways and be wise**’ (Proverbs 6:6), he was referring to the industry of ants but any observation of ants will reveal that that industry is based on extraordinarily selfless dedication by each ant to the greater good of the colony. There are situations in nature, such as in social ant and bee colonies, where there is remarkable selfless cooperation and while the lessons of such cooperation-led industry can make us ‘**wise**’ it can also confront and expose us terribly with the dilemma of our upset, divisive competitive, aggressive and selfish human condition. The truth is the selfless behaviour of ants and bees in their remarkably selfless, cooperative and harmonious colonies has long been a confronting and exposing sore point for humans.

It was Edward O. Wilson who, after a life-long study of ants, finally got the confronting ant and bee monkey off our back. In his famous 1975 book *Sociobiology: The New Synthesis*, Wilson explained that while individual ants—and this also applies to social bees—appear to be behaving unconditionally selflessly they are, as was explained in the previous section, 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. Being non-sexual clones they depend on the queen to reproduce them. In so-called ‘kin selection’, individuals of some species have also developed the ability to behave selflessly towards other related members because by fostering their kin they are in effect fostering the reproduction of their own genes that their relatives share. The point Wilson was making is that while reciprocity involves selflessness, it is actually a subtle form of selfishness—it is overall selfish behaviour. The obvious reason *Sociobiology* became such a famous text is that the selfish reciprocity explanation put forward in it could be used to dismiss any selfless behaviour in nature—including selfless behaviour in humans—as nothing more than a variety of the selfishness that was said to be characteristic of all of nature. In fact in *Sociobiology* Wilson claimed his work to be ‘**the systematic study of the biological basis of all social behavior...including man**’ (p.4). The human-condition-relieving, selfishness-is-all-that-is-occurring-in-nature account had supposedly been reconfirmed. Our ‘awe’-inspiring, as Kant described it, marvellously unconditionally selfless, truly altruistic, integrative meaning/ love/ God-representing moral grandeur was being dismissed as nothing more than a subtle-form-of-selfishness. While such an account was immensely guilt-relieving for upset humans it amounted to an all-out assault on the truth about the very nature of our instinctive self or soul. Only a year

after *Sociobiology* was published Oxford University-based zoologist Richard Dawkins joined the assault. In his 1976 book *The Selfish Gene*, Dawkins stated that, ‘**We [humans] are survival machines—robot vehicles blindly programmed to preserve the selfish molecules known as genes** [p.v of 352] ...we, and all other animals, are machines created by our genes [p.2] ...we are born selfish [p.3]’ (1976 edn). Emboldened, Wilson published another book in 1978, provocatively titled *On Human Nature*, which focussed more directly upon science’s supposed ability to explain (actually to dismiss) our moral sense as nothing but a subtle form of selfishness, saying ‘**Morality has no other demonstrable ultimate function**’ other than to ensure ‘**human genetic material...will be kept intact**’ (p.167).

It wasn’t long before this particular study of social behaviour was given a title: ‘Evolutionary Psychology’. While this term recognises the fact that genes can and do select for cognitive brain structure like they select for any other body structure, there was also an inference that reciprocity’s ability to explain all acts of selflessness, including humans’, meant that biology could now explain humans’ psychological state, our human condition no less. Basically, if integrative meaning doesn’t exist and change is random then there is no ‘moral’, ‘ethical’, ‘right’-versus-‘wrong’ ideal state. Moreover if selfless behaviour is not to do with creating some noble, al-true-istic, Godly, integrative state but rather nothing more than selfish survival behaviour at work, like supposedly all behaviour in nature, then there is no dilemma of the human condition to have to face. In 1994 science writer Robert Wright published a book introducing this new field of study, with another provocative title, *The Moral Animal—Why we are the way we are: The new science of evolutionary psychology*. Using reciprocity’s supposed ability to explain our morality, Wright wrote that, ‘**What is in our genes’ interests is what seems “right”—morally right, objectively right, whatever sort of rightness is in order**’ (p.325 of 467) and ‘**In short: “moral guidance” is a euphemism**’ (p.216).

In 1998, only a few years after Wright’s book was published, Wilson published another book, *Consilience: The Unity of Knowledge*, in which he took the art of denial to its absolute extremity, suggesting Evolutionary Psychology’s alleged ability to explain the moral aspects of humans meant biology and philosophy, the sciences and the humanities, indeed science and religion, basically reality and ideality (ideality now dismissed as just a ‘euphemism’), the dilemma of the human condition no less, could at last be solved (actually not ‘solved’ but eliminated as biologically unfounded). He spoke of ‘**the attempted linkage of the sciences and humanities...of consilience, literally a “jumping together” of knowledge...to create a common groundwork of explanation**’ (p.6 of 374), and went so far as to claim, ‘**The strongest appeal of consilience is...the value of understanding the human condition with a higher degree of certainty**’ (p.7). An extract from *Consilience*, published in the prestigious journal *The Atlantic Monthly* (Apr. 1998), in an article boldly titled ‘The Biological Basis of Morality’, featured this introduction: ‘**Philosophers and theologians have almost always conceived of moral instincts as being transcendent or God-given. Is it possible, though, that ethical reasoning derives not from outside but from our very nature as evolving material creatures?**’ Just how bold Wilson was in his claim to have made sense of the philosophical, spiritual and religious aspect of human life using reciprocity is illustrated by one of the headings used in the extract, ‘The Origins of Religion’. Religions have been the custodians—albeit using abstract, metaphysical terms—of integrative meaning represented by the concept of ‘God’, of the existence of our ‘Garden of Eden’ innocent integrated past and its representation in us of our moral ‘soul’, and of our corrupted ‘fallen’, human-condition-afflicted, ‘sinful’ present state. These truths certainly can be explained biologically without invoking a ‘transcendent’, interventionist, ‘creationist’, ‘intelligently-designing’ God, as has been done in this book; as can the deeper issue of ‘**the human condition**’, the dilemma of the existence of good and evil in the

human make-up, as has also been biologically explained in this book, however to use biological lies to ‘explain’ them and by so doing ‘produce’ the reconciliation or ‘**consilience**’ of science and religion is an act of diabolical dishonesty, almost the ultimate denial and assault on truth. Of course, in terms of needing to avoid the scientific demystification of God and of what our soul actually is and of the true nature of our moral sense, the essential achievement of Wilson’s work was that he seemingly provided a way to deny these truths. Indeed Wilson made his overall point unequivocally when he said in *Consilience*: ‘[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**’ (p.37). It has been said that the most forceful and thus effective lie is the lie that puts forward the complete opposite of the truth. This statement by Wilson is just such an all-out, no-holds-barred, unrestrained, outrageous reverse-of-the-truth lie.

Understandably a backlash developed against this extreme selfishness-justifying, right-wing dismissal and denigration of our moral instincts. Randolph Nesse, Professor of Psychiatry and Psychology at the University of Michigan, for instance said: ‘**The discovery that tendencies to altruism are shaped by benefits to genes is one of the most disturbing in the history of science. When I first grasped it, I slept badly for many nights, trying to find some alternative that did not so roughly challenge my sense of good and evil. Understanding this discovery can undermine commitment to morality—it seems silly to restrain oneself if moral behavior is just another strategy for advancing the interests of one’s genes**’ (*The Origins of Virtue*, Matt Ridley, 1996, p.126 of 295).

As a result of this backlash, selflessness-emphasising left-wing versions of the reciprocity explanation for our moral sense emerged. In his 1999 book *Death, Hope and Sex*, biologist James Chisholm for example argued that ‘**human...moral sentiments... evolve [from]...reproductive strategies [ways of increasing your chances of reproducing your genes]...[that] value equality [since it can be shown that] inequality is a major source of risk and uncertainty**’ (p.xi, p.xii of 296). Again, in a similar fashion to Wilson but this time from a left-wing cooperation-and-compassion-emphasising viewpoint, Chisholm brazenly proclaimed the greater significance he saw in his theory when he said, ‘**the view of human nature as a manifestation of our reproductive strategies...says it is rational to be compassionate, and that can help us ameliorate our all-too-human condition**’ (p.xi).

Basically Wilson, Dawkins and Wright chose to emphasise the benefit to the individual from acts of reciprocity—‘sure you can give to others but only do it in order to receive a reward for yourself’—while the emphasis by Chisholm and his associates in the left-wing camp was on reciprocity’s benefit to the group—‘you give to others so that society is maintained however because of the nature of the reciprocity tool that you have to employ there unavoidably has to also be a benefit for yourself’. One was individualistic and the other socialistic in emphasis.

The problem was both these ways of interpreting and explaining our moral sense were completely deficient, simply because reciprocity could never explain the altruism of humans’ unique moral sense. Again, altruism means unconditional selflessness and reciprocal acts of selflessness are not unconditional. The truth is reciprocity failed to even begin to explain the unconditionally selfless, truly altruistic, genuinely loving and compassionate, all-sensitive, ‘awe’-inspiring, wonderful moral sense in humans. If we were behaving selflessly because it was going to selfishly aid our own chances of reproducing, as Chisholm for example suggested, our whole being would have known that and we could not and would not have been able to build the profound appreciation of unconditional selflessness or love that is our moral sense and conscience. We all know, if we are honest about it, that our conscience expects our treatment of all humans, indeed our treatment of all living things and even of the Earth itself, to be caring, kind and loving. In

fact such Machiavellian behaviour as Chisholm described so offends our conscience that that response in us alone is evidence enough of just how strong and authentic our moral sense is. In the 2001 TV documentary series *Testing God*, in the part titled 'Darwin and the Divine' which focused upon these prevailing biological 'explanations' of humans' moral sense, Reverend Martha Overall from the South Bronx in the USA was seeking to make this point about the immense deficiency of such accounts when she said they are **'very superficial...the real truth lies in the goodness in the hearts of people, especially the hearts of... children [and those]...who will go out and save somebody who is homeless and drunk and addicted... that kind of relationship to another human being on the basis of nothing more than their humanity and their basic goodness, one to another, is far more truthful than a bunch of numbers'**. A 'bunch of numbers', scientific evaluation, is fine but it had to relate to the issue and equate with the overall evidence to be true and reciprocity doesn't begin to explain our 'awe'-inspiring moral sense or relate one little bit to our soul's memory and awareness of a 'Garden of Eden', 'Golden Age' in our past and potential for the future.

While the left-wing selflessness-emphasising 'explanation' for our moral sense made its supporters feel good for appearing to support ideality and for appearing to not be going along with the selfishness-emphasising right-wing interpretation of our moral sense, its selflessness-emphasising version was actually more dishonest and deceitful than the selfishness-emphasising account. While selflessness and compassion were being supported by the likes of Chisholm, the truth of an utterly cooperative, al-true-istic, soul-and-morality-creating ideal past for humans and the issue it raised of our present corrupted human condition were not at all being acknowledged or engaged by the reciprocity explanation for our moral sense. In fact these truths were still being ardently evaded. What was actually occurring was even more dishonest than Wilson's, Dawkins' and Wright's undisguised denial of the truth of our unconditionally selfless soul, because to disguise lying as truth is so much more sinister. Indeed the deceitful left-wing, pseudo idealistic art of only mimicking the truth becomes an outrage when it is suggested, as Chisholm did, that such deceit can help **'ameliorate'** our **'human condition'** when the human condition is precisely the problem of lying which was being greatly added to, not ameliorated. This left-wing art of only mimicking the truth and the very great danger of doing so will be explained at length in the latter half of this book. There it will be revealed that pseudo idealism was the most sophisticated form of lying to ever have been developed; it took the art of lying to the maximum, which means it took humanity the furthest possible distance away from the truth and thus any chance of achieving its freedom from the human condition.

The problem the left-wing emphasis on selfless idealism created for the right wing camp was how could selfishness be upheld. Unsurprisingly, E.O. Wilson again came to the rescue. The May 2006 edition of *National Geographic* featured an interview with Wilson in which he talked about a book he and zoologist Bert Hölldobler are writing, titled *The Superorganism*. It was explained in the previous section that negative entropy was able to integrate single-celled organisms into multicellular organisms—as well as some smaller multicellular organisms such as bees and ants into the next larger whole of integrated multicellular organisms—by elaborating the reproducing individual. It was explained that the limitation of the genetic mechanism or tool for integrating matter was that the reproducing individual always had to remain independent fighting for its own reproduction and that one way to integrate more matter without violating this necessary integrity of the reproducing individual was to elaborate or enlarge it. It was further explained that this integrative mechanism couldn't be employed to integrate organisms that were large in relation to their environment, such as humans, because it resulted in too great a loss of

variability. In the *National Geographic* article Wilson acknowledged that for multicellular organisms ‘**The Superorganism...colony is the next level of biological organization**’ and then, truthfully enough, in explaining how they developed, first referred to Darwin’s idea of ‘group selection’ where ‘**what counts is the group, and that [for example] worker ants are just part of the colony, just an extension of the queen. Her heredity is what matters. If she is producing separate organisms that serve her purpose, then all together, these colonies can prevail over solitary individuals**’; he then elaborated saying, ‘**The colony, by group selection, has developed traits that could not be possible otherwise—communication, the caste system, cooperative behavior. It’s a unit of activity and of evolution. One colony against another is what’s being selected. This happens to be close to Darwin’s idea but in modern genetic terms. It has to do with defense against enemies. Naturalists have discovered more and more groups that have altruistic workers and soldiers—ants, termites, certain beetles, shrimp, and even a mammal, the naked mole rat**’. After giving this explanation of how ant colonies developed and behaved Wilson then however added that we humans are ‘**the one highly social vertebrate with altruism and high levels of division of labor, though not sterility, unless you want to throw in the priestly caste—which you might. We’re the one species that has reached this level, and we dominate...And ants are constantly at war. Well, so are we!...It may turn out that highly evolved societies with this level of altruism tend strongly to divide into groups that then fight against each other. We humans are constantly at war and have been since prehistory**’. So, according to Wilson, we now accept that we humans are biologically capable of being cooperative and even altruistic but only in the cause of behaving extremely selfishly and competitively as groups. The truth is that, firstly, being large animals we weren’t able to employ the device of elaborating the reproducing individual, so from that point alone we couldn’t have become integrated the way ants have. Secondly, the ‘**altruistic**’ behaviour in these ‘**superorganisms**’ is not the real, unconditionally selfless altruism that, as will shortly be explained, characterises our moral sense. And thirdly, our current competitive, aggressive and selfish behaviour is psychologically not biologically derived; it is a consciously-based, insecure, upsetting, frustrating, depressing struggle we humans have with the world, in fact with our instinctive self. Our divisive behaviour is the result of a psychologically upset state, which we all intuitively know is the case if we are prepared to be honest. Our condition is a result of a psychological dilemma and insecurity. It is a psychosis. Ants aren’t struggling with a psychosis; they aren’t psychologically upset creatures like humans. Their situation is nothing at all like ours.

Blaming the human condition on genetic opportunism is ridiculously transparently false, but then again we had to find some excuse for our condition while we couldn’t explain it. The great danger however of taking the art of denial to such extremes as Wilson and Chisholm have is that it threatened to hide humanity forever from any truth and thus any chance of ever finding the all-important liberating understanding of our human condition—and, as has been emphasised, being an issue about behaviour the human condition was ultimately the responsibility of biologists to understand and by so doing ameliorate. Wilson did acknowledge this when in *Consilience* he said that, ‘**The human condition is the most important frontier of the natural sciences**’ (p.298 of 374), but how outrageously deceitful was it for him to say this when he is clearly the absolute lord of lying, the master of keeping humanity *away* from any truth and thus any chance of finding insight into the human condition. The understanding of the human condition that has been presented in this book had to be found by resisting at every turn the almost overwhelming tidal wave of biological denial and dishonesty now flooding the world, and it was only because of a rare few who maintained any biological integrity, such as Laurens van der Post, Arthur Koestler and Eugène Marais, that all the denial was able

to be stood up to and the dignifying understanding of our condition put together. As an example of how much resistance I have met in my personal journey to address the issue of the human condition, in December 1983 I went to London and personally submitted an 8,000 word summary of what was to become my first book, *Free: The End of The Human Condition*, to John Maddox, the then editor of *Nature* magazine, considered at the time the leading science journal in the world, and also to Colin Tudge, the then Features Editor of *New Scientist* magazine. Both declined to publish the article, with Maddox saying to me twice that the concept of integrative meaning arising from negative entropy **'is wrong'** (transcript of 15 Dec. 1983 meeting with Maddox). Maddox, now Sir John Maddox, wouldn't allow the argument to progress to 'base one', to 'get off the ground'. Initially *Nature* magazine wouldn't even accept my submission (their reference G-12057 JM/MS can be read at www.worldtransformation.com/nature). It was only after I wrote an offended letter of protest saying I had come **'half way around the world to see you'** and I felt like **'a piece of mud that had been scrapped off on your doorstep'** that Maddox agreed to see me. In hindsight I am so immensely proud that with virtually no structural support around or behind me I took the truth from out in the back country in Australia across the world right into the heart of the den of denial which has a massive infrastructure of support spanning the globe and stood my ground there against the head dragon of denial.

In a more recent example of how great the tidal wave of biological denial is, 110 copies of *The Human Condition Documentary Proposal*, containing all of the fully accountable biological synthesis that is being presented in this book, were sent by the all-precious group of supporters this information has now to all the relevant editors, writers and departments at *National Geographic* and the National Geographic Society before the interview with Wilson referred to above took place and was published and yet pretty well no interest in it at all was expressed by those people at National Geographic.

What *has* been encouraging is that the Documentary Proposal has, along with numerous angry, dismissive responses, received over 100 endorsements from many of the world's leading scientists and thinkers, including physicist Stephen Hawking and Noble laureate Charles H. Townes. The truth *is* on its way. As Teilhard de Chardin said, **'the Truth has to appear only once...for it to be impossible for anything ever to prevent it from spreading universally and setting everything ablaze'** (*Let Me Explain*, 1966; trs René Hague & others, 1970, p.159 of 189). Soon all the gremlins of dishonesty, as necessary as they have been, will crawl away into their holes forever and all the suffering from the effects of our human condition in the world will be brought to an end.

Incidentally, in the *National Geographic* interview Wilson says he has **'another book in progress...called *The Creation*, and its subtitle is *A Meeting of Science and Religion* [in which] I take a very strong stance against the mingling of religion and science'**. As has already been explained, the way science coped with the great truths contained in religion of integrative meaning represented by the concept of 'God', of the existence of our 'Garden of Eden' innocent integrated past and its representation in us of our moral 'soul', and of our corrupted 'fallen', human-condition-afflicted, 'sinful' present state, was to simply maintain that religion is totally unrelated to science. The truth of the matter is, as both Nobel and Templeton Prize-winning physicist Charles H. Townes has said, **'For 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).

(Note, Part 2 of the Documentary Proposal also presents analysis of the history of biological denial.)

17. How our primate ancestors became fully integrated and we acquired our unconditionally selfless moral sense

It was explained in Section 14, ‘The genetic tool for integrating matter’, that negative entropy, or ‘God’ if we are to personify the integrative process, was unable to use the device of elaborating the reproducing individual to achieve the integration of large multicellular organisms. That begged the question: had the most amount of order in the developing hierarchy of the integration of matter on Earth finally been arrived at? In answering this question it was said that negative entropy found one way to continue the integrative process, and that it was our primate forebears who were able to utilise it. It will now be explained how it was that our distant ancestors became an unconditionally selflessly behaved, fully integrated species, the instinctive memory of which is our ‘awe’-inspiring, as Kant described it, moral sense.

It was explained in Section 14 that for the coming together or integration of parts into a larger whole it is vital that all the member parts consider the maintenance of the whole above the maintenance of themselves. For integration to occur unconditionally selfless behaviour was necessary. It was further explained that as a tool for integrating matter genetics was limited in that each reproducing individual had to always remain selectable and thus independent, selfishly competing for its own survival. This meant it was normally impossible for reproducing individuals to develop the unconditionally selfless, self-sacrificing traits needed to bring together or integrate reproducing individuals into a larger whole. While this integrative limitation of genes having to always selfishly ensure their own reproduction was the normal situation, negative entropy did find one way to overcome it and that way was through *nurturing*—a mother animal’s maternal instinct to care for her offspring. Evidence overwhelmingly indicates that it was this nurturing path to integration that our ape ancestors took.

The following will explain how nurturing could develop the unconditionally selfless behaviour needed for the integration of reproducing individuals. Genetic traits for nurturing are selfish (which, as just stated, genetic traits normally have to be), for through a mother’s nurturing and fostering of her offspring who carry her genes the mother’s 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 or recipient’s point of view it *appears* to be unconditionally selfless behaviour. After all, 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 conditioned or indoctrinated with unconditional selflessness and so, with enough training in unconditional selflessness, that infant will grow to be an adult that behaves unconditionally selflessly and, with all the reproducing members so trained, it will be a fully integrated society of reproducing members.

The ‘trick’ in this ‘love-indoctrination’ process lies in the fact that the traits for nurturing are encouraged, or selected for genetically, because the better infants are cared for the greater are the infants’, and thus the nurturing traits’, chances of survival. There is however an integrative side effect, in that the more infants are nurtured the more their brain is trained in unconditional selflessness. As was explained in Section 14, there are few situations in biology where animals appear to behave selflessly towards other animals; normally they compete selfishly for food, shelter, territory and mating opportunities. Maternalism, a mother’s nurturing of her infant, is one of the few situations where an animal appears to be behaving selflessly towards another animal. It was this *appearance*

of selflessness that provided the opportunity for the development in our ape ancestors of love-indoctrination or training in unconditional selflessness.

To develop nurturing—this ‘trick’ for overcoming the genetic learning system’s inability to develop unconditional selflessness—a species 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. Being semi-upright as a result of their tree-living, swinging-from-branch-to-branch, arboreal heritage, primates’ arms were semi-freed from walking and thus available to hold dependants. Infants similarly had the capacity to latch onto their mother’s bodies. This freedom of the upper body meant primates were especially facilitated for prolonging their offspring’s infancy and thus developing love-indoctrination. A species that cannot carry and thus easily look after its infants and where the infants can’t easily hold onto their mothers cannot prolong infancy and thus develop love-indoctrination. For example, gazelle fawns must be up on their feet and out of the vulnerable infant state within minutes of being born if they are to survive. It follows then that as the nurturing, love-indoctrination process developed our primate ancestor would have become increasingly upright. Humans’ bipedalism is a direct result of the love-indoctrination process and as such must have occurred early on in the emergence of humans, as fossil records now confirm.



Photograph by Wolfgang Suschitzky

Rhesus monkey with infant. This picture illustrates the difficulty of carrying an infant and suggests the reason for bipedalism.

While bipedalism was the key factor in developing nurturing, other requirements, in particular ideal nursery conditions, also played a pivotal role.

If the available food, shelter and space was compromised, or other difficulties and threats from predators excessive, then we can assume that there would have been a strong inclination to revert to more selfish and competitive behaviour. The successful nurturing of infants required ample food, comfortable conditions and security from external threats. However, it wasn’t enough to simply look after them, the infants had to be *loved*, and so maternalism became about much more than mothers simply protecting their young; it became about actively loving them. Significantly, we speak of ‘motherly love’, not ‘motherly protection’.

Taking into account all of these considerations, love-indoctrination was an extremely ‘difficult’ development even for primates. It also has to be remembered that delaying maturity, as love-indoctrination does, postpones the addition of new generations that are

so vital for the maintenance of a species limited mostly to single-offspring births. New generations ensure variety. The many challenges involved would explain why many primate species haven't been able to significantly develop love-indoctrination and thus cooperative integration.

The bonobos or pygmy chimpanzees, or *Pan paniscus* as they are scientifically termed, live in the food-rich, shelter-affording ideal nursery conditions of the rainforests south of the Congo River and are by far the most cooperative/ harmonious/ cohesive/ integrated primate species. The comfort of the bonobos' environment and their cooperativeness compared to that of their common chimpanzee cousins who live north and east of the Congo River is evident in this quote: **'we may say that the pygmy chimpanzees historically have existed in a stable environment rich in sources of food. Pygmy chimpanzees appear conservative in their food habits and unlike common chimpanzees have developed a more cohesive social structure and elaborate inventory of sociosexual behavior. In contrast, common chimpanzees have gone further in developing their resource-exploiting techniques and strategy, and have the ability to survive in more varied environments. These differences suggest that the environments occupied by the two species since their separation by the Zaire [Congo] River has differed for some time. The vegetation to the south of the Zaire River, where *Pan paniscus* is found, has been less influenced by changes in climate and geography than the range of the common chimpanzee to the north. Prior to the Bantu (Mongo) agriculturists' invasion into the central Zaire basin, the pygmy chimpanzees may have led a carefree life in a comparatively stable environment'** (*The Pygmy Chimpanzee*, ed. Randall L. Susman, ch.10 by Takayoshi Kano & Mbangi Mulavwa, 1984).

And yet, in an indication of just how difficult it is developing love-indoctrination, even the bonobos living as they do in their ideal conditions have found it necessary to employ sex as an appeasement device to help subside residual tension between individuals. Bonobos are significantly more gentle, cooperative and harmonious than their common chimpanzee relatives but there is still a residual amount of tension and aggression. In bonobos we see the love-indoctrination process well underway but not yet complete.

Developing love-indoctrination to the point where the indoctrinated love or unconditional selflessness or altruism or morality becomes instinctive (a process that will be explained later in this section) was akin to trying to swim upstream to an island; any difficulty or breakdown in the nurturing process and you are 'swept back downstream' once more to the old competitive, selfish, each-for-his-own, opportunistic situation.

In the context of our own human origins, it follows that for our ape ancestors to have become totally cooperative and integrated, as is asserted occurred, they must have lived in ideal nursery conditions in their home somewhere in Africa. (We know from fossil evidence that our original ancestors emerged in Africa—as we have intuitively recognised, Africa was, as we say, 'the cradle of mankind'—but we don't as yet know the exact location of this original 'nursery'.)

It should be explained that there is a limiting factor in the development of love-indoctrination that needed to be overcome. While the nurturing of infants is strongly encouraged genetically, because it ensures greater infant survival, the side effect of training infants to behave selflessly as adults is that the selflessly behaving and even self-sacrificing adults don't tend to reproduce their genes as successfully as selfishly behaved adults. The genes of exceptionally maternal mothers don't tend to endure because their offspring tend to be the most selflessly behaved: they are too ready to put others before themselves. The more aggressive, competitive and selfish individuals take advantage of their selflessness, with males in particular seizing any mating opportunities for themselves. It's that old joke, 'the meek will inherit the Earth, if that's alright with you blokes'; in

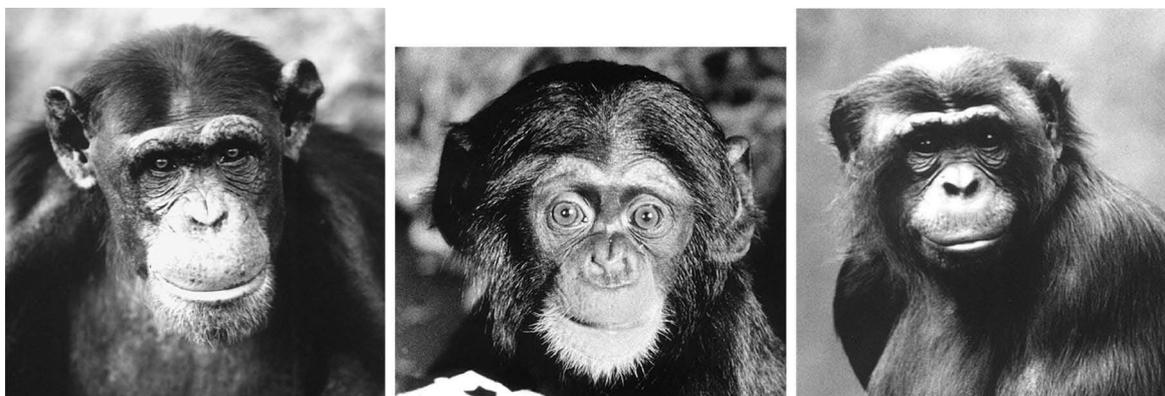
other words, ‘you’ve got fat chance of that ever happening mate while we tough men are around’.

While the problem of selfish opportunism breaking out could be substantially countered by ensuring all members of the group were equally well nurtured with love, equally trained in selflessness, this all-equally-nurtured situation would be a delicate balance to maintain. As mentioned, any breakdown in nurturing and the situation reverts to the old each-for-his-own structure. It is clear then that ideal nursery conditions were critical to ensure there was no disruption to the all-important task of nurturing.

While unconditional selflessness can be developed through the love-indoctrination process of a mother’s nurturing care of her infant, it was clearly a very difficult and slow process. What was needed was a mechanism to assist and speed up the development of integration. That mechanism took the form of sexual or mate selection.

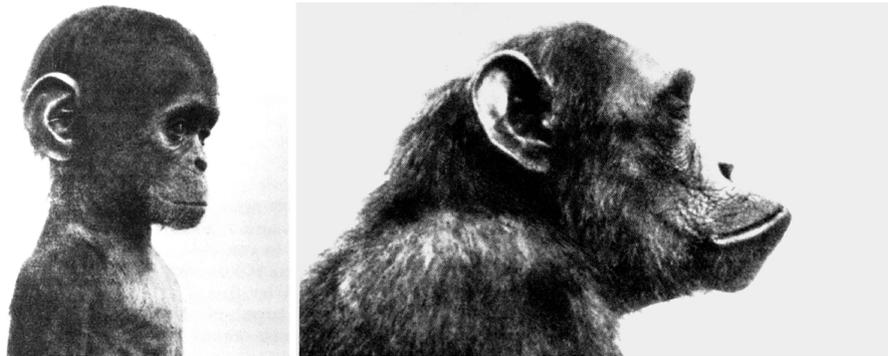
In the coming Section 25, ‘Why and how did Consciousness emerge in humans?’, it will be explained how the nurturing, love-indoctrination process liberated consciousness in our ape ancestors. It was the emerging conscious intellect in our forebears that began to support the development of selflessness. As our ape ancestors gradually became conscious they began to recognise the importance of selflessness and as a result began to actively select for it. (With regard to being able to ‘recognise the importance of selflessness’, while the integrative, selfless, loving theme and purpose of existence has been denied by humans suffering from the human condition, it is an obvious truth to a conscious being who is not living in denial of it—every object or ‘thing’ around us is a hierarchy of selfless, cooperative, ordered matter.) Our ancestors could carry out this selection for selflessness by consciously seeking out love-indoctrinated mates—members of the group who had experienced a long infancy and exceptional nurturing and were closer to their memory of their love-indoctrinated infancy; that is, younger. The older individuals became, the more their infancy training in love wore off. Our ape ancestors began to recognise that the younger an individual, the more integrative he or she was likely to be. They began to idolise, foster and select youthfulness because of its association with cooperative integration. The effect, over many thousands of generations, was to retard our physical development so that we lost most of our body hair and became more infant-looking in our appearance as adults compared with our adult ape ancestors. This explains how we came to regard neotenus (infant-like) features—large eyes, dome forehead, snub nose and hairless skin—as beautiful.

The following three photographs, of an adult common chimpanzee, an infant common chimpanzee and an adult bonobo, show the similarity between the adult bonobo and the infant common chimpanzee, indicating the effects of neoteny.



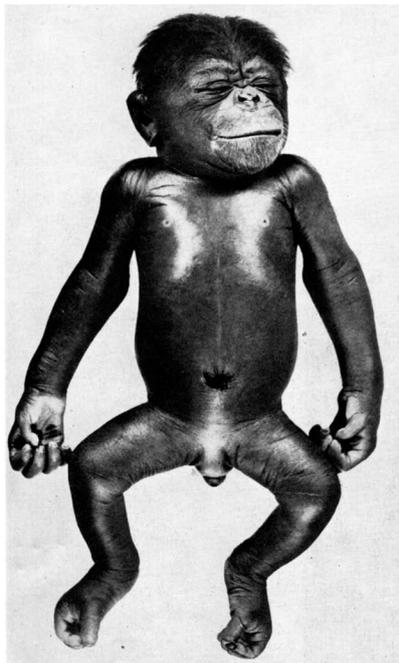
Photographs by: Taronga Zoo; Michael Rayner; and Animals Animals

These photographs of an infant and adult common chimpanzee show the greater resemblance humans have to the infant, illustrating the influence of neoteny in human development.



Infant and adult common chimpanzee from *The Mismeasure of Man*, Stephen Jay Gould (1981)

This photograph of a common chimpanzee foetus at seven months shows body hair on the scalp, eyebrows, borders of the eye lids, lips and chin, precisely those places where hair is predominantly retained in adult humans, again illustrating the influence of neoteny in human development. Clearly, humans are an extremely neotenised ape.



Common chimpanzee foetus at seven months from *The Life of Primates*, Adolph H. Schultz (1969)

It follows that since before love-indoctrination emerged males were preoccupied with competing for mating opportunities, females must have been first to select for integrativeness by favouring integrative rather than competitive and aggressive mates. This process of sexual selection helped love-indoctrination subdue the males' divisive competitiveness.

Despite being unaware of this process of love-indoctrination, primatologists have verified sexual selection of cooperative integrativeness by females: 'Male [baboon]

newcomers also were generally the most dominant while long-term residents were the most subordinate, the most easily cowed. Yet in winning the receptive females and special foods, the subordinate, unaggressive veterans got more than their fair share, the newcomers next to nothing. Socially inept and often aggressive, newcomers made a poor job of initiating friendships' (Shirley Strum, *National Geographic* mag. Nov. 1987); and **'The high frequencies of intersexual association, grooming, and food sharing together with the low level of male-female aggression in pygmy chimpanzees may be a factor in male reproductive strategies. Tutin (1980) has demonstrated that a high degree of reproductive success for male common chimpanzees was correlated with male-female affiliative behaviours. These included males spending more time with estrous females, grooming them, and sharing food with them'** (*The Pygmy Chimpanzee*, ed. Randall L. Susman, ch.13 by Alison & Noel Badrian, 1984, p.343 of 435).

By assessing a primate species' ability to develop love-indoctrination and sexual selection, and hence develop integration, it should be possible to compare where each species stands on the integration ladder.

Further comparison between bonobos and common chimpanzees clearly evidences what has been said about the love-indoctrination, sexual selection process, for the bonobos make visible the entire process. Indeed if it wasn't for the bonobos the all-important role played by nurturing in the emergence of humans would be significantly more difficult to verify and denial of our nurtured origins might reign forever.

Before comparing bonobos and common chimpanzees however it needs to be explained why there has been this need for denial of the all-important part played by nurturing in the emergence of humans, and indeed in our individual lives as a product of that heritage. The reality is that after the issue of our human condition, the truth of integrative meaning and the truth that we once lived in an innocent, completely integrated state, the next most confronting and depressing truth that we upset humans have had to cope with is this truth of the significance of nurturing in our species' past and in our own lives. The reason it is so confronting and depressing is because, necessarily, since the upset state of the human condition emerged, no parent has been able to adequately nurture his or her offspring and no child has been able to be given the amount of nurturing his or her instincts expect, and unable to explain these deficiencies we are left feeling criticised by them. The extent of humans' insecurity about our inability to nurture our offspring for example is evident in this quote, **'The biggest crime you can commit in our society is to be a failure as a parent...people would rather admit to being an axe murderer than being a bad father or mother'** (*Sunday Life mag. Sun-Herald*, 7 July 2002). As will become increasingly clear as this description of the nurturing, love-indoctrination process progresses, the reason this nurturing explanation for human origins has not been recognised is because it raises unbearably confronting implications for upset humans. In fact it is only now that we are able to explain the human condition that it becomes safe to acknowledge the all-important role nurturing has played in the maturation of humanity and in our own lives. Indeed in the coming Section 18, 'John Fiske's 1874 recognition that nurturing created our moral sense', it will be explained how the American philosopher, historian and author John Fiske first put forward this nurturing explanation for human origins only 15 years after Darwin published his idea of natural selection in his 1859 book *The Origin of Species*, however because the nurturing explanation is so confronting for upset humans the idea was largely ignored to the extent that it disappeared from scientific discourse. It has been mentioned how mechanistic science hasn't even been able to tolerate the word 'love', having no definition for it. Unable to tolerate the concept of love or integrative meaning it is clear there has been little chance of mechanistic science tolerating a love-indoctrination process

for achieving integration. The extent of upset humans' insecurity about our love-less, divisive state has been immense.

To return to the comparison between bonobos and common chimpanzees, as mentioned, common chimpanzees are found in equatorial Africa, north and east of the Congo River. The social model of the common chimpanzee is patriarchal or male-dominated. Although there is a focus on nurturing of the young by common chimpanzee mothers, the environment in which the females live is often disturbed by the males' aggressive competition for mating opportunities. Further, the climatically unstable and geographically challenging environments in which common chimpanzees live means their social bonds are periodically subjected to stress, such as from food scarcities during drier times. This pressured existence also results in fierce inter-group confrontation. Common chimpanzees also regularly hunt colobus monkeys as a source of protein.

In contrast, the bonobos live in the ideal nursery conditions of the warm climate south of the Congo River, a stable environment that offers ample food and the safety of the jungle's canopy for sleeping, travelling and shelter. As a result, the social model of the bonobos is vastly different to that of the common chimpanzees. Firstly, the social dynamic of the bonobo society features a gender reversal to that of the common chimpanzees. Bonobo females form alliances and dominate social groups—distinctly male activities in common chimpanzee society. Bonobo societies are matriarchal, female-dominated, controlled and led, and the entire focus of the social group seems to be concentrated on the maternal or female role of nurturing infants. Bonobo females have, on average, one offspring every five to six years and provide better maternal care than do common chimpanzees. Bonobo infants are born small and stay in a state of infancy and total dependence for a relatively long period of time. Bonobos are weaned at about five years of age and are dependent on their mothers for seven to nine years while common chimpanzees are weaned at about four years and are dependent for an average of six years. Bonobos infants also develop more slowly than other ape infants. Possibly the selection for a longer infancy period had the side effect of lengthening all the stages of maturation—possibly the stages are all linked genetically so that the lengthening of one stage results in the lengthening of all the stages—because the age at sexual or reproductive maturity for bonobo females and males is 13 to 15 years while for common chimpanzees it is only 10 to 13 years for females and 12 to 15 years for males. This lengthening of all stages as a result of selecting for a longer infancy may explain how we humans acquired our comparatively long life spans. Amongst primates only the bonobos have well-developed breasts similar to those of humans, presumably due to the bonobos' emphasis on nursing. Primatologist Takayoshi Kano is one of the world's leading experts on bonobos and since 1973 has led the longest-running study of bonobos in their natural habitat, at a site in Wamba, Democratic Republic of the Congo (formerly Zaire). In an interview conducted with Kano, his long-time collaborator Suehisa Kuroda contributed the following observation: **'The long dependence of the son may be caused by the slow growth of the bonobo infant, which seems slower than in the [common] chimpanzee. For example, even after one year of age, bonobo infants do not walk or climb much, and are very slow. The mothers keep them near. They start to play with others at about one and a half years, which is much later than in the [common] chimpanzee. During this period, mothers are very attentive...Female juveniles gradually loosen their tie with the mother and travel further away from her than do her sons'** (*Bonobo: The Forgotten Ape*, Frans de Waal & Frans Lanting, 1997, p.60 of 210). The bond between mother and son is of particular importance in bonobo society. The son will maintain his connection with his mother for life and will depend

upon her for his social standing within the group. The son of the society's dominant female, the strong matriarch that maintains social order, will rise in the ranks of the group. This presumably ensures the establishment and perpetuation of unaggressive, non-competitive, cooperative male characteristics, both learned and genetic, within the group. Historically it is the primate males who have been particularly divisive in their aggressive competition to win mating opportunities and therefore the gender most needing of love-indoctrination. This quote makes the point: **'Patient observation over many years convinced [Takayoshi] Kano that male bonobos bonded with their mothers for life. That contrasts with [common] chimpanzee males who rarely have close contact with their mothers after they grow up, instead joining other males in never-ending tussles for dominance'** (article *Bonobos: The apes who make love, not war* by Paul Raffaele, Last Tribes on Earth.com website).



Bonobo female (with infant)
showing large breasts.
Wild Animal Park Planckendael
(www.planckendael.be)

Biologist and psychologist Sue Savage-Rumbaugh is America's leading ape-language researcher. In *Kanzi: The Ape at the Brink of the Human Mind* (1994), authors Savage-Rumbaugh and Roger Lewin offer this insight into bonobo society and its emphasis on nurturing: **'Bonobo life is centered around the offspring. Unlike what happens among common chimps, all members of the bonobo social group help with infant care and share food with infants. If you are a bonobo infant, you can do no wrong. This high regard for infants gives bonobo females a status that is not shared by common chimpanzee females, who must bear the burden of child care all alone. Bonobo females and their infants form the core of the group, with males invited in to the extent that they are cooperative and helpful. High-status males are those that are accepted by the females, and male aggression directed toward females is rare even though males are considerably stronger'** (p.108 of 299).

An extract from the 1995 National Geographic documentary *The New Chimpanzees* provides a good example of the important role a strong matriarchy plays in the prevention of divisive selfish and aggressive behaviour. To quote from the narration: **'An impressively stern [bonobo] female enters and snaps a young sapling. Once she picks herself up she does something entirely surprising for a female chimp, she displays [the female is shown assertively dragging the sapling through the group], and the males give her sway [a male is shown cowering out of her way]. For this is the confident stride of the group's leader, its alpha female, whom [Takayoshi] Kano has named Harloo.'**

Bonobos are much gentler in their behaviour than their common chimpanzee cousins. They are relatively placid, peaceful and egalitarian, exhibiting a remarkable sensitivity to others. In fact while physical violence is customary amongst common chimpanzees it is rare amid bonobos. Male aggression has been tamed and unlike other great apes, there is little size difference between the male and female of the species. As mentioned, even sex has been employed by bonobos as an appeasement tool for subsiding conflict and tension. While infanticide is not uncommon amongst common chimpanzees it appears to be non-existent within bonobo societies where the group cares for even orphan bonobos.

In common chimpanzee society orphans are occasionally adopted by a female but are not especially cared for by the group. Social groups of bonobos have much greater stability than social groups of common chimpanzees with bonobos periodically coming together in large, harmonious, stable groups of up to 120 individuals. Anthropologist Barbara Fruth spent nine years studying bonobos in their natural habitat and observed that **‘up to 100 bonobos at a time from several groups spend their night together and that that would not be possible with common chimpanzees because there would be brutal fighting between the rival groups’** (article *Bonobos: The apes who make love, not war* by Paul Raffaele, Last Tribes on Earth.com website).

Bonobos have more slender upper bodies than common chimpanzees and are more arboreal. Bonobos often walk upright; in fact they are by far the most upright of the great apes. It has long been claimed that it was the move to savannah and the associated need to see over tall grass that led to upright walking yet the bonobos live in the jungle, so some other influence must be at work that is selecting for bipedalism and, as described, the evidence indicates that that influence was the need to develop nurturing.

Unlike common chimpanzees bonobos regularly share their food and while the former restrict their plant-food intake to mainly fruit, bonobos eat leaves and plant pith as well as fruit, a diet more like that of gorillas. While bonobos have been known to capture and eat small game they are not known to systematically hunt down and eat large animals such as monkeys, as common chimpanzees do.

As mentioned, bonobos are remarkably neotenuous in their physical features. There is also a marked variance in features between individual bonobos, suggesting the species is rapidly changing. This in turn indicates the bonobo species has hit upon some opportunity that facilitates a rapid development. Evidence indicates that that opportunity is the ability to develop integration through love-indoctrination and mate selection.

The following section of dialogue about bonobos comes from the 1996 Discovery Channel documentary *The Ultimate Guide: Great Apes* and confirms some of the main points that have been made about bonobos thus far. The segment commences with the following observation by primatologist Jo Myers Thompson: **‘A female [common] chimpanzee’s life is rugged. They have hardships just in daily activities. They are probably lower on the hierarchy, the social status, than males throughout the society and for instance males beat them up, chase them, bully them around and that doesn’t happen in bonobo society. The female bonobos are not bullied and chased. Although there can be some male aggression it’s very minor. Female bonobos are never raped as far as we know; they have first choice at feeding sites. Their life is much more peaceful.’** The program’s narrator then states: **‘The physical difference between [common] chimps and bonobos are quite telling. Bonobos have shorter, smaller faces and a more slender physique retaining many of the features seen in juvenile [common] chimps. They’re rather like [common] chimps frozen inside adolescent bodies. Even their voices are high-pitched and child-like. The male aggression that is so common in [common] chimps is much reduced in bonobos and even relations between neighbouring groups are often peaceful.’** Thompson concludes: **‘Why do they [bonobos] need to be aggressive? They don’t have to fight for food, they don’t have to fight for sex, they don’t have to fight for inter-relationships, they don’t have to fight for space. Why would they be aggressive?’**

To context how successful other primates have been in developing integration through love-indoctrination and mate selection: gorillas appear to have been more successful than common chimpanzees, yet not as successful as bonobos. For example, gorilla societies are still patriarchal or male-dominated. Interestingly, while bonobos depended on the safety of trees for the secure, threat-free environment needed to develop love-indoctrination, gorillas apparently selected for physical size and great strength, particularly in the males

of the species, in order to protect their groups from outside, predatory threats. To quote anthropologist Adolph H. Schultz, the adult male gorilla **‘is a remarkably peaceful creature, using its incredible strength merely in self-defence’** (*The Life of Primates*, 1969).

The legendary and visionary palaeontologist Louis Leakey foresaw **‘that knowledge of the past would help us to understand and possibly control the future’** (*Disclosing the Past*, Mary Leakey, 1984), and in 1959, against prevailing views, began the search for fossil evidence of the emergence of humans in Africa. The search was to prove stunningly successful. In another inspired move he handpicked three women to study the great apes in their natural habitat—Jane Goodall, who began her field study of common chimpanzees in 1960; Dian Fossey, who began her field study of gorillas in 1967; and Birute Galdikas, who began her field study of orangutans in 1971. As part of his plan to only study the African apes Leakey originally wanted Galdikas to study bonobos but because living in the Congo was so difficult Galdikas ended up studying orangutans in South East Asia instead.

Leakey ‘struck gold’ with Dian Fossey because she fearlessly acknowledged the truth in what she was observing about the crucial role nurturing was playing and of the resulting exceptional gentleness and cooperativeness of gorillas. Fossey was a remarkably strong-willed woman and the universally practiced denial-complying variety of science held little sway over her. It seems entirely appropriate that after she was murdered at her research station in Rwanda in 1985 she was buried alongside her gentle gorilla friend Digit, who had given his life defending his group from poachers.

Without the help of understanding of the human condition few, if any, have been able to cope with the honesty of Fossey’s studies and, as a result, she has been misportrayed as merely a fanatical gorilla conservationist, as in the 1988 film of her life, *Gorillas in the Mist*. The following extracts from Fossey’s 1983 book *Gorillas in the Mist* however show just how courageous a scientist Fossey was because they clearly reveal the strong relationship between nurturing and integrativeness that is love-indoctrination: **‘Like human mothers, gorilla mothers show a great variation in the treatment of their offspring. The contrasts were particularly marked between [the gorilla mothers] Old Goat and Flossie. Flossie was very casual in the handling, grooming, and support of both of her infants, whereas Old Goat was an exemplary parent’** (ch.9).

The effect of Old Goat’s **‘exemplary parenting’** of Tiger (her son) is apparent in the following extract: **‘Like Digit, Tiger also was taking his place in Group 4’s growing cohesiveness. By the age of five, Tiger was surrounded by playmates his own age, a loving mother, and a protective group leader. He was a contented and well-adjusted individual whose zest for living was almost contagious for the other animals of his group. His sense of well-being was often expressed by a characteristic facial “grimace”’** (ch.10). The **‘growing cohesiveness’** (developing integration) brought about by **‘loving mothers and protective leaders’** is love-indoctrination.

Fossey’s account of the love-indoctrinated Tiger later in life illustrates how nurtured love is necessary to produce the integrated group. It describes how the secure, integrative, loving Tiger tried to maintain integration or love in the presence of an aggressive, divisive gorilla after the group’s integrative silverback leader, Uncle Bert, was shot by poachers: **‘The newly orphaned Kweli, deprived of his mother, Macho, and his father, Uncle Bert, and bearing a bullet wound himself, came to rely only on Tiger for grooming the wound, cuddling, and sharing warmth in nightly nests. Wearing concerned facial expressions, Tiger stayed near the three-year-old, responding to his cries with comforting belch vocalizations. As Group 4’s new young leader, Tiger regulated the animals’ feeding and travel pace whenever Kweli fell behind. Despondency alone seemed to pose the most critical threat to Kweli’s survival during August 1978. Beetsme...was**

a significant menace to what remained of Group 4's solidarity. The immigrant, approximately two years older than Tiger and finding himself the oldest male within the group led by a younger animal, quickly developed an unruly desire to dominate. Although still sexually immature, Beetsme took advantage of his age and size to begin severely tormenting old Flossie three days after Uncle Bert's death. Beetsme's aggression was particularly threatening to Uncle Bert's last offspring, Frito [son of Flossie]. By killing Frito, Beetsme would be destroying an infant sired by a competitor, and Flossie would again become fertile. Neither young Tiger nor the aging female was any match against Beetsme. Twenty-two days after Uncle Bert's killing, Beetsme succeeded in killing fifty-four-day-old Frito even with the unfailing efforts of Tiger and the other Group 4 members to defend the mother and infant... Frito's death provided more evidence, however indirect, of the devastation poachers create by killing the leader of a gorilla group. Two days after Frito's death Flossie was observed soliciting copulations from Beetsme, not for sexual or even reproductive reasons—she had not yet returned to cyclicity and Beetsme still was sexually immature. Undoubtedly her invitations were conciliatory measures aimed at reducing his continuing physical harassment. I found myself strongly disliking Beetsme as I watched his discord destroy what remained of all that Uncle Bert had succeeded in creating and defending over the past ten years...I also became increasingly concerned about Kweli, who had been, only a few months previously, Group 4's most vivacious and frolicsome infant. The three-year-old's lethargy and depression were increasing daily even though Tiger tried to be both mother and father to the orphan. Three months following his gunshot wound and the loss of both parents, Kweli gave up the will to survive...It was difficult to think of Beetsme as an integral member of Group 4 because of his continual abuse of the others in futile efforts to establish domination, particularly over the indomitable Tiger...Tiger helped maintain cohesiveness by "mothering" Titus and subduing Beetsme's rowdiness. Because of Tiger's influence and the immaturity of all three males, they remained together' (ch.11).

It is clear from this account how very easily any disruption to the love-indoctrination process can lead to regression back to the competitive, opportunistic, each-for-his-own, pre-love-indoctrination situation.

In the case of orangutans, love-indoctrinated integration is inhibited by the scarcity of food in their native forests of South East Asia. In fact orangutan infants are nurtured with love in a long infancy only to suffer being 'thrown out of love' when, as adults, they have to set out and live mostly solitary lives due to the shortage of food. Older orangutans have a reputation for being morose and bad tempered—perhaps this 'outcast' existence is the cause. As some evidence for what has just been put forward, an article published in 2006 in *Scientific American* describes a study comparing orangutans living in the isolated Kluet swamp in Sumatra with those cut off from the swamp by the wide Alas River. The moist swamp habitat supplies abundant food all year round unlike the habitat available to those orangutans outside the swamp. The Kluet orangutans are more social, outgoing and gregarious. They also show a greater propensity to innovate and use tools, presumably because the greater interaction allows for innovations to be shared, passed on and thus accumulated (*Scientific American*, Vol 16, no 2, 2006, pp.30-37).

In the case of baboons, a quote included earlier indicated that female baboons are beginning to contain competitive male sexual opportunism, which implies baboons are able to develop some integration through love-indoctrination and mate selection. However, again, the baboon's natural environment is normally one in which food is not plentiful and this would seem to be the main limiting factor in developing love-indoctrination and thus integration amongst these primates.

Of the monkeys, the capuchins from South America have by far the largest brain to body size and are considered to be much more intelligent than other monkeys—but they have not yet attained the level of consciousness where they have an awareness of the concept of ‘I’ or self and can recognise themselves in a mirror, as can bonobos, common chimpanzees, gorillas, orangutans and humans. The relationship between consciousness and the love-indoctrination process will be referred to shortly. Capuchin females are extremely maternal and nurse their infants for a longer period than other monkeys, weaning their infants in their second year. Both male and female capuchins live for over 40 years compared to the 20 odd years managed by most other monkeys, possibly reflecting the drawn out stages of maturation that may result from extending the infancy stage to allow for longer nurturing. Female capuchins decide when and with whom to mate and have been observed to form successful coalitions against males. Male against male competition is less obvious amongst capuchins than in other monkeys and, like the bonobos, capuchins frequently engage in same-sex sexual interactions.

The following descriptions of the endangered muriqui or woolly spider monkeys indicate this species has also been able to develop some degree of love-indoctrination: **‘Wrangham and Peterson suggest that a South American monkey, the muriqui, displays similar behaviours to the bonobo, with females being co-dominant, males less aggressive and females more sexual than other mammals’** (from www.massey.ac.nz/~kbirks/gender/viol/bonobos.htm, website of Stuart Birk, senior lecturer at Massey University, New Zealand). **‘The mating system [of the muriqui] is polygamous, with individuals being promiscuous. Embracing is a behavior important to maintaining social bonds. There is very little aggression among group members. Males spend a large amount of time close together without aggressive encounters’** (references: Emmons & Feer 1997, Flannery 2000, Nowak 1999, from *Animal Info—Muriquis* on website www.animalinfo.org).

We can see that of all the non-human apes bonobos are by far the most integrated; that is, cooperative and thus peaceful. They are also the most intelligent. Bonobos are exceptionally intelligent, almost certainly the most intelligent species after humans. In the coming Section 25, ‘Why and how did Consciousness emerge in humans?’, it will be explained how nurturing liberated consciousness and with it insightful intelligence. The fact that the bonobos have been able to develop such a high degree of nurturing and are also so intelligent will evidence this coming explanation for the origin of consciousness.

This quote reveals how much more intelligent bonobos are than common chimpanzees—it also reveals the nurtured happy disposition and greater psychological room of bonobos: **‘Everything seems to indicate that [Prince] Chim [a bonobo] was extremely intelligent. His surprising alertness and interest in things about him bore fruit in action, for he was constantly imitating the acts of his human companions and testing all objects. He rapidly profited by his experiences...Never have I seen man or beast take greater satisfaction in showing off than did little Chim. The contrast in intellectual qualities between him and his female companion [a common chimpanzee] may briefly, if not entirely adequately, be described by the term “opposites” [p.248 of 278] ...Prince Chim seems to have been an intellectual genius. His remarkable alertness and quickness to learn were associated with a cheerful and happy disposition which made him the favorite of all [p.255] ...Chim also was even-tempered and good-natured, always ready for a romp; he seldom resented by word or deed unintentional rough handling or mishap. Never was he known to exhibit jealousy... [By contrast] Panzee [the common chimpanzee] could not be trusted in critical situations. Her resentment and anger were readily aroused and she was quick to give them expression with hands and teeth [p.246]’** (*Almost Human*, Robert M. Yerkes, 1925). Shortly it will be described how this

conscious intelligence that we can see rapidly emerging in the bonobos led to one variety of ape, or perhaps some varieties of apes, to develop into what we recognise in the fossil record as the australopithecines, and from them the upset, human-condition-afflicted genus *Homo*, us.

The following quote offers insight into how exceptionally sensitive, cooperative, loving and intelligent bonobos are—and just how few exist in captivity: ‘Barbara Bell...a keeper/trainer for the Milwaukee County Zoo...works daily with the largest group of bonobos (5 males and 4 females, ranging in age from 3 to 48 years) in North America, making it the second largest collection in the world (the largest can be found at the Dierenpark Planckendael, in Mechelen, Belgium). There are only 120 captive worldwide. “It’s like being with 9 two and a half year olds all day,” she says. “They’re extremely intelligent.”...“They understand a couple of hundred words,” she says. “They listen very attentively. And they’ll often eavesdrop. If I’m discussing with the staff which bonobos (to) separate into smaller groups, if they like the plan, they’ll line up in the order they just heard discussed. If they don’t like the plan, they’ll just line up the way they want.” “They also love to tease me a lot,” she says. “Like during training, if I were to ask for their left foot, they’ll give me their right, and laugh and laugh and laugh. But what really blows me away is their ability to understand a situation entirely.” For example, Kitty, the eldest female, is completely blind and hard of hearing. Sometimes she gets lost and confused. “They’ll just pick her up and take her to where she needs to go,” says Bell. “That’s pretty amazing. Adults demonstrate tremendous compassion for each other.” The bonobo’s apparent ability to empathize, in contrast with the more hostile and aggressive bearing of the related [common] chimpanzee, has some social scientists re-thinking our behavioral heritage’ (‘The Bonobo: “newest” apes are teaching us about ourselves’, Anthony DeBartolo, *Chicago Tribune*, 11 June 1998).

Primatologist Frans de Waal and photographer Frans Lanting’s 1997 book *Bonobo: The Forgotten Ape* features another description from Barbara Bell of the truly extraordinary empathy and kindness that exists between bonobos. Fittingly, the extract comes from a chapter titled ‘Sensitivity’: ‘Kidogo, a twenty-one-year-old bonobo at the Milwaukee County Zoo suffers from a serious heart condition. He is feeble, lacking the normal stamina and self-confidence of a grown male. When first moved to Milwaukee Zoo, the keepers’ shifting commands in the unfamiliar building thoroughly confused him. He failed to understand where to go when people urged him to move from one place to another. Other apes in the group would step in, however, approach Kidogo, take him by the hand, and lead him in the right direction. Barbara Bell, a caretaker and animal trainer, observed many instances of such spontaneous assistance and learned to call upon other bonobos to move Kidogo. If lost, Kidogo would utter distress calls, whereupon others would calm him down or act as his guides’ (p.157 of 210).

The same book contains this description of the bonobo’s apparent sensitivity to other creatures: ‘Betty Walsh, a seasoned animal caretaker, observed the following incident involving a seven-year-old female bonobo named Kuni at Twycross Zoo in England. One day, Kuni captured a starling. Out of fear that she might molest the stunned bird, which appeared undamaged, the keeper urged the ape to let it go. Perhaps because of this encouragement, Kuni took the bird outside and gently set it onto its feet, the right way up, where it stayed, looking petrified. When it didn’t move, Kuni threw it a little way, but it just fluttered. Not satisfied, Kuni picked up the starling with one hand and climbed to the highest point of the highest tree, where she wrapped her legs around the trunk, so that she had both hands free to hold the bird. She then carefully unfolded its wings and spread them wide open, one wing in each hand, before throwing the bird as hard as she could towards the barrier of the enclosure. Unfortunately, it fell short and landed onto the bank of the moat, where Kuni guarded it for a long time against a curious juvenile. By the end of the day, the

bird was gone without a trace or feather. It is assumed that, recovered from its shock, it had flown away' (p.156).

In *Kanzi: The Ape at the Brink of the Human Mind*, Savage-Rumbaugh describes the extreme elation and affection shown by the young adult male Kanzi, her famous bonobo research subject, when reunited with his mother Matata after a number of months apart: **'I sat down with him [Kanzi] and told him there was a surprise in the colony room. He began to vocalize in the way he does when expecting a favored food—"eeeh....eeeh....eeeh." I said, No food surprise. Matata surprise; Matata in colony room. He looked stunned, stared at me intently, and then ran to the colony room door, gesturing urgently for me to open it. When mother and son saw each other, they emitted earsplitting shrieks of excitement and joy and rushed to the wire that separated them. They both pushed their hands through the wire, to touch the other as best they could. Witnessing this display of emotion, I hadn't the heart to keep them apart any longer, and opened the connecting door. Kanzi leapt into Matata's arms, and they screamed and hugged for fully five minutes, and then stepped back to gaze at each other in happiness. They then played like children, laughing all the time as only bonobos can. The laughter of a bonobo sounds like the laughter of someone who has laughed so hard that he has run out of air but can't stop laughing anyway. Eventually, exhausted, Kanzi and Matata quieted down and began tenderly grooming each other'** (pp.143–144 of 299).

When thinking of our human plight—of suffering from insecurity about our human condition of being competitive, aggressive and selfish when the ideals are to be cooperative, loving and selfless—it can be seen that the bonobos, with all their social harmony, gentleness, sensitivity, empathy, selflessness, exceptional maternalism and favouritism towards the more nurtured cooperative members, are *extremely* exposing and confronting for us. It is no wonder the bonobos are, as Frans de Waal and Frans Lanting titled their book, *The Forgotten Ape*—or that **'De Waal's bonobo research [which acknowledges the 'sensitivity' of bonobos, as shown in the quotes from his book] came under sustained attack'** from some anthropologists (article *The Future of Bonobos: An Animal Akin to Ourselves* by Douglas Foster, Alicia Patterson Foundation website. Accessed Sept 2004 at: <<http://www.aliciapatterson.org/APF2002/Foster/Foster.html>>).

In *Kanzi: The Ape at the Brink of the Human Mind*, Savage-Rumbaugh states: **'even though I could describe on paper, with proper scientific documentation, what Kanzi did, I knew that I needed to show people images of Kanzi as a living, breathing, thinking being. My words and numbers were but the pale bits and fragments we call data, data that was dwarfed by the presence and power of Kanzi himself'** (p.7 of 299). Due to mechanistic science's compliance with humanity's need to live in almost complete denial of anything to do with the all-loving, integrative, instinctive world of our soul, it is virtually impossible for the discipline, as it has operated, to allow any truth out about how extraordinarily integratively orientated bonobos are. Visual footage and images of bonobos are about the only means by which the truth can be revealed. Even the anecdotes offered above reveal more holistic, denial-free insights into the world of bonobos than all the mechanistic detail given earlier. Possibly the most extraordinary visual footage I have seen appears in the documentary *Kanzi: An Ape of Genius* (NHK Productions, 1993). It shows Kanzi actually mediating in a dispute between Savage-Rumbaugh and a bonobo named Tamouli. This documentary also has revealing footage showing the hurt expression on the face of a bonobo named Panbanisha when she is reprimanded for over-exuberant behaviour. While bonobo infants are never disciplined—as Savage-Rumbaugh and Lewin wrote in *Kanzi: The Ape at the Brink of the Human Mind*, **'if you are a bonobo infant, you can do no wrong'**—in our human-condition-afflicted, chaotic and pressured world discipline is sometimes necessary.



Photograph by Manny Rubio

Matata with her adopted son, Kanzi

Alarmingly bonobos—which were only identified as a species separate from common chimpanzees in 1929—are considered an endangered species today. Hopefully now that we can understand our human condition and realise we are in fact the great heroes on Earth, and *not* the evil villains we have lived in such fear of being, our insecurities can subside and we will be able to accept the acute value bonobos represent in terms of understanding the origins of humanity, and treat them accordingly, as a recognised and treasured part of our common heritage. The concern is whether our current resentment of their exposing relatively ideal behaviour and confronting ability to nurture their offspring—together with the confronting significance that that nurturing has for understanding ourselves—will result in humanity being so unable to be properly concerned for them to the extent that we allow them to become extinct. Upset humans’ history of persecution and ultimately destruction of any exposing and confronting innocence has been horrendous. Clearly bold, visionary efforts will be required to preserve bonobos.

The extent of the perverse satisfaction upset, corrupted humans have derived from retaliating against the unjust condemnation that innocence represents is revealed in this comment by W.D.M. Bell, an African big-game hunter of the early 1900s: **‘There is nothing more satisfactory than the complete flop of a running elephant shot in the brain’** (*African Safari*, P. Jay Fetner, 1987, p.113 of 678). Another sport hunter made his feelings of satisfaction from being able to ‘get even’ with unjustly condemning innocence perfectly clear when he said: **‘Next thing I knew, a large male chimpanzee had hoisted himself up out of the underbrush and was hanging out sideways from the tree trunk, which he was clutching with his left hand and left foot. Looking down my barrel at ten yards was man’s closest relative, an ape, which, when mature, has the intelligence of a three-year-old child. Wouldn’t I feel like a murderer if I shot him? I had some misgivings as**

my globular front sight rested on the ape's chest and my finger on the trigger. But then, gradually, insidiously, my thinking took a different turn. I thought of the gorge-lifting sentimentality—most of it commercially inspired—that has come to surround chimpanzees. I thought of the long list of ridiculous anthropomorphic books about the “personalities” of these apes. I thought of that chimp who fingerpainted on TV and sold his “works” for so much money he wound up having to pay income tax. I thought of one ape who was recommended for a knighthood, the ape who was left his master's yacht, the ape who was elected to parliament in some banana republic; and various other apes who were made astronauts and honorary colonels. Gathering like storm clouds in my mind, these thoughts roused me to such a pitch of indignation that there appeared to be only one honorable course of action. I blasted that ape with downright enthusiasm and have felt clean inside ever since' (ibid. p.117–118). Peter Beard's classic 1963 book of astonishing photographs, *The End of the Game*, features a reproduced page from the journal of the famous African white hunter, J.A. Hunter, in which Hunter recorded having dispatched '996 Rhinos' from 'August 29th 1944 to October 31st 1946' (p.137 of 280).

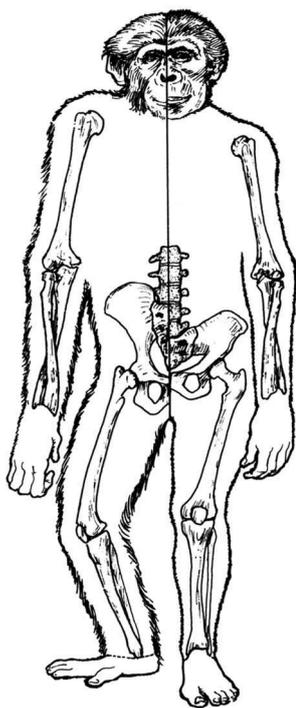
The truth is innocence has been viciously attacked by us upset humans in whatever form it took. Our strategy of denial of the issue of the human condition and any truths that brought it into focus was actually an all-out attack on the whole domain of innocence. While it is for the most part now well hidden by a mask of civilised restraint, the hate of the hunter who 'blasted that ape with downright enthusiasm' is in truth the hate that fills all upset humans for the unjust criticism they have had to live with for 2 million years. The true magnitude of this anger in upset humans will be explained and described in the coming Section 26, 'How our particular instinctive orientation greatly compounded our upset'.

It now needs to be explained that with love-indoctrination and mate selection of cooperativeness occurring over many generations, selflessness would have eventually become instinctive or innate. This is because once unconditionally selfless individuals were *continually* appearing, the genes 'followed' the whole process, reinforcing that selflessness. Similarly, when the conscious mind fully emerged within humans and went its own way—embarked on its course for knowledge—genetic adaptation followed, reinforcing that development. Generations of humans whose genetic make-up in some way helped them cope with the human condition were selected naturally—making, amongst other adjustments, humans' alienated state somewhat instinctive in humans today. We have been 'bred' to survive the pressures of the human condition; to block out or deny the issue of the human condition has been our main way of coping with the dilemma of the human condition. Genes would inevitably follow and reinforce any development process—in this they were not selective. The difficulty was in getting the development of unconditional selflessness to occur, for once it was regularly occurring it would naturally become instinctive over time.

In the case of our human ape ancestors, it is being suggested that love-indoctrination and mate selection of cooperativeness occurred for a sufficiently long period for cooperative integrativeness to become an instinctive part of their/our make-up—to create our 'moral sense' no less.

Finally, it needs to be described how the bonobos, the most integrated variety of primates, compare with the fossil evidence of our human ancestors. 'Lucy', the 3.5 million year old *Australopithecus afarensis* fossil ancestor of humans discovered in the Rift Valley of Africa in 1974 by a team headed by Donald Johanson, shows an amazing similarity to the bone structure of the bonobo. The two are very similar in brain size, stature and in the length of the lower limbs, and are fairly similar in overall body proportions. Lucy's pelvis

shows that she walked fully upright. The pelvis of bonobos, while not quite as adapted to upright walking as Lucy's, is significantly more adapted to upright walking than the pelvises of common chimpanzees. Interestingly, the finger bones of the australopithecines are more curved than those of common chimpanzees (Stern and Susman, *American Journal of Physical Anthropology*, 60:279-313 1983, p.198). Since curved fingers are an adaptation suited to climbing this may indicate that the australopithecines' immediate forebears were apes that frequently lived in trees, possibly like the bonobos which are the most arboreal of the African apes. Possibly this arboreal aspect is related to jungle living as opposed to savannah life. Maybe it was a similar food rich tropical environment to that which the bonobos benefit from that our ape ancestor also benefited in terms of being able to develop love-indoctrination.



Bonobo skeleton left side, early australopithecine, *Australopithecus afarensis*, skeleton right side. Drawing by Adrienne L. Zihlman from her book, *The Human Evolution Coloring Book*, 1982.

While we have not traditionally thought of humanity's maturation as progressing through the same stages humans go through in our individual lives, since all the members of a variety of early humans would have shared a relatively similar mental and psychological state it makes sense that each variety of early humans can be described collectively by that shared mental and psychological state.

Individually we each mature from 'infancy' to 'childhood' to 'adolescence' to 'adulthood'. To elaborate, infancy is when we develop sufficient consciousness to discover that we are at the centre of the changing array of experiences around us. We become aware of the concept of 'I' or self, which, as mentioned, is what bonobos and the other great apes are capable of. Childhood is when we begin to actively experiment or 'play' with the power of conscious free will, the power to manage events to our own desired ends. In the case of humanity, it is this experimenting in self-management that led to a conflict with our instincts and the emergence of the upset angry, egocentric and alienated state of the human condition. Adolescence is when we go in search

of our identity, in search of who we are—in fact, go in search of understanding of our upset, corrupted human condition. It was only understanding of why we became upset that could end our uncertainty about whether we were evil, worthless beings or not. Adulthood is when we finally become understanding of ourselves, in particular understanding of why we became divisively behaved, and as a result are able to mature from insecure adolescence to secure adulthood and become upset-free conscious managers of our world. In short, infancy is 'I am', childhood is 'I can', adolescence is 'but who am I?' and adulthood is 'I know who I am'.

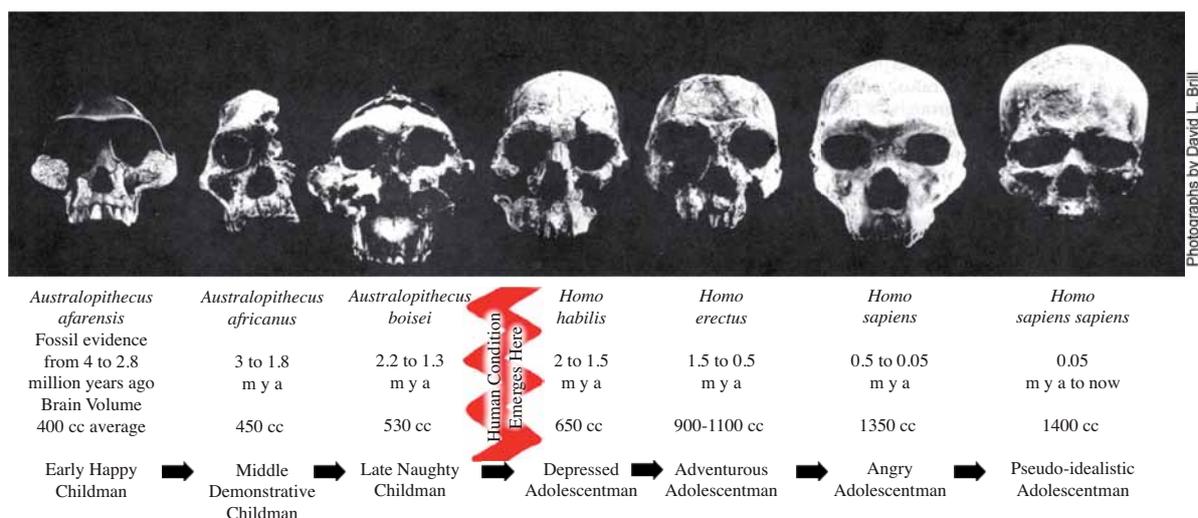
In the case of humanity, love-indoctrination took place in our species' infancy when we were trained in love and became cooperative and integratively behaved. As will be explained in Sections 24 and 25 when consciousness is explained, infancy was also the period when consciousness was liberated by the training in love. Since bonobos are approaching the state of complete integration and are exceptionally conscious and thus intelligent they are clearly approaching the end of the infancy stage, on the brink of

‘childhood’. As the summary to be given shortly will point out, bonobos are a species living on the threshold of the metaphorical ‘Garden of Eden’, ‘Golden’, totally integrated, cooperative, harmonious, peaceful state that our primate ancestors were able to develop and which our ‘moral sense’ is a memory of.

To context where bonobos are in the journey negotiated by our human forebears: our ape ancestor was Infantman, which emerged some 12 million years ago with the emergence of apes. Infantman then gave rise to fully integrated, happy, untroubled, upset-free, playful Childman, the australopithecines, which emerged some 5 million years ago. Thus, bonobos are where we were some 5 million years ago. The similarity of bonobo skeletons with the early australopithecine fossil skeleton of Lucy confirms this.

To complete the description of our human journey thus far: some 2 million years ago the australopithecines matured into fully conscious, thoughtful, troubled, upset, human-condition-burdened and insecure Adolescentman, *Homo*, us. Now, with the finding of understanding of our upset, human-condition-afflicted state humanity is brought to the end of its insecure adolescent stage. The search for our species’ identity, for understanding of itself, particularly for understanding of why we became divisively behaved, has ended and our species can now enter its secure, fulfilled, peaceful adulthood.

These fossil skulls of our ancestors, along with the descriptions given of them underneath, provide a summary of the different stages of maturation our species has progressed through. A full explanation will be given later in Section 29 about these different stages and the associated varieties of our ape, australopithecine and *Homo* ancestors. There is also much said about these stages and the fossil evidence of our ancestors in my earliest books *Free: The End of The Human Condition* (1988) and *Beyond The Human Condition* (1991), both of which can be read online at <www.worldtransformation.com/publications>. You can clearly see in these skulls the emergence of the large brain case to house the developing ‘**association cortex**’ (where the association of information necessary for thinking takes place) that followed the nurturing infancy stage and triggered the breakout of the problem of the human condition. It should be mentioned that more varieties of australopithecines and *Homo* have been found by anthropologists than those depicted here however these remain representative of the main varieties.



A more complete summary will be given shortly but, briefly, it is clear that the bonobos are exceptionally peaceful and cooperative. Indeed all the evidence suggests that they are a relatively large multicellular animal species that is well on its way to developing

the fully integrated state where the reproducing individual members live completely harmoniously and cooperatively with each other. They are evidence that through the love-indoctrination process negative entropy did find a way to integrate members of a large multicellular animal species, and therefore evidence that our primate forebears *were* able to develop the totally integrated ‘Garden of Eden’, ‘Golden’, completely cooperative state that all our mythologies recognise we once lived in.

18. John Fiske’s 1874 recognition that nurturing created our moral sense

There are many truths, like integrative meaning, that all humans are aware of but have had to practice denying, so it is not a case of someone like Schrödinger or Smuts or Koestler ‘discovering’ integrative meaning, rather it is a case of them being, as Berdyaev said, ‘fearless’ enough to admit it.

The truth that our species once lived in an innocent, cooperative, harmonious state is another truth that we all actually know but have had to deny because to accept it without being able to explain our present corrupt, extremely upset angry, egocentric and alienated state would be psychologically unbearable. For example, our commonly used words ‘innocence’ and ‘naive’ are in effect our acknowledgment that we have become corrupted. Since the regularly occurring themes in our mythologies can only be coming from our species’ collective awareness, the fact that all mythologies recognise an idyllic past for our species is powerful evidence that there must have been such a time.

As with integrative meaning and an idyllic past, so the all-important role nurturing plays in our own upbringing is another truth that all humans are actually aware of but have, in the main, had to deny because of its criticising and condemning implications. As has been pointed out, since humans unavoidably became upset no parent has been able to adequately nurture their offspring and no child has been able to receive the amount of nurturing its instincts expect. The ‘nature versus nurture’ debate is really about the need to have some way of denying the truth of the immense importance of nurturing in our upbringing—we could say, ‘no, our character is not nurture-dependent, we are all simply a product of our genes’. As has been mentioned, almost every ailment humans have is similarly evasively blamed on genes. Even the phrase ‘nature versus nurture’ has become a description that is too close to the truth and so the word ‘nurture’ is increasingly being replaced by the much more dishonest but far less confronting word ‘environment’—people now talk of the influence of nature, or our genes, versus the influence of environment in the formation of character.

Since nurturing is so important in our own lives then clearly it must have an historical significance otherwise why would it have become so important for all humans now. When casting around for what was the main influence in the emergence of the human species it doesn’t take long to see that nurturing must have played a big part—that is as long as you are not afraid of the implications of such an idea. As with coming up with the idea of integrative meaning, or the idea that we have a cooperative heritage, hitting upon the idea of nurturing as being the key influence in making us human is not some special, brilliant ‘discovery’, rather it is simply a case of not having denied an important truth that we all actually know.

While we have had to deny any acknowledgment of the differences in alienation between humans because it would have led to unjust condemnation of those who are no longer innocent, the truth is there are very great differences in degrees of upset and thus

alienation between humans, and it is the lack of alienation, the lack of the need to deny truth, that is what is important in being able to find knowledge. There has been so much emphasis on a person's level of intelligence quotient or IQ in terms of measuring their ability to think effectively because obviously intelligence is nowhere near as confronting an issue as our degree of soundness. The truth however is the average IQ of humans today is quite adequate for thinking effectively. The really important measure for effective thinking is a person's level of alienation but again such a truth has been unbearable while we couldn't explain our upset, corrupted condition. Richard Buckminster Fuller, the architect and inventor of the geodesic dome, spoke the unbearable truth when he said, **'There is no such thing as genius, some children are just less damaged than others'**. R.D. Laing was no less forthright when he said, **'Children are not yet fools, but we shall turn them into imbeciles like ourselves, with high I.Q.'s if possible'** (*The Politics of Experience* and *The Bird of Paradise*, 1967, p.49 of 156).

Also upset humans are, as we can now explain, extremely egocentric and competitive, desperately in need of self-affirmation. Being so insecure, upset humans are constantly searching for reinforcement, constantly searching for anything that will make them feel good about themselves and thus free of the guilt of their corrupted condition. In science this insecurity means that scientists are forever wanting to have their theories accepted, their papers published and to win as many accolades as they possibly can. Given this mindset, who came up with a 'discovery' and who didn't is all-important. This egocentric and competitive attitude has been a valuable motivational driving force for humans while they lacked the ability to understand why they were good and not bad, but the truth is it has been a very great sickness. Thankfully, with understanding of the human condition found, this immense insecurity will disappear from our species' make-up as the understanding is digested over a generation or two. In the meantime we can understand, as has just been explained, that the whole competitive mindset is meaningless because we are all essentially defined by the extent of our alienation; to a very large degree the extent of our alienation sets a limit on what we can effectively achieve and contribute to society and humanity as a whole. Claims that 'anyone can achieve anything they desire' was a very necessary motivational positive spin we had to put on our human-condition-afflicted state while we couldn't understand, confront and ameliorate that condition, however it was essentially a lie, as all the many, many denials we have had to practice have been. In the new human-condition-understood new world this truth that our alienation defines us will be the most hotly contested and resisted truth of all, with all manner of 'evidence' put forward to try to refute it—'what about so and so, he was an absolute neurotic and look at the wonderful contribution he made'—but eventually everyone will realise and accept that it is essentially true. For example we will recognise that even what we were able to contribute in the seemingly entirely physical domain, such as in sport, was essentially limited by our degree of psychological alienation, so that for example the success of one team compared to the success of another was defined by their players' and coaches', and even supporters', relative degrees of alienation. This truth that we are essentially defined by our level of alienation is in fact the core truth behind the long-held anticipation that **'the meek...inherit the earth'** (Matt. 5:5); **'many who are first will be last, and many who are last will be first'** (Matt. 19:30, 20:16; Mark 10:31; Luke 13:30). In the old human-condition-denying world the most upset—namely the most angry, egocentric and alienated—so often tended to dominate because they were the most determined to prove their worth artificially through 'success', power, dominance, fame, fortune and glory, leaving the more innocent in their wake through brutally repressing, oppressing and ignoring them and/or through the more innocent finding themselves unable to participate in such an ugly environment. However

in the new human-condition-understood world that order is suddenly reversed with the more innocent coming to the fore everywhere in terms of at last being safely able to, and therefore needing to, recognise what is sound and what is unsound thinking and behaviour. When the truth of the human condition arrives everything suddenly changes, all the dishonesty is exposed and therefore rendered obsolete. It is the problem of this sudden exposure that understanding of the human condition inevitably and necessarily brings, and how we are to cope with it, that is the subject of the latter sections of this book. Importantly, what will be explained and revealed is that alienation is itself now utterly irrelevant with every human being able to *fully* participate in humanity's great exodus from the horror and darkness of the human condition. Everyone will be able to participate in such a meaningful and satisfying way now in humanity's journey that they will be filled with so much excitement that they will hardly be able to endure that amount of enjoyment in their lives.

What this all means in terms of having put forward the nurturing explanation for human origins, and many other explanations in this book, is that I am not better or more special, or more brilliant than any other human, only sufficiently free of alienation to acknowledge and think effectively about truths that all humans actually know but usually have to live in denial of—the many quotes that have been included are there to supply some evidence that, despite our denials, the concepts that are being brought forward are universal truths. In fact having necessarily been relatively less upset in my childhood and being therefore less alienated I am *less* special than humans who haven't been as sheltered from humanity's upsetting battle and as a result are more upset and alienated because clearly I have not participated in that heroic battle as much as they have. Upset is not an evil state but an immensely heroic one and therefore those who are more upset are more heroic, more special in having contributed more of themselves to the battle. Understanding the human condition brings complete humility to the lives of all humans—it allows each one of us to understand how wonderful every human is. It allows us to love ourselves and each other fully, equally and without reservation.

If the role of nurturing in human origins is really a self-evident truth and not some extraordinary and special 'discovery', as is being asserted, then it could be expected that at some stage others would have at least tried to put the idea forward, and in fact that is the case. As briefly mentioned earlier, only 15 years after Darwin presented his idea of natural selection in his 1859 book *The Origin of Species*, an American named John Fiske put forward the nurturing explanation for our moral sense. As will be documented below, while others did try to take up and support Fiske's idea, eventually it was left to die and virtually disappear from scientific literature and discourse. Like so many of the ideas put forward in this book that are extremely confronting of our species' now upset state, it is only now that the greater dignifying understanding of our human condition is found that it becomes safe to acknowledge the role nurturing has played in both our own lives and in human origins.

Before presenting Fiske's account it should be mentioned that from time to time, as would be expected, people have alluded to the nurturing process, such as: **'the basis of all primate social groups is the bond between mother and infant. That bond constitutes the social unit out of which all higher orders of society are constructed'** (*Origins*, Richard Leakey and Roger Lewin, 1977, p.61 of 264); **'Man is born of love and exists by reason of a love more continuous than in any other form of life'** (anthropologist Loren Eiseley from his essay *An Evolutionist Looks at Modern Man*, c 1959); and **'But, far more deeply, [the human brain] depends on the long preparation of human childhood...The real vision of the human being is the child wonder [the nurtured and thus sound adult], the Virgin [the relatively innocent and thus neurosis-free mother] and Child, the Holy [the word 'holy' literally means whole**

or entire, i.e. alienation-free, as it has the same origins as the Saxon word 'whole'] **Family**' (*The Ascent of Man*, Jacob Bronowski, 1973, p.425 of 448).

Working backwards from the present, references to Fiske's work include a summary prepared by linguist Robin Allott on some current biological explanations for the origins of human love. (Allott's paper, 'Evolutionary Aspects of Love and Empathy', published in 1992 in the *Journal of Social and Evolutionary Systems* [Vol.15, No.4 353-370], can be viewed at <<http://cogprints.org/3393/1/lovempat.htm>>.) Allott first acknowledges mechanistic science's deep psychological denial of the subject of love, saying '**Love has been described as a taboo subject, not serious, not appropriate for scientific study**'. He then tries to define love but finds it virtually impossible to find a definition for it. He then asks '**how did human love evolve?**' He answers perceptively that it must have evolved out of the '**mother/infant bond**'. In explaining this bond Allott presents an explanation that will also be put forward by journalist Betty McCollister in the coming Section 23, 'Nurturing now becomes a priority', which argues that with the size of our brain increasing and our skull size with it, our human ancestors had to give birth to their offspring increasingly prematurely so that the skull was sufficiently under-developed to fit through the pelvis, leaving the remainder of the skull's growth to be finished after birth. The result of this development, it is claimed, was that these increasingly 'unfinished' and helpless infants required increasingly intensive and extensive care. Allott and McCollister argue that having been thus developed this nurturing care is now an instinctive expectation of infants and if not received leaves infants seriously psychologically distressed. As will be emphasised when the McCollister version of this explanation for the importance of nurturing is reviewed, the real significance of nurturing of training our infants in unconditional love is not being recognised in this account. In Allott's paper, apart from saying '**Love then would become essential...insofar as the success of the group...depended on effective coherence of the group**', altruism, morality or training in cooperative, integrative selflessness aren't mentioned—that is except for this one reference: '**Amongst psychologists, Stanley Hall (see Ross, Dorothy, 1972, *G. Stanley Hall: The Psychologist as Prophet*) in the United States attracted a good deal of opprobrium [abuse] by making love a central topic...“altruistic love”, he suggested, developed in the course of evolution from the necessities of maternity.**'

Following the trail of this nurturing-of-love idea that has been referred to, the American Granville Stanley Hall (1844–1924) has been described as '**the founder of organized psychology as a science and profession, the father of child psychology, and as a national leader of educational reform in America**' (*PSI Cafe*—psychology resource site, and *Gale Encyclopedia of Psychology*). The reference to '**altruistic love**' developing '**from the necessities of maternity**' in Dorothy Ross' book about Hall appears on page 262 (of 482). Ross writes that Hall was concerned with '**constructing a synthetic view of psychology along evolutionary lines**'—an undertaking Hall completed and enunciated in 1896. Relevantly, Ross reveals '**an important catalyst**' in Hall's endeavour '**was a more popular biological treatise, Henry Drummond's *Ascent of Man*, published in 1894 from his Lowell Lectures of the previous year**'. Ross writes: '**Drummond presented evolution as “the final revelation of the unity of the world” which could...“explain everything by one great end.” To Darwin's principle of natural selection by means of the struggle for survival, he added another principle that he considered far more important “the Struggle for the Life of Others,” or “altruistic Love,” which developed in the course of evolution from the necessities of maternity. The human mother he regarded as virtually the highest product of evolution.**' Interestingly, in terms of the theme of existence of love having been acknowledged by other early scientists, there is a footnote on page 262 of Ross' book saying '**Hall also knew Patrick Geddes and J. Arthur Thomson's, *The Evolution of Sex* (London: Walter Scott, 1889), which likewise described love as the universal dynamic in nature and altruistic love as the real law of evolution.**'

Henry Drummond (1851–1897) was a Scottish scientist, evangelist and author. In Drummond’s 1894 book *Ascent of Man*, his account of how ‘altruistic love’ developed ‘from the necessities of maternity’ is given in the chapter titled ‘The Evolution of a Mother’. The following is a condensation of this chapter: ‘The...pinnacle of the temple of Nature... is...The Mammalia, THE MOTHERS...[it is] That care for others, from which the Mammalia take their name...All elementary animals are orphans...But as we draw nearer the apex of the animal kingdom, the spectacle of a protective Maternity looms into view...[the] love of offspring... Now, before Maternal Love can be evolved out of this first care...Nature must...cause fewer young to be produced at a birth...have these young...hidden...in the body...[so that they are] produced in such outward form that their Mothers will recognize them, ...make them helpless so that for a time they must dwell with her...and...she...dwell with them...In the Mammal child...infancy reaches its last perfection. Housed, protected, sumptuously fed, the luxurious children keep to their Mother’s side for months and years, and only quit the parental roof when their filial education is complete...[these] drawings together of parent and child are the inevitable preliminaries of the domestication of the Human Race...On the physiological side, the name of this impelling power is lactation; on the ethical side, it is Love. And there is no escape henceforth from communion between Mother and child...Mother teaches a Child, but in a far deeper sense it is the Child who teaches the Mother...Maternity existed in humble forms [in other animals], but not yet Motherhood. To create Motherhood and all that enshrines...Tenderness, gentleness, unselfishness, love, care, self-sacrifice...required a human child ...The only thing that remains now is...that they [human mother and child] shall both be kept in that school as long as it is possible...[to] give affection time to grow...No animal except Man was permitted to have his education thus prolonged...Why...The question has been answered for us by Mr. John Fiske, and the world here owes to him one of the most beautiful contributions ever made to the Evolution of Man. We know what this delay means ethically—it was necessary for moral training that the human child should have the longest possible time by its Mother’s side—but what determines it on the physical side?...a human brain...[where relatively speaking] no storage of habit has been handed down from the past...the higher brain is comparatively a new thing in the world...[and] are in perfect order only after a considerable interval of adjustment and elaboration. Now Infancy...means the fitting up of this extra machinery within the brain...Childhood in its early stage is a series of installations...In the savage state, where the after-life is simple, the adjustments [for life] are made with comparative ease and speed; but as we rise in the scale of civilization the necessary period of Infancy lengthens step by step until in the case of the most highly educated man, where adjustments must be made to a wide intellectual environment, the age of tutelage extends for almost a quarter of a century. The use of all this to morals, the reactions especially upon the Mother, are too obvious...A sheep knows its lamb only while it is a lamb. The affection in these cases, fierce enough while it lasts, is soon forgotten, and the traces it left in the brain are obliterated before they have furrowed into habit...To the human mother alone was given a curriculum prolonged enough to let her graduate in the school of the affections...Patience, Carefulness, Tenderness, Sympathy, and Self-Sacrifice...It may or may not be that the child will acquire its Mother’s virtue. But unselfishness has scored; its child has proved itself fitter to survive than the child of Selfishness...However short the earliest infancies, however feeble the sparks they fanned, however long heredity took to gather fuel enough for a steady flame, it is certain that once this fire began to warm the cold hearth of Nature and give humanity a heart, the most stupendous task of the past was accomplished. A softened pressure of an uncouth hand, a human gleam in an almost animal eye, an endearment in an inarticulate voice—feeble things enough. Yet in these faint awakenings lay the hope of the human race. “From of old we have heard the monition, ‘Except ye be as babes ye cannot enter the kingdom of Heaven’; the latest science now shows us—though in a very different sense of the words—that unless we had been as babes, the ethical phenomena which give all its significance to the phrase ‘Kingdom of Heaven’ would have

been non-existent for us. Without the circumstances of Infancy we might have become formidable among animals through sheer force of sharp-wittedness. But except for these circumstances we should never have comprehended the meaning of such phrases as 'self-sacrifice' or 'devotion.' The phenomena of social life would have been omitted from the history of the world, and with them the phenomena of ethics and religion.”

Drummond acknowledges Fiske as the originator of the idea of the long infancy creating a sense of morality in humans, sourcing the remarkable quote that concludes the above extract to Fiske's 1874 *Outlines of Cosmic Philosophy: based on the Doctrine of Evolution* (Vol.IV, Part II, ch.XXII 'Genesis of Man, Morally', p.162).

To introduce him more fully, John Fiske (1842–1901) was an American philosopher, historian and author. In the preface to one of his books he wrote that 'The detection of the part played by the lengthening of infancy in the genesis of the human race is my own especial contribution to the Doctrine of Evolution' (*Through Nature to God*, 1899). The following is a condensation of the 'Genesis of Man, Morally' chapter from *Outlines of Cosmic Philosophy*: 'There are two things, said [Immanuel] Kant, which fill me with awe...the starry heavens above us, and the moral law within us...in the study of the moral sense we contemplate the last and noblest product of evolution...it is well to state, at the outset, that the existence of a moral sense and moral intuitions in civilized man is fully granted...emotions, leading him to seek the right and avoid the wrong... actions deemed right are those which conduce to the fulness of life of the Community... 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...In short, there is in our psychological structure a moral sense which is as quickly and directly hurt by wrong-doing or the idea of wrong-doing...It is now time to propose an answer to the question...How did social evolution originate?... In the permanent family we have the germ of society...while the nervous connections accompanying a simple intelligence are already organized at birth, the nervous connections accompanying a complex intelligence are chiefly organized after birth. Thus there arise the phenomena of infancy...the period during which the nerve connections...are becoming permanently established. Now this period, which only begins to exist when the intelligence is considerably complex, becomes longer and longer as the intelligence increases in complexity. In the human race it is much longer than in any other race of mammals, and it is much longer in the civilized man than in the savage. Indeed among the educated classes...it may be...more than a quarter of a century...Throughout the animal kingdom the period of infancy is correlated with feelings of parental affection...The prolongation [of infancy] must... have been gradual, and the same increase of intelligence to which it was due must also have prolonged the correlative parental feelings, by associating them more and more with anticipations and memories. The concluding phases of this long change may be witnessed in the course of civilization. Our parental affections now endure through life...I believe we have now reached a... satisfactory explanation of...Sociality...The prolongation of infancy accompanying the development of intelligence, and the correlative extension of parental feelings...The prolonged helplessness of the offspring must keep the parents together for longer and longer periods in successive epochs... primeval...family groups... differ widely...from modern families...The sociality is but nascent: infants are drowned, wives are beaten to death...in modern families evanescent barbarism shows itself in internal quarrels...Savages are not unfrequently capable of extreme devotion and self-sacrifice when the interests of the tribe are at stake...But...savage virtues are, in general, confined to the clan. The...savage...is also capable of the most fiendish cruelty...toward the members of another clan...Fijis, are exceptionally ferocious... though the savage has the germ of a moral sense, which prompts him...to postpone his personal welfare to that of his clan, he can by no means be accredited with a fully developed moral sense... In asserting that we possess an instinctive and inherited moral sense, it is not meant that we possess, anterior to education and experience, an organic preference for certain particular good actions, and an organic repugnance to certain particular bad actions. We do not inherit a horror of stealing, any

more than the Hindu inherits the horror of killing cattle. We simply inherit a feeling which leads us, when we are told that stealing is wrong, to shun it, without needing to be taught that it is detrimental to society...the civilized man surpasses the lowest savage by a far greater interval than that by which the lowest savage surpasses the highest ape; just as the gulf between the cerebral capacity of the Englishman and that of the non-Aryan dweller in Hindustan is six times greater than the gulf which similarly divides the non-Aryan Hindu from the gorilla...In this new suggestion as to the causes and the effects of the prolonged infancy of man, I believe we have a suggestion as fruitful as the one which we owe to Mr. Wallace.’ The chapter then concludes with the quote Drummond used to end his dissertation.

Fiske was right in recognising the immense significance of the long infancy and resulting exceptionally maternal mothers as providing the basis for the development of a sense of morality in humans. He has recognised the basic elements of the love-indoctrination process. In 1874, which as emphasised was only 15 years after Darwin’s *The Origin of Species* was published, we see that Fiske described it as being ‘the latest science’. Ross accurately recognised the full significance of Fiske’s explanation when she recorded Drummond’s 1894 assessment of it, saying, ‘To Darwin’s principle of natural selection by means of the struggle for survival, he [Drummond] added another principle that he considered far more important—“the Struggle for the Life of Others,” or “altruistic Love,” which developed in the course of evolution from the necessities of maternity’. Drummond recognised firstly that unconditional selflessness or ‘altruistic Love’ is the very theme of existence with natural selection being of less significance as merely a means for its development, and secondly that the all-important unconditionally selfless ‘altruistic Love’ was able to be ‘developed in the course of evolution from the necessities of maternity’.

Not long after Drummond’s 1894 re-emphasis of Fiske’s nurturing-of-love idea Hall again brought it to public attention in 1896. Following Hall’s efforts, this ‘latest science’, ‘one of the most beautiful contributions ever made to the Evolution of Man’ of the mechanism for developing the unconditionally selfless, ‘altruistic Love’ that was a ‘far more important’ ‘principle’ than Darwin’s selfish, ‘natural selection by means of the struggle for survival’, was ignored and let die—in fact, by Hall’s time it had already ‘attracted a good deal of opprobrium [abuse]’—to now be independently re-admitted and resurrected over 100 years after Fiske’s admission of the concept in 1874. As emphasised, that ideas do keep emerging is what you would expect of a universal truth; further, the fact that such an *obvious* universal truth hasn’t been frequently put forward is evidence of the extent of our denial of such a truth, which is in turn evidence of the magnitude of the problem of our human condition, our species’ insecurity about its loveless state—as Allott said, love has become a subject that is ‘not appropriate for scientific study’.

There are deficiencies in Fiske’s explanation of the origin of our morality, which is not surprising given the newness and scarcity of scientific knowledge in his time. ‘Prolonged infancy’ didn’t ‘accompany the development of intelligence’; rather, as will be explained in the coming Section 25, ‘Why and how did Consciousness emerge in humans?’, prolonged infancy, and the nurturing of selflessness, *liberated* consciousness, which only strongly developed *after* the love-indoctrination process was completed. The large brain didn’t develop until after the extended infancy and intense nurturing took place, as evidenced by the bonobos, who don’t have a very large brain, but are intensely nurturing and already neotenus.

How the trained love became instinctive is particularly unclear. While Drummond is specific about how the instinct for strong nurturing affections of tenderness, self-sacrifice, etc, became instinctive in mothers, he doesn’t say whether the selfless qualities become

instinctive in the offspring. In fact he says, **'It may or may not be that the child will acquire its Mother's virtue'**. On this matter, Fiske begins by saying, **'We [humans] approve of certain actions and disapprove of certain actions quite instinctively. We shrink from stealing or lying as we shrink from burning our fingers'** and **'there is in our psychical structure a moral sense'**. However he later says: **'In asserting that we possess an instinctive and inherited moral sense, it is not meant that we possess, anterior to education and experience, an organic preference for certain particular good actions, and an organic repugnance to certain particular bad actions. We do not inherit a horror of stealing, any more than the Hindu inherits the horror of killing cattle. We simply inherit a feeling which leads us, when we are told that stealing is wrong, to shun it, without needing to be taught that it is detrimental to society.'** This last quote seems to imply that Fiske believes the extent of our instinctive conscience doesn't go beyond a kind of predisposition to acquiring a conscience, this despite having said, **'We approve of certain actions and disapprove of certain actions quite instinctively'**.

It is clear that both Fiske and Drummond have difficulty reconciling humans' current morality-defying, upset, corrupted state—the fact that people can be extremely brutal and aggressive—with the view that we have moral instincts. They attempt to resolve the problem by saying these instincts for love have only emerged in relatively recent times within **'civilized'** people who have a fading, **'evanescent barbarism'**, despite the fact this theory does not allow anything like sufficient time for altruistic training to become instinctive. Drummond says: **'In the savage state, where the after-life is simple, the adjustments [for life] are made with comparative ease and speed; but as we rise in the scale of civilization the necessary period of Infancy lengthens step by step until in the case of the most highly educated man, where adjustments must be made to a wide intellectual environment, the age of tutelage extends for almost a quarter of a century.'** Fiske similarly notes that infancy **'is much longer in the civilized man than in the savage. Indeed among the educated classes...it may be...more than a quarter of a century'**. He proceeds to say: **'primeval...family groups...differ widely...from modern families ...The sociality is but nascent: infants are drowned, wives are beaten to death...in modern families evanescent barbarism shows itself in internal quarrels...Savages are not unfrequently capable of extreme devotion and self-sacrifice when the interests of the tribe are at stake...But...savage virtues are, in general, confined to the clan. The...savage...is also capable of the most fiendish cruelty... toward the members of another clan...Fijis, are exceptionally ferocious...though the savage has the germ of a moral sense, which prompts him...to postpone his personal welfare to that of his clan, he can by no means be accredited with a fully developed moral sense.'**

Overall, what Fiske and Drummond are unaware of is what happened since we acquired an instinctive orientation to cooperative integration, namely the intervention of the immensely upsetting battle of the human condition; innocent, completely integrated man was the australopithecines who lived from 5 to 2 million years ago.

Fiske's claimed moral superiority of **'civilized'** people, and **'cerebral capacity'** comparisons between the **'Aryan'** **'Englishman'** and the **'Hindustan'** are false and morally abhorrent. As will be explained later, civility is the mask humans have used to conceal the full extent of our upset, human-condition-afflicted state. Indeed, to some degree, the more upset we have become, the greater need we have had for civility. As has been pointed out, there are very substantial differences in alienation between individual humans and indeed between races of humans arising from their different encounters with the necessary and heroic, but upsetting, battle of the human condition, but no human, or race of humans, is **'better'** than or **'superior'** to another. Understanding of the necessary but upsetting battle of the human condition entirely eliminates the concept of **'good'** and **'evil'** from all conceptualisation of ourselves.

19. Recognition of the significance of Mate Selection

While the explanation of how the nurturing, love-indoctrination process created humanity has received virtually no recognition since Fiske, Drummond and Hall in the 19th century, the role of mate selection has been recognised by a number of leading thinkers, both early on and in recent times. Charles Darwin in particular recognised its importance when, in 1871, he wrote *The Descent of Man, and Selection in Relation to Sex*. These words from the final chapter are particularly important: **‘He who admits the principle of sexual selection will be led to the remarkable conclusion that the nervous system not only regulates most of the existing functions of the body, but has indirectly influenced the progressive development of various bodily structures and of certain mental qualities...and these powers of the mind manifestly depend on the development of the brain.’** Darwin has recognised that to practice sexual selection of **‘certain mental qualities’** depends on **‘the development of the brain’**. The inference is that sexual selection depends on the development of consciousness. In fact the need for consciousness is critical to the ability to select for the all-important **‘mental qualities’** of cooperative, selfless morality since, as will be explained in Section 25, **‘Why and how did Consciousness emerge in humans?’**, recognition of selfless moral values depended on the love-indoctrination process having first liberated consciousness from blocks that exist in the minds of non-human animals that prevent recognition of the importance of cooperative selflessness and thus truthful, effective thinking and thus consciousness. Essentially, mate selection of cooperative selfless values could not occur without the nurturing, love-indoctrination process.

In more recent times, science historian Jacob Bronowski recognised the significant role played by sexual selection when, in his 1973 *The Ascent of Man* documentary series and book, he stated, **‘We have to explain the speed of human evolution over a matter of one, three, let us say five million years at most. That is terribly fast. Natural selection simply does not act as fast as that on animal species. We, the hominids, must have supplied a form of selection of our own; and the obvious choice is sexual selection’** (p.404 of 448).

In November 2000 I saw a 1998 documentary titled *The Secret Life of the Dog* about the domestication of dogs which included a description of the domestication of silver foxes for the Russian fur industry. While humans’ domestication of dogs and foxes is not the same as love-indoctrination, it does illustrate the power of self-selection to affect change, and also how development of stages of maturation are arrested by selecting for youthfulness. Attempting to explain how wolves were transformed into dogs, the documentary reported researchers postulating that **‘By choosing the cutest looking and friendliest puppies we inadvertently helped the dog evolve to be better at exploiting us.’** The commentary continued, **‘No one really knows if domestication of the dog was simply a matter of it becoming more friendly, could it really be that simple? This mystery has been solved by an astonishing 40-year long experiment on domestication. Zoologist Dr Liudmilla Trut and colleagues at an experimental farm in Central Siberia have...transformed wild silver foxes, a cousin of the dog, which...are usually aggressive and afraid of people and can’t respond to human affection...into not just a tame animal but one that actually is domesticated. To mimic evolution the experiment was simplicity itself. Only those that didn’t bite would be allowed to breed the next generation...These tame ones are the result of 40 generations but the original aggression disappeared after only three or four generations. After that the experiment tried to increase the positive reactions. After five generations they created foxes that had lost the worst of their fear and aggression, but they were still a long way from being domesticated...After 10 generations the wild fox had been transformed from a creature afraid of humans to one like the dog which craved human contact...The first physical changes happened in parallel with profound behavioural changes. It was only after the tenth generation that they began to have these physical**

changes [such as white markings, floppy ears and curly tails]...they finally had not just tame foxes but truly domesticated foxes. Animals that were themselves born childlike in their openness and playfulness. For wild foxes the period of friendly socialisation stops when they are two months old...In the tame foxes this friendly period never does end, they stay playful and never do become fearful. The Russian experiment had proved that simply breeding for friendliness they could tap into the deepest level of the fox's brain, unhinging the animal's natural adult instincts and kept it forever young, **trapped in a playful childlike state**' (directed and produced by David Malone and David Paterson, Equinox, Channel 4 in assoc. with Discovery Channel; aired on ABC-TV 5 Nov. 2000).

Geoffrey Miller, an American biologist based at the University of New Mexico and author of the 2000 book *The Mating Mind: How Sexual Choice Shaped the Evolution of Human Nature*, is among a small but growing number of scientists who in very recent years have acknowledged the importance of mate selection in the development of humans' cooperative, moral nature. The following is a quote by Miller about mate selection and its effects: **'We think survival of the fittest couldn't go the whole distance in accounting for human nature, and we think there must have been something else to fill that gap, and I'm saying sexual selection is what fills the gap, because it's capable of noticing anything that we can even talk about. If I notice that somebody else has a rich consciousness and I sort of wonder, why do they have that, my capacity for noticing that contains the answer, it says, I noticed that that might influence a sexual choice I make with regard to that person, it might make them more attractive to me, and just by admitting that you're saying that's subject to sexual selection. We have this amazing window in to the minds and souls of other people that other animals don't, because we have language, because we have rich social lives. And that means sexual selection has the power to reach in to these moral virtues and these spiritual interests and to shape them in a way that it couldn't do in any other species. When I think about how sexual attraction might have worked among our ancestors, as they were sort of going through the final spurt on the way to becoming modern *Homo sapiens*, I tend to think of them as conspicuously displaying their capacities for sympathy and kindness, so anything that would have been sexually attractive, would have been subject to sexual choice. Sexual choice could have amplified these traits, made them more elaborate, more conspicuous, more easily displayed. It is an argument for runaway kindness in the same way that runaway sexual selection can explain the size of the peacock's tail. In our species it explains the size of our hearts and our capacity for romantic commitment, and I think the sort of intricacy and depth of our consciousness as well'** (*Testing God*, Part 2, 'Darwin and the Divine', documentary produced by Mentorn Barraclough Carey/Channel 4, 2001). Mate selection did have a big role to play in developing a capacity **'for runaway kindness'**, however, as was emphasised above, while mate selection was a contributing force in the development of the moral **'depth of our consciousness'** it doesn't explain how the consciousness that is necessary for the selection of moral values developed in the first place. That depended on the nurturing, love-indoctrination process.

Importantly, in terms of the extent of the insecurity of our human condition, in an online interview titled 'Sexual Selection and the Mind', Miller said, **'Over a century ago Darwin's idea of sexual selection through mate choice [that was] published in his best book, *The Descent of Man and Selection in Relation to Sex*...this wonderful idea of female choice...that Darwin advanced hundreds of pages of evidence for...fell like a stone and was widely rejected by Victorian biologists, who refused to believe that this psychological process of female choice could be a causal force in evolution'** (www.edge.org/3rd_culture/miller/index.html). Similarly, in *The Mating Mind* Miller wrote of the sexual selection theory being **'immediately attacked, mocked, reviled, and dismissed by his narrow-minded colleagues'** (p.33 of 538) when it was first put forward, before being **'neglected for a century after Darwin'** (p.15) and that in the interim **'historians of science... [have] written at least a thousand times as much about the discovery of natural selection as they have about the discovery of sexual selection'** (p.36). The truth is the problem was not that biologists

have **‘refused to believe that this psychological process of female choice could be a causal force in evolution’**—of course any mind-derived self-adjustments an animal is capable of making will effect their survival and thus the genetic make-up of their species—the real problem is clearly the extremely confronting implications for upset humans of selecting for, or favouring, the more nurtured or cooperative or integrated or **‘kind’** or **‘good’**, those with more **‘sympathy’** and **‘moral virtues’**, over the less nurtured or cooperative or integrated or **‘kind’** or **‘good’**, those with less **‘sympathy’** and **‘moral virtues’**. Any individual who isn’t **‘good’** is rejected. If this practice was implemented today, with the human race so upset and divisively behaved, it would mean the rejection of pretty well everyone. In terms of having to evade any issue that brings the fearfully depressing issue of the human condition into focus, the whole mate selection idea sails far too close to the wind and that is why the idea has a history of opposition and rejection.

The question arises, why has there been this break-out of honesty now? Has science suddenly abandoned its human-condition-avoiding mechanistic position and become honest? Not likely. This break-out of a degree of honesty coincides with the backlash to the extreme right wing, selfishness-justifying biological accounts of E.O. Wilson and others that was described in Section 16, **‘The history of biological denial’**, where it was explained that a left wing movement in biology emerged that sought to emphasise selflessness and kindness. However, unlike the ideas being put forward by the left wing biologists referred to in Section 16, the idea of mate selection is not a form of dishonest pseudo idealism, rather it is a true explanation—albeit only part of the explanation—for our moral sense. The similarity lies in the fact that while the human condition isn’t being denied with dishonest biological explanations, it is still not being properly confronted, as was pointed out in the previous paragraph. The acknowledgment of the importance of mate selection that is occurring is more an accident of honesty. As a result of trying to recognise selflessness and kindness a slip up has occurred in mechanistic science’s maintenance of denial of any ideas that bring the issue of the human condition too clearly into focus. This assessment doesn’t apply to Charles Darwin who was obviously an exceptionally fearless/ truthful/ prophetic thinker, but the evidence is that it does apply to this current movement to acknowledge the role played by mate selection in the formation of our moral sense.

20. The non-falsifiable situation

We can understand from our now ever accumulating collection of examples of very serious, knowledge-denying denials that there exists an unacknowledged but all-too real border line—in fact a **‘fifty feet of solid concrete’** wall, as Laing so accurately described it—at the edge of the realm where the issue of the human condition resides beyond which nobody is supposed to venture, and behind which everyone lives and all but a handful of books in recorded history (in particular the great/ denial-free religious texts) have been written from. The biblical story of David and Goliath accurately describes the predicament. In this story virtually the whole of humanity’s army is besieged at that edge of that terrifying realm over which presides a monster/ Goliath, namely the terrifying issue of the human condition. Nobody but the exceptionally fearless/ innocent/ prophetic—metaphorically a child/ David—can venture into that horrifying realm. Now, at last, with the human condition explained as a result of the discoveries of science—that is, with Goliath slain—that terrifying realm can be ventured out into with safety and relative ease, as this book does, line after line. However, such writing understandably causes psychological fear and

horror in those not yet familiar with the redeeming explanation of the human condition. As was mentioned in Section 8, when the mind of upset humans tries to read material coming from 'beyond the pale' of that border line that no one is supposed to cross, it virtually shuts down; it goes deaf to what is being said, it can't take in or digest the words. In the case of the great religious texts, they were relatively readable because the meanings of their words weren't clear. Written in pre-scientific times their authors were only able to use abstract expressions, such as 'God' for integrative meaning, 'soul' for our cooperative instinctive self, 'evil' for our upset state of our human condition, and this abstractness protected the reader from being overly confronted with the truth contained in what was being said. As was emphasised in Section 8, this deaf effect that reading science-based denial-free explanations causes can be overcome but it requires patient re-reading of the material for the psychological fear to gradually subside. Initially the human-condition-afflicted mind won't let what is being said in, in effect it demands, indeed begs and even screams, for all the material to be represented to conform with the old evasive denial-complying rules. It is so important however that this response be resisted and the denial-free approach and presentation be stuck to because it is only the denial-free presentation that can ultimately liberate humanity from its historic diseased, human-condition-afflicted state.

At this point it is appropriate to address the problem of the 'non-falsifiable situation'. In talking about denial of the issue of the human condition being a factor in science, the situation unavoidably occurs where those who oppose or disagree with a concept that is being put forward can be dismissed as suffering from the denial. For example, I do assert that reading this book amounts to an alienation test: the more alienated the reader the more their mind will resist the truth that is being presented. In support of this Christ's words can be cited when he said, **'everyone who does evil [has become upset] hates the light [the human-condition-confronting truth], and will not come into the light for fear that his deeds will be exposed'** (John 3:20), and Plato's words can also be cited when he said, **'if he [the cave prisoner] were forcibly dragged up the steep and rocky ascent [out of the cave]...into the sunlight...he would much object...his eyes would be so overwhelmed by the brightness...he would turn back and take refuge in the things which he could see'** (*Plato The Republic*, tr. H.D.P. Lee, 1955, p.280 of 405). But where does this leave those who disagree with the concepts being put forward? Once you propose that alienation is almost universal then the situation exists where people who disagree with what you are putting forward can feel they are going to be dismissed as being alienated, evasive and 'in denial', leaving them no way to disprove or falsify the explanation being put forward.

The first point to consider is that the dilemma of the human condition that produced denial and its alienation in humans, and with it this conundrum, is not an invention. It is not a ploy to defeat criticism, it is simply the unavoidable characteristic of any situation where denial occurs.

Secondly, and more importantly, the problem only exists at the superficial level because the ideas being put forward can be tested as true or otherwise. These are not untestable hypotheses that must be accepted on faith. For example, the nurturing explanation for human origins can easily be established by scientific investigation. Much evidence, such as the behaviour of bonobos, has already been put forward. Existence of our denial of the issue of the human condition itself can similarly easily be established by scientific investigation. Many references to and descriptions of this denial have already been quoted as initial evidence of its occurrence. Indeed, as was explained in Section 7 and 8, since we humans are the subject of this particular study, each person can experience and thus know the truth or otherwise of the explanations being put forward. Once the explanations are presented and applied, as is done in this book, you will discover they

are able to make such sense of human behaviour that your own and everyone else's situation—indeed the whole human situation in the world today—becomes transparent. The popular Irish author J.G. Ballard said in an interview that **'All of my writing is a quest to find what the hell is going on'** (*The Weekend Australian*, 9 Sept. 2006); well, what is presented in this book finally reveals **'what the hell is going on'** in the world, and to realise that, as readers of these explanations have with patience been able to do, and will continue to do in increasing numbers, is witness to the extremely penetrating truth of what is being presented. In the following description of Plato's cave allegory, which appears in the 1996 *Encarta Encyclopedia* under the entry for 'Plato', Plato emphasises that once the prisoners manage to **'struggle free'** of the cave, they recognise that **'the only things they have seen heretofore are shadows and appearances'**, not **'the real world'** at all. It is exactly this new-found transparency that confirms that this understanding is the long sought after explanation of the human condition. The full quote about this phenomena, as it appears in *Encarta*, reads: **'The myth of the cave describes individuals chained deep within the recesses of a cave. Bound so that vision is restricted, they cannot see one another. The only thing visible is the wall of the cave upon which appear shadows cast by models or statues of animals and objects that are passed before a brightly burning fire. Breaking free, one of the individuals escapes from the cave into the light of day. With the aid of the sun [living free of denial of integrative meaning], that person sees for the first time the real world and returns to the cave with the message that the only things they have seen heretofore are shadows and appearances and that the real world awaits them if they are willing to struggle free of their bonds. The shadowy environment of the cave symbolizes for Plato the physical world of appearances. Escape into the sun-filled setting outside the cave symbolizes the transition to the real world, the world of full and perfect being, the world of Forms, which is the proper object of knowledge.'** (Again, as noted earlier, there is a chapter in *A Species In Denial*, titled 'Deciphering Plato's Cave Allegory', that is dedicated to presenting a detailed analysis of this allegory.)

As was emphasised in Section 8, as the subjects of this biological analysis of the human condition it is not difficult for us to know the truthfulness or otherwise of the analysis—as the subjects of the analysis that is easy to know because we can experience its confronting truthfulness and, once we get over that, discover the transparency of the world around us that that truthfulness creates for us. The difficulty however lies in accepting that truthfulness. In fact what becomes the problem for most adults who are able to persevere in reading this book and by so doing begin to take in or 'hear' the understandings being presented is the transparency of themselves that the truthfulness of the understandings brings. Encountering the naked truth about ourselves—dignifying and relieving of our upset as that truth is—cannot help but be a shock. What is being introduced is the arrival of the *real* 'future shock', 'culture shock', 'brave new world', 'tectonic paradigm shift', 'gestalt switch', 'turning point', 'renaissance', 'revolution' or 'sea change' humanity has long anticipated would one day arrive. How we can cope with that shock is the main subject of this book, the answer to which will be given in the latter part of the book. There is in fact an easy and immensely satisfying and exciting way to cope with the arrival of the truth about ourselves.

21. Summary of the nurturing, Love-Indoctrination process

In summary, all the evidence indicates that it was through nurturing, the process of love-indoctrination, and the accompanying mate selection of cooperativeness, that humans were able to develop an instinctive orientation to behaving unconditionally selflessly and,

as a result, become a totally integrated multicellular species. The evidence shows that in our instinctive past, prior to becoming fully conscious some 2 million years ago and as a result upset and afflicted by the burden of the human condition, all humans were selfless and considered the welfare of the group above their own welfare. An instinctive memory within us of this upset-free, loving, cooperative, moral, innocent, alienation-free, all-sensitive, heavenly childhood state is what we have termed our ‘soul’, one expression of which is our ‘conscience’, the instinctive expectation within us that we behave morally; that is, selflessly, lovingly and cooperatively towards all of existence. These explanations and the evidence for them show humans do have genuinely altruistic instincts—that our selfless moral nature is not derived from reciprocity which is a subtle form of selfishness but is concerned with behaving in a truly unconditionally selfless way.

In his 1992 book *Born Of A Woman*, Bishop John Shelby Spong wrote, **‘If only human beings have souls [and not other animals], as the church has taught, one must be able to say when humanity became human and was infused with its divine and eternal soul’** (p.34). When Bishop Spong refers to **‘the church’** teaching that **‘only human beings have souls’**, he is almost certainly referring to the Genesis passage in the Bible, which states that **‘God created man in his own image’** (1:27). We can now understand that since God is integrativeness when our human forebears became totally integrated they *were* finally **‘in the image of God’** (ibid). Non-human animals who have not yet overcome the genetic limitation to developing unconditional selflessness and thus pure integration are not yet **‘in the image of God’**; they don’t yet have an instinctive orientation to integrative meaning or God, like our human instinctive self or soul does. This is not to say that other animals aren’t completely part of God or negative entropy or integrative meaning’s great plan of developing the order of matter on Earth. Other animals are of course fully involved in that heroic venture. In fact they suffer from ‘the animal condition’ of not being able to develop unconditional selflessness and of having to relentlessly compete with each other as a result—a condition as harrowing in its own way as the human condition.

The overwhelming evidence is that it was through the process of love-indoctrination and the accompanying mate selection that humans were able to develop an instinctive orientation to behaving unconditionally selflessly—an aptitude for **‘runaway kindness’** as Geoffrey Miller acknowledged. As stated, the instinctive memory of this time of living completely cooperatively is what we term our soul.

It should be emphasised again here how confronting the truth of a soulful, loving, integrative past has been for upset humans. A good measure of just how unbearable it has been was given earlier when it was pointed out that while ‘soul’ and ‘love’ are two of our most commonly used words, in any language, mechanistic science has no definition or interpretation of them. In fact, as Robin Allott said about mechanistic science’s attitude to love, **‘Love has been described as a taboo subject, not serious, not appropriate for scientific study’**, and as Ronald Conway said about mechanistic science’s attitude to soul, **‘Soul is customarily suspected in empirical psychology and analytical philosophy as a disreputable entity’**. The truth is love is the very theme of existence, the most important activity on the planet—that is how **‘serious’** and **‘appropriate for scientific study’** it really is. In the case of our soul, if we go back to ancient times when humans were less upset and thus less insecure and thus living less in denial and thus less alienated we can find ready acknowledgment of the truth of our all-loving instinctive self or soul. For example, around 360 BC Plato wrote his dialogue *Phaedo* in which he talked about humans having **‘knowledge of these standards...these absolute realities, such as beauty and goodness...before our birth, and possessed it when we were born, we had knowledge, both before and at the moment of birth, not only of equality and relative magnitudes, but of all absolute standards. Our present argument applies no more to equality than it does to**

absolute beauty, goodness, uprightness, holiness, and, as I maintain, all those characteristics which we designate in our discussions by the term “absolute”’. Plato linked our innate awareness of ‘these absolute realities, such as beauty and goodness’ with our soul, saying, ‘it is logically just as certain that our souls exist before our birth as it is that these realities exist...[and our] soul is in every possible way more like the invariable [absolute entities] than the variable [non-absolutes]’. With unequivocal clarity Plato said the ‘soul resembles the divine’ (tr. H. Tredennick). Since the divine, ideal, heavenly state is living in accordance with integrative meaning then humans once lived in that state—and will be able to again return to it now that the dignifying, liberating understanding of the human condition has been found.

As with the word ‘soul’, the word ‘psyche’, which also means soul, is another commonly used word in our everyday language and is also part of the scientific vocabulary with entire disciplines in science such as psychology, psychiatry and psychotherapy derivative of the word. While ‘Soul is customarily suspected in empirical psychology and analytical philosophy as a disreputable entity’, it is actually *recognised* in the term ‘psychology’. The *Penguin Dictionary of Psychology* states, ‘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). The word psyche actually comes from the Greek word meaning ‘breath’. Able to now understand that our soul was perfectly instinctively orientated to the Godly, cooperative, selfless ideal state we can see that our soul did represent ‘the very essence of life’ and that its expression within us was therefore the ‘breath’ of life.

It was pointed out in Section 11, ‘But what was humans’ original instinctive orientation’, that while mechanistic science has denied the existence of a time when our forebears lived innocently, in a loving, harmonious and cooperative state, there is ample recognition of this period in the mythologies and religions of the world. Quotes from religious texts such as Christianity’s story of the Garden of Eden were referred to. Powerful quotes from the 8th century BC Greek poet Hesiod’s poem *Theogony*, and from Richard Heinberg, Bruce Chatwin, Laurens van der Post and D.H. Lawrence were also included to evidence how not only mythologies but also exceptionally fearless/ honest/ prophetic thinkers of recent times have recognised our species’ idyllic past.

The marvellous quote, ‘**But trailing clouds of glory do we come**’, from William Wordsworth’s 1807 poem, *Intimations of Immortality from Recollections of Early Childhood*, was also included. As a way of summarising our individual journeys and also our species’ journey from innocence to upset I have included more of this awesomely honest poem: ‘**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 // The Rainbow comes and goes / And lovely is the Rose / The Moon doth with delight / Look round her when the heavens are bare / Waters on a starry night / Are beautiful and fair / The sunshine is a glorious birth / But yet I know, where’er I go / That there hath past away a glory from the earth.**’ Wordsworth proceeded to describe how nature and the innocence of youth reminded him of this lost paradise: ‘**Thou Child of Joy / Shout round me, let me hear thy shouts, thou happy Shepherd-boy! / Ye blessed Creatures, I have heard the call / Ye to each other make; I see / The heavens laugh with you in your jubilee / ...While Earth herself is adorning / This sweet May-morning / And the Children are culling [gathering] / On every side / In a thousand valleys far and wide**’. He is then reminded of his loss of innocence and the alienation that has set in, adding: ‘**But there’s a Tree, of many, one / A single Field which I have looked upon / Both of them speak of something that is gone / ...Whither is fled the visionary gleam? / Where is it now, the glory and the dream? // Our birth is but a sleep and a forgetting / The Soul that rises with us, our life’s Star / Hath had elsewhere its setting / And cometh from afar / Not in entire forgetfulness / And not in utter**

nakedness / But trailing clouds of glory do we come / From God, who is our home / Heaven lies about us in our infancy! / Shades of the prison-house begin to close / Upon the growing Boy / ...And by the vision splendid / Is on his way attended / At length the Man perceives it die away / And fade into the light of common day / ...Forget the glories he hath known / And that imperial palace whence he came.'

Thankfully with understanding of the human condition found humanity is freed from its 'prison-house' and can return to the 'imperial palace' from 'whence' we 'came'. Clearly, now that we are able to safely admit the nurturing, love-indoctrination origins of humanity we can at last—and must—acknowledge how important a part nurturing of our offspring is going to play in this recovery. Before including a section on the importance of nurturing it is first necessary to further context how nurturing became compromised by explaining the different roles men and women have played in humanity's great battle to vanquish ignorance and find the liberating understanding of our species' fundamental goodness.

22. The different roles men and women played in humanity's journey to find liberating understanding of the human condition

Able to understand the human condition allows us to understand that upset is not an evil or bad state—in fact since it is a result of having been involved in humanity's great struggle against the ignorance of our instinctive self or soul, upset is an immensely heroic state. This understanding that we humans are all fundamentally good even though we are variously upset and soul-corrupted as a result of our different encounters with the heroic battle of the human condition means we can now explain the underlying principle in democracy—that 'all people are created equal', that they are 'all equal before God'. The Constitution of the United States of America describes this truth as 'self-evident', but we don't have to rely on it being a 'self-evident' truth any more, we can actually explain and therefore understand it. The concepts of 'good' and 'bad', and 'superior' and 'inferior', are removed from our conceptualisation of ourselves. As will be emphasised again later in this book, understanding the origin of our upset state brings the *real* 'deconstruction' of the concepts of 'good' and 'evil', and the *real* 'postmodern' or post-the-present-good-and-evil-differentiated era.

Men in particular will now be able to understand themselves and be understood. It can now be seen that the heroic battle to champion our conscious thinking self or ego over the ignorance of our instinctive self or soul posed a threat to humanity and, since the historic role of males has been one of group protectors, they had no choice but to take on the responsibility to fight this battle. What this means is that the matriarchal or female-centric ways that nurtured humanity throughout its primate infancy and australopithecine childhood were superseded in importance during our *Homo* adolescence by a patriarchal world where men *necessarily* and *unavoidably had to* defeat the ignorance of our instinctive self or soul, for if that battle wasn't won humanity would self-destroy from perpetual ignorance and resulting terminal upset, in particular ever increasing and ultimately intolerable levels of alienation.

So while both men and women have suffered from the corrupted state of the human condition, men in particular have felt guilty about the exceptional angry, egocentric and alienated lives they were beset with as a result of battling so determinedly and heroically against our ignorant instinctive self or soul. For 2 million years men have had the loathsome and upsetting task of defying our all-sensitive and loving, yet unjustly condemning soul. Now, having finally completed their job of championing our ego or conscious part of ourselves over the ignorance of the instinctive part of ourselves, men will finally find peace. It has been a wretched position for men to not be able to explain

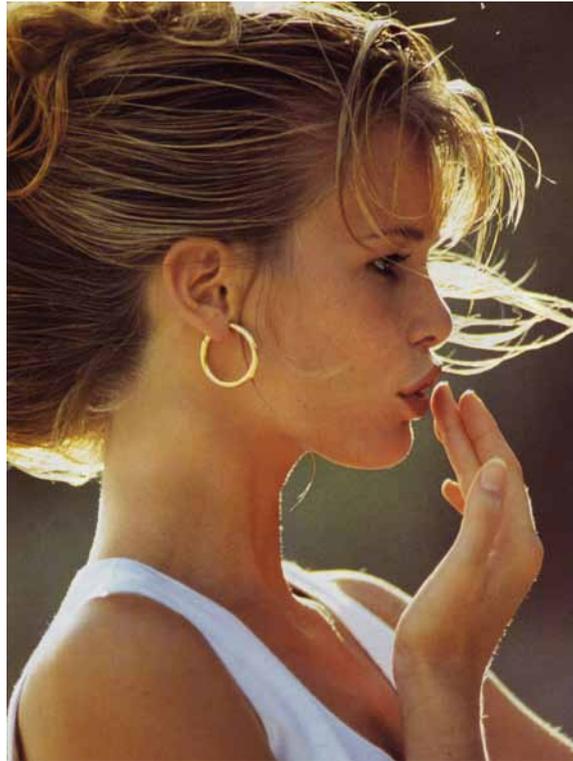
themselves, explain why they have been so egocentric, competitive and aggressive, as this quote makes clear: **‘One of the reasons that men have been so quiet for the past two decades, as the feminist movement has blossomed, is that we do not have the vocabulary or the concept to defend ourselves as men. We do not know how to define the virtues of being male, but virtues there are’** (Asa Baber, *Playboy* mag., July 1983). Indeed there are virtues. While women *created* humanity with their nurturing, men have been the heroes of the great battle against ignorance: they *saved* humanity.

With men finally in a position to metaphorically ‘put down the sword’, rest and recover, so too will women be finally able to return from looking after, supporting and inspiring men with their ‘attractive’, sex-object image of innocence, to focusing once again on the all-important task now of nurturing of their infants. And men, no longer preoccupied with their task of championing the ego or conscious thinking self, will finally be in a position to support women in that now all-important task of nurturing. The arrival of understanding of the human condition brings the *real* liberation from the oppressive world of men that feminists have sought.

A more comprehensive presentation of the different roles men and women have played in the human journey to enlightenment is given in *A Species In Denial* in the chapter ‘Bringing Peace To The War Between The Sexes’ which begins on page 317 of the printed edition; alternatively you can access it online at <www.worldtransformation.com/asid>. What does need to be explained at least briefly here is women’s role of helping men, in particular the inspiring ‘attraction’ of the sex-object image of innocence in women.

It was explained in Section 17 how during the love-indoctrination process neotenus features of large eyes, dome forehead, snub nose and hairless skin were sought after for their youthful association with integrativeness. The effect of this selection of neotenus or childlike features was illustrated with photographs showing how much more neotenus bonobos are compared to common chimpanzees. The neotensifying effect was also illustrated with a picture of a seven month old common chimpanzee foetus showing body hair only on the scalp, eyebrows and borders of the eyelids, lips and chin, precisely those places where hair is predominantly retained in adult humans today. Clearly humans are an exceptionally neotensified ape. What happened when men became upset as a result of the emergence of the battle of the human condition some 2 million years ago is that instead of seeking out or selecting ‘innocence’ for its cooperativeness they began to seek it out in order to attack it. We had the example of hunters ruthlessly attacking the innocence of animals because their innocence was an implied criticism of our own species’ corrupted condition. Being similarly unjustly condemned by the comparative innocence and naivety of women, men also retaliated and attacked them; however since women reproduced the species, men couldn’t destroy them as they did animals. Instead they violated women’s relative innocence or ‘honour’ or purity or chastity through rape; they ‘perverted’ the act of procreation, they invented ‘sex’ as in ‘fucking’ or destroying. What was being fucked, destroyed, ruined or sullied was women’s innocence. As feminist Andrea Dworkin acknowledged in her 1987 book *Intercourse*, **‘All sex is abuse’**.

Most importantly, in time the image of innocence in women, their physical beauty, the neotenus, cute, dome-forehead-large-eyes-snob-nose-hairless-skin etc, while ‘attractive’ for sex, also became an inspiration for men. In fact the beauty of women became the only representation in the lives of men of their soul’s lost pure world that they were fighting to have reinstated through finding the relieving understanding of our condition. As Laurens van der Post acknowledged, **‘We lose our soul, of which women is the immemorial image’** (*The Heart of the Hunter*, 1961, p. 134 of 233), and Teilhard de Chardin said, **‘Women stands before him [man] as the lure and symbol of the world’** (*Let Me Explain*, 1966; trs. Rene Hague & others, 1970, p.67 of 189).



This inspirational aspect of the image of innocence in women means that while at base sex was rape, on a nobler level it became an inspiring act of love. When all the world disowned men for their unavoidable divisiveness women in effect stayed with them, bringing them the only warmth, comfort and support they would know. So while at base sex is rape, it also became an act of love, an act of faith in, and affection for men—a sublime partnership between men and women. As it says in Genesis in the Bible, **‘The Lord God said, “It is not good for the man to be alone. I will make a helper suitable for him”...Then the Lord God made a woman...and he brought her to the man’** (2:18,22).

Without the understanding necessary to explain themselves men had no choice other than to repress the relative naivety of women, which in turn inextricably tied women’s corruption to that of men’s. It was an extremely difficult situation for women. They had to ‘sexually comfort’ men but also preserve as much true innocence in themselves as possible to be able to effectively nurture the next generation. Their situation, like men’s, worsened at an ever-increasing rate. The more women ‘comforted’ men, the less innocence they retained and therefore the greater comforting the following generation needed. Had humanity’s battle continued in this exponential pattern for a few thousand years more all women would have eventually become like Marilyn Monroe—a complete sacrifice to men. At this point men would have destroyed themselves and the human species, for there would be no soundness left in women to love/ nurture future generations. The great/ exceptionally honest South African writer Olive Schreiner emphasised this point in her 1883 book *The Story of an African Farm*, when, in talking of men persuading women to have sex, the female character stated that “[men may say] **Go on; but when you [men] have made women what you wish, and her children inherit her culture, you will defeat yourself. Man will gradually become extinct...’ Fools!**” (p.194 of 300).

For their part, the more men fought to defeat ignorance and protect the group (humanity), the more embattled, upset and corrupted they became and thus the more they appeared to worsen the situation. The harder men tried to do their job of protecting humanity the more they appeared to endanger humanity! As a result, they became almost

completely ineffective or inoperable, paralysed by this paradox, cowed by the extent of their self-corruption and its effects. At this point women had to usurp some of the day-to-day running of affairs as well as attempt to nurture a new generation of soundness. Women, not oppressed by the overwhelming responsibility and extreme frustration that men felt, could remain comparatively effective. Further, when men crumpled women *had* to take over or the family, group or community involved would perish. A return to matriarchy, such as we have recently seen in society, is a sign that men in general have become completely exhausted. However, total matriarchy has not re-emerged because men could not afford to stand aside completely whilst the fundamental battle still remained. They needed to stay in control and remain vigilant against the threat of ignorance. While some elements in the recent feminist movement seized the opportunity to take revenge against men's oppression, the movement in general was borne out of necessity. As will be explained more fully in the latter half of this book, the tragedy was that like all dogmatic, human-condition-avoiding-but-ideals-insisting, pseudo idealistic movements, feminism was based on a lie—in this case, that there is no real difference in the roles of men and women.

The situation of both men and women in humanity's journey to enlightenment has been wretched. To elaborate on the situation of women, they have had to inspire love when they were no longer innocent, 'keep the ship afloat' when men crumpled, all the while attempting to nurture a new generation while oppressed by men who could not explain why they were dominating, or why they were so upset and angry. This was an altogether impossible task, yet women have done it for 2 million years. It was because of women's phenomenally courageous support that men, when civilised, were chivalrous and deferential towards them. Men had an impossible fight on their hands, but at least they had the advantage of appreciating the battle because even though they couldn't explain and thus talk about the battle they were the ones deeply involved and immersed in it. To be a victim of a victim when you are unable to understand what is behind the primary victim's state, as women have been, was an awful situation to be in.

While men and women have had no option other than to live out their different roles until understanding of the human condition was found, the truth is neither men nor women have liked what they have had to do. Having destroyed innocence men would end up wanting to rediscover it. The truth was that men were having to repress and, as the saying goes, **'hurt the ones they loved'**. As Sir Laurens van der Post has written: **'I thought finally that of all the nostalgias that haunt the human heart the greatest of them all, for me, is an everlasting longing to bring what is youngest home to what is oldest, in us all'** (*The Lost World of the Kalahari*, 1958, p.151 of 253).

Olive Schreiner understood the longing women have for an end to men's soul-destroying battle and its needs when she wrote: **'if I might but be one of those born in the future; then, perhaps, to be born a woman will not be to be born branded [as a sex-object]...It is for love's sake yet more than for any other that we [women] look for that new time...Then when that time comes...when love is no more bought or sold, when it is not a means of making bread, when each woman's life is filled with earnest, independent labour, then love will come to her, a strange sudden sweetness breaking in upon her earnest work; not sought for, but found'** (*The Story of an African Farm*, 1883).

For 2 million years women have stood by and supported their men, just as for 8 million years prior to that, men supported their women. With understanding of the human condition now found, men and women can at last stand side by side—the great gulf in understanding between the lives of men and women that resulted in so-called 'war of the sexes' can finally be bridged—and our species' attention can at last return to the now all-important task of truly nurturing our offspring.

23. Nurturing now becomes a priority

We can now at last explain and understand why the nurturing of our children became so compromised and neglected during the last 2 million years during humanity's insecure adolescence, desperately fighting to establish its goodness and worth against all the indications that it was an evil blight on the planet. Since fighting and loving are opposing forces nurturing was always going to suffer but, as emphasised in the last section, if humanity didn't fight ignorance humanity would self-destroy from perpetual ignorance and resulting terminal upset, in particular ever-increasing and ultimately intolerable levels of alienation. The best strategy that was possible was to leave one of the sexes relatively free from having to carry out the upsetting fight so they could retain some innocence to nurture the next generation, but that left that sex, namely women, struggling to appreciate the upsetting consequences of carrying out the fight. Women have tended to be soul-sympathetic rather than ego-sympathetic which left men unjustly condemned by women with all the awful consequences that that condemnation entailed, as described in the last section. All the horrors that occurred during humanity's last 2 million years' struggle through its insecure adolescent stage have in truth been so dreadful they are unthinkable and unspeakable—but now that terrible existence can be brought to an end and the nurturing of our children can again be given the priority it once enjoyed.

As has been emphasised, the importance of nurturing in the maturation of humanity and in our own lives (for our own maturation follows or recapitulates the path our species is undergoing) has been one of those extremely confronting truths, like integrative meaning, that humans have had no choice but to live in denial of. With the immense importance of nurturing now explained we can see that failing to nurture our children was tantamount to killing them, and although we haven't been able to explain or acknowledge the importance of nurturing the truth is all humans have intuitively known how important it is. Clearly, while we had no means of explaining to ourselves or others why we were unable to adequately nurture our offspring—why we were in effect killing them—we had no choice other than to deny the truth of the importance of nurturing. No wonder, as has been quoted before, **'people would rather admit to being an axe murderer than being a bad father or mother'**. Since we can now finally explain the reason why we haven't been able to adequately nurture our children we can now finally admit how important nurturing is; moreover, as part of the rehabilitation of humanity, that can and must take place.

Despite our historic need to deny the importance of nurturing, a number of books and articles have come out over the years that have attempted to broach the truth of the extent of the damage we cause our children by not nurturing them as much as their instincts expect. Understandably these attempts have very often been met by a 'deaf' public, by parents unable to cope with the condemnation and guilt that that truth causes. However now that we can and have to acknowledge the truth of the importance of nurturing, quotes from these books and articles can serve to resurrect that truth.

One book that has met with some public acceptance is Jean Liedloff's 1975 book *The Continuum Concept*. This partial acceptance is no doubt due to the fact that Liedloff largely avoids the morality issue associated with the ideal state of altruistic, integrative, cooperative love involved in nurturing, stating simply that we need to give infants the caring treatment **'which is appropriate to the ancient continuum of our species inasmuch as it is suited to the tendencies and expectations with which we have evolved'** (p.35 of 168) in order for them to have **'a natural state of self-assuredness, well-being and joy'** (www.continuum-concept.org).

It should be mentioned that in *The Continuum Concept* Liedloff does recognise how the ever-increasing levels of alienation/ psychosis/ neurosis in humans (an escalation that will be explained in some detail later in this book) have destroyed our natural instincts for nurturing, saying ‘We have had exquisitely precise instincts, expert in every detail of child care, since long before we became anything resembling *Homo sapiens*. But we have conspired to baffle this longstanding knowledge so utterly that we now employ researchers full time to puzzle out how we should behave toward children, one another and ourselves’ (p.34 of 168).

As alluded to earlier, one of the most truthful and courageous acknowledgments of the importance of nurturing can be found in an article titled ‘The Social Necessity of Nurturance’, written by journalist Betty McCollister and published in the January 2001 edition of the *Humanist* journal. Here is an extract from this right-thinking, yet extremely confronting article: ‘the United States—a nation with 5 percent of the world’s population but 25 percent of its prison population. We can somehow find money for jails but not for measures that could give our babies and children a good start in life and thus drastically reduce the need for such institutions...Will the nation follow California’s lead, as it so often does, and ultimately spend more on jails than on education?...Is there no other option?’

Of course, there is. To find it we must first learn two fundamental things about our species: how we evolved into the large-brained *Homo sapiens* we are; and the nature of a mother’s role as primary caregiver. Once we understand these two factors we will be better able to determine how best to support her during pregnancy and lactation and how to enable her to give more of herself to her infant at least during the crucial first year, when the child’s brain doubles in size, and preferably for the first five years, while the brain trebles in size to attain three-fourths of its final growth. How did we become human? What brought our ancestors to the threshold between our animal ancestors and our hominid selves, which we crossed about four million years ago? We can’t even begin to solve in any meaningful way our multiple, interlocking social pathologies except from the perspective of our evolution... evolution is the unifying principle that...explains how we descended from our ape ancestors. It offers us clues as to what is going amiss and why...

Our ancestors lived in closely-knit tribes in which cooperation and loyalty were essential. It was within that matrix—with devoted infant care and strong interpersonal links—that the brain enlarged from the size of a chimpanzee’s to double that in *Homo erectus* and quadruple that in... ourselves... Clearly, then, leaving mothers to cope entirely on their own flouts everything inherent to our nature and risks disastrous results.

A look at our hominid past helps us to understand our pathological present. About four million years ago, one line of apes assumed bipedal posture. This freed the hands, with their opposable thumbs, for grasping, which brought eye-hand coordination which led to larger brain development, for which nature selected. However, because the birth canal could dilate only so far and the pelvic girdle not at all in bipeds, the skull had to mature after birth. The hominid solution was to bear increasingly unfinished infants who required increasingly intensive and extensive care. Lacking instincts to make them self-sufficient, the young required assiduous nurture. This pattern continued with the resultant cycle of increased helplessness; need for more care, more social interaction, more communication; formation of more complex and larger brains; demand for even more nurture.’ This is a grand effort to get to the bottom of the fundamental question of how we became human; however the prolonged infancy and exceptional need for nurturing wasn’t a result of the increased brain size and birth canal limitations forcing infants to be born early, rather it was a result of the love-indoctrination process. The large brain didn’t develop until after the extended infancy and intense nurturing took place as evidenced by the bonobos, who don’t have a very large brain but are intensely nurturing and already neotenus. Also, as will be explained in Section 24, ‘What is consciousness?’,

what promoted a conscious, intelligent, larger brain wasn't the availability of hands to manipulate the world, but love-indoctrination training of the brain in selflessness.

McCollister continues: **'Thus we became a species whose helpless newborns must have others on hand for them twenty-four hours a day, preeminently the mother due to her ability to breastfeed... the bonding between mother and child...lays the foundation for future growth...Our evolution has resulted in a species whose infants can't thrive without continual, loving attention. Here, then, is the clue to raising fewer unhappy, alienated, violent youth for jail fodder...Every human infant must have unconditional love; without it, an infant's health and growth will be stunted... Anthropologists, neurologists, child psychiatrists, and all other researchers into child development unequivocally agree and have sought for decades to alert society.**

For example: ...Ashley Montagu (anthropologist): **"The prolonged period of infant dependency produces interactive behavior of a kind which in the first two years or so of the child's life determines the primary pattern of his subsequent social development."** Alfred Adler (psychiatrist): **"It may be readily accepted that contact with the mother is of the highest importance for the development of human social feeling..."** Selma Fraiberg (child psychologist): **A baby without solid nurturing "is in deadly peril, robbed of his humanity..."** George Wald (biologist): **"We are no longer taking good care of our young..."** Ian Suttie (psychoanalyst): **"...The infant mind...is dominated from the beginning by the need to retain the mother—a need which, if thwarted, must produce the utmost extreme of terror and rage..."** James Prescott (neuropsychologist): **Monkey juveniles "deprived of their mothers were at times apathetic, at times hyperactive and given to outbursts of violence [is this not the equivalent of attention deficit disorder?]...showed behavioral disturbances accompanied by brain damage..."** Richard M. Restak (neurologist): **"Scientists at several pediatric research centers across the country are now convinced that failure of some children to grow normally is related to disturbed patterns of parenting."** Sheila Kippley (La Leche League): **"It is obvious that nature intended mother and baby to be one..."**

In the face of such overwhelming, unanimous testimony, can we doubt that we are failing our children? The dismal truth is that, on the whole, babies received more and better care 25,000 years ago, 250,000 years ago, even 2.5 million years ago, than many do today...To correct this, we must first recognize that, while both parents play vital roles in an infant's development, the mother—like it or not—is the primary caregiver. Biologically, that's how the system works. And such an immeasurably important task cannot be sustainably carried out in her "spare time"...Humanity was geared for females to cherish offspring in the womb, bond with them at birth, and lavish love on them at the breast. It isn't sexist to esteem motherhood. It is sexist to trivialize it [as the feminist movement has frequently done]...Grasping the connection between negligent infant care and adolescent violence... we are obliged to act...Alienated, with low self-esteem, pessimistic about the future, in schools that don't educate, the children who should be our hope for the future instead drink, smoke, take drugs, get pregnant, commit suicide, and commit crimes which land them in our awful jails.'

For all her exceptional sensibility and right-thinking, McCollister hasn't delved to the bottom of the problem and asked the question screaming to be addressed: **'But why have humans stopped loving their infants?'** There may be a legitimate reason for why and without that reason understood all efforts to properly nurture children may be futile. In fact, as has been emphasised, there *is* a legitimate reason why nurturing has been so compromised, and the understanding of that reason, namely the *unavoidable* and *necessary* battle between intellect and instinct that emerged during humanity's adolescence, is the *only* way the disrupting battle can subside and nurturing can be given the consideration it requires. Over the years there have been numerous movements started that identify the lack of nurturing as the cause of society's problems and which call for greater emphasis on nurturing, such as the Touch the Future organisation, the Leidloff

Continuum Network and the Natural Child Project; however while the deeper issue of *why* humans have been unable to nurture was left unaddressed and unanswered it was impossible to bring about any *real* change to the problem of the inadequate nurturing of children.

Of course the imposition of the battle between our instinct and intellect had repercussions beyond that of impairing a mother's ability to focus on the nurturing of her infants. Since this battle only emerged some 2 million years ago, and only became extreme towards the end of those 2 million years, the great majority of human history—from the australopithecines through to the advent of *Homo sapiens sapiens*—was spent living cooperatively. This means infants now enter the world firstly expecting it to be one of gentleness and love, and secondly with almost no instinctive expectation of encountering a massively upset, embattled world. It is the *extreme contrast* between our species' instinctive memory of a harmonious, happy, secure, sane, all-loving and all-sensitive matriarchal world, and our species' more recent massively embattled angry, egocentric and alienated patriarchal world, that makes the shock infants must experience entering the world now so psychologically damaging. We have been living in denial of both the truth that our ancestors lived in a state of total love and that we are currently living in a state of near complete corruption of that ideal instinctive world of our soul. As a result of these two denials we haven't been aware of how devastating it must be for infants to encounter our world. The whole issue of the extreme innocence of children and extreme lack of it in adults needs to be taken into account when thinking about childhood. Playwright Samuel Beckett was only slightly exaggerating the brevity today of a truly soulful, happy, innocent, secure, sane, human-condition-free life when he wrote, '**They give birth astride of a grave, the light gleams an instant, then it's night once more**' (*Waiting for Godot*, 1955). To describe the shock effect of innocence's encounter with our human-condition-afflicted, upset, corrupt, alienated, neurotic, selfish, angry, false world, R.D. Laing borrowed words from the 19th century French poet Stéphane Mallarmé: '**L'enfant abdique son extase**', '**To adapt to this world the child abdicates its ecstasy**' (*The Politics of Experience* and *The Bird of Paradise*, 1967, p.118 of 156). In *Intimations of Immortality from Recollections of Early Childhood*, William Wordsworth spoke of '**something that is gone / ...Whither is fled the visionary gleam? / Where is it now, the glory and the dream? // Our birth is but a sleep and a forgetting**'. The contrast between what a child's innocent, love-saturated instincts expect and what the child encounters in our human-condition-afflicted, massively upset, soul-butchered world is so great it is akin to a flower finding itself having to grow in a dark cesspit. No wonder as adults we turned out as gnarled thornbushes, ready to stunt the next generation—thank God the human condition can now end.

It should also be pointed out that except for one reference to '**unconditional love**', McCollister's account of the importance of nurturing makes no mention of the training in altruism and resulting morality that is the true purpose and significance of nurturing. The love-indoctrination process is not recognised; it is in fact being blatantly denied for it is an insight readily deduced from the information presented. Such is the extent of the denial/alienation in the human make-up now. As novelist Aldous Huxley said about the insecurity of our human condition, '**We don't know because we don't want to know**' (*Ends and Means*, 1937, p.270).

Again, without the understanding necessary to ameliorate that insecurity, it has been psychologically unsafe to acknowledge the importance of nurturing as both an instinctive expectation, and as the creator of our sense of morality. Admitting to our inability to adequately relate and be affectionate to our children, as McCollister bravely does, is in itself confronting enough, let alone having to face the truth of the integrative, cooperative ideal state that children's instinctive selves expect. There is guilt enough in just attempting

to be a loving parent without also having to face the truths of integrative meaning, our integratively-orientated, ideal-world-aware soul, and our own corrupted condition. The purity and innocence of children has the potential to expose us terribly. Referring to children as ‘kids’ was really a derogatory, retaliatory ‘put down’, a way of holding their confronting innocence at bay. The quotes included in this section about the importance of nurturing are amongst the bravest that exist on this subject and even they comply with this position of avoiding the real significance of nurturing, which is the training of altruism.

As mentioned, with the arrival of understanding of the human condition those brave books that did at least acknowledge the importance of nurturing will prove especially useful in learning as much as we can about nurturing. One particular example of a work that discusses the importance of nurturing and the psychological impact of the failure to do so is the 1996 book *Thinking About Children*, a posthumous publication of some of the papers of the renowned British paediatrician, child psychiatrist and psychoanalyst, D.W. Winnicott, who is described on the book’s dust jacket as someone who is ‘**increasingly recognized as one of the giants of psychoanalysis**’. In this book Winnicott states: ‘**There are certain difficulties that arise when primitive things are being experienced by the baby that depend not only on inherited personal tendencies but also on what happens to be provided by the mother. Here failure spells disaster of a particular kind for the baby. At the beginning the baby needs the mother’s full attention...in this period the basis for mental health is laid down [p.212 of 343] ...the essential feature [in a baby’s development] is the mother’s capacity to adapt to the infant’s needs through her healthy ability to identify with the baby. With such a capacity she can, for instance, hold her baby, and without it she cannot hold her baby except in a way that disturbs the baby’s personal living process [p.222].**’

In 1967 psychologist Bruno Bettelheim wrote an honest book about autism, titled *The Empty Fortress* in which he claimed autism resulted from overwhelmingly negative parents interacting with infants’ susceptibility during critical early stages in their psychological development. He coined the term ‘refrigerator mothers’ for the cold-heartedness of what we can now understand is essentially all humans’ unavoidable-after-2-million-years-of-struggle, human-condition-afflicted, immensely alienated, neurotic state. Of course while humanity hasn’t been able to explain upset denial has been the only way of coping, and the denial of choice for avoiding having to admit to our inability to nurture our offspring has been to blame genes, and sometimes chemicals, for the effects that inadequacy has on our offspring. It was mentioned in Section 13 that genes are being blamed for every kind of ailment. It is true, there are now said to be genes for depression, drug addiction, violence, obesity, delinquency, learning and sleep disorders, suicide, sex addiction, paedophilia, homosexuality, and almost every other human malaise and abnormality—including for attention deficit hyperactivity disorder (ADHD), and for those more extreme forms of ADHD, namely autism and schizophrenia. Even though we haven’t been able to admit it, everyone intuitively knows that our malaise are, in the main, the result of the psychological struggles we humans have as a result of our variously upset, insecure, human-condition-afflicted upbringings and lives. The truth is our psychoses and their many physical manifestations are not about our genes but rather the death of our soul. In fact the word ‘psychiatry’ literally means ‘soul healing’, coming as it does from the Greek words *psyche*, meaning soul, and *iatreia*, meaning healing. In the case of autism, a 2006 *Time* magazine feature article about this particular childhood disorder acknowledged the rapidly increasing levels of autism in the western world in particular, quoting that ‘**According to the Centers for Disease Control and Prevention (CDC), about 1 in 166 American children born today will fall somewhere on the autistic spectrum. That’s double the rate of 10 years ago and 10 times the estimated incidence a generation ago**’ (Claudia Wallis, 15 May 2006). The article then said that ‘**most researchers believe autism arises from a combination of genetic**

vulnerabilities and environmental triggers'. Nowhere in the feature article was lack of love cited as a possible cause, but again how could parents possibly cope with having to accept such an explanation—they **'would rather admit to being an axe murderer than being a bad father or mother'**. Blaming genes has been infinitely more bearable than blaming our alienation from our true, natural selves and our resulting inability to adequately nurture our offspring. The problem is this extreme dishonesty means there has been no analysis of what is really going on in our human world. We are not learning anything about ourselves. Lying is a form of madness, insanity, stupidity, ultimately of self-destruction. As Berdyaev was quoted as saying at the very beginning of this book, **'knowledge requires great daring'**. If we want to stop the **'doubl[ing] rate'** every **'10 years'** of the **'incidence'** of childhood disorders and resulting adult dysfunction in the world we have to get real/ honest. What makes honesty possible for everyone now is that being able to explain the human condition means we can understand that being alienated/ neurotic was not a criminal state, something to be ashamed of, but rather an unavoidable end result of humanity's necessary, heroic search for knowledge.

The truth about the spiralling increase in the incidence of ADHD, autism and schizophrenia in society, is that it is a direct result of the levels of alienation in society having increased to extreme levels. The exponential increase of upset and alienation in society will be explained and documented in some detail later in this book but the truth is the levels of alienation in society now are such that pretty well all humans are but cardboard cut-outs of what they would be like free of the human condition. While adults aren't aware of their immensely embattled, upset, alienated—virtually dead—condition because they are living in denial of it, new generations of children arriving into the adult world who have yet to adopt adults' strategy of denial can fully see the difference between the original, ideal, innocent instinctive state and the immensely upset alienated state and somehow have to cope with the distress it causes them. The 'Resignation' chapter in *A Species In Denial* describes how adolescents go through an agonising process of adopting humans' historic strategy for coping with the human condition of resigning themselves to a life of living in denial of it and any truths that bring it into focus, but until a young person has adopted this defence they remain exposed to the full horror of the dilemma of the human condition. Having not yet adopted this denial children have always struggled mightily with the imperfection of the upset world they can see around them but with the gulf between humans' original innocent state and our current *immensely* upset, alienated state being so great now, new generations find the gulf almost unbearable, and for increasing numbers of children actually unbearable. The truth is ADHD and its more extreme states of autism and schizophrenia are varieties of childhood madness. R.D. Laing got to the heart of the matter of madness when he famously said, **'Insanity is a perfectly rational adjustment to an insane world'**. An unevasive analysis of autism is given by D.W. Winnicott in his book *Thinking About Children*: **'Autism is a highly sophisticated defence organization. What we see is invulnerability...The child carries round the (lost) memory of unthinkable anxiety, and the illness is a complex mental structure insuring against recurrence of the conditions of the unthinkable anxiety [pp.220, 221 of 343]...It might be asked, what did I call these cases before the word autism turned up? The answer is..."infant or childhood schizophrenia" [p.200]'**. Revealingly, the word schizophrenia literally means 'broken soul'; to quote R.D. Laing again, **'Perhaps we can still retain the now old name, and read into it its etymological meaning: Schiz—"broken"; Phrenos—"soul or heart"'** (*The Politics of Experience and The Bird of Paradise*, 1967, p107 of 156).

What has made it especially difficult for new generations trying to cope with our corrupted adult world is that adults have been unable to admit to being corrupted in soul, in fact, as pointed out, adults haven't even been aware that they are corrupted—if

adults were aware they were corrupted and alienated they wouldn't be alienated, they wouldn't have blocked out and thus protected themselves from the truth of their upset condition. With new generations able to clearly see the extent of the corruption and alienation in the world around them, this lack of any honesty by adults—in effect denial that there is anything wrong with them or their adult world—left children dangerously prone to blaming themselves. In encounters between the innocent and the alienated where the alienated say in effect there is nothing wrong with them or their world, in the innocents' instinctive state of total trust and generosity they are left believing there must be something wrong with them, that in some way or other they must be at fault. In their immense naivety about the upset, alienated world, together with their great love, trust and generosity, innocents question their own view, not the view being presented by the alienated. The innocent do not know people lie because lying did not exist in our species' original innocent instinctive world. The innocents' trusting nature made them *codependent* to the alienated, susceptible to believing the alienated are right rather than accepting their own view of the situation. The destructive effects of lies upon others was once called 'addiction via association' but, as just mentioned, it is now known of as the problem of codependency, **'the dependency on another to the extent that independent action or thought is no longer possible'**. Children come from such an innocent, wholesome, trusting, loving, generous, integrative instinctive world that they all too readily blame themselves in situations where they are faced with a denial. Then, when they decide they must be at fault, their sense of self-worth and meaning is completely undermined and to cope with that **'unthinkable anxiety'**, as Winnicott accurately described it, they have no choice but to psychologically split themselves off from the perceived reality, adopt a state of **'invulnerability'**. This dialogue from the 1993 film *House of Cards* spoke the truth: **'People say about the following categories that these kids have a problem or are disabled, or psychologically dumb, etc, but really they are children, through hurt or some kind of trauma, that have held onto soul, and not wanted to partake in reality—retarded, autistic, insane, schizophrenic, epileptic, brain-damaged, possessed by devils, crocked babies.'** We can see here another reason why the truth of an utterly integrated, loving, all-sensitive past and present instinctive soulful state in us was now such a confronting and exposing truth and why adults were so much more comfortable believing that our species' instinctive past was a brutish and aggressive one. Again, the 'Resignation' chapter in *A Species In Denial* describes in some detail how much adults' dishonesty and silence about the truth of their corrupted condition has devastated children. Thankfully the adult world can now tell children the truth about their immensely upset condition and that honesty alone is going to make an enormous difference to the psychological wellbeing of future generations.

One of the problems of not being able to be truthful about the real cause of childhood madness is that treatment of it can be dangerously misdirected. A 2006 report about the alarming increase in childhood disorders said, **'Truly alarming evidence from pharmaceutical prescriptions for Attention Deficit Hyperactivity Disorder (ADHD) drugs shows that in 2005 one in 25 children in many poorer areas of Australia suffer from ADHD'** (*The Daily Telegraph*, 13 June 2006); another article emphasised that, **'Because it is so convenient and guilt-relieving to be able to attribute a child's difficult behaviour to a neurochemical problem rather than a parenting or broader social one, there is a risk that this problem will become dangerously over-medicalised'** (*The Australian*, 8 Dec. 1997).

In his extremely brave 1970 book *The Primal Scream*, world leading psychologist Arthur Janov dealt head-on with the consequences of parents' inability to love their children with anything like the amount of love children received before the intruding battle of the human condition emerged. Note the acknowledgment of the extent of the denial

that sets in to cope with becoming extremely corrupted: ‘Anger is often sown by parents who see their children as a denial of their own lives. Marrying early and having to sacrifice themselves for years to demanding infants and young children are not readily accepted by those parents who never really had a chance to be free and happy [p.327 of 446] ...neurotic parents are antifeeling, and how much of themselves they have had to cancel out in order to survive is a good index of how much they will attempt to cancel out in their children [p.77] ...there is unspeakable tragedy in the world...each of us being in a mad scramble away from our personal horror. That is why neurotic parents cannot see the horror of what they are doing to their children, why they cannot comprehend that they are slowly killing a human being [p.389] ...A young child cannot understand that it is his parents who are troubled...He does not know that it is not his job to make them stop fighting, to be happy, free or whatever...If he is ridiculed almost from birth, he must come to believe that something is wrong with him [p.60] ...Neurosis begins as a means of appeasing neurotic parents by denying or covering certain feelings in hopes that “they” will finally love him [p.65] ...a child shuts himself off in his earliest months and years because he usually has no other choice [p.59] ...When patients [in primal therapy] finally get down to the early catastrophic feeling [the ‘primal scream’] of knowing they were unloved, hated, or never to be understood—that epiphanic feeling of ultimate aloneness—they understand perfectly why they shut off [p.97] ...Some of us prefer the neurotic never-never land where nothing can be absolutely true [the postmodernist philosophy] because it can lead us away from other personal truths which hurt so much. The neurotic has a personal stake in the denial of truth [p.395]’.

It is worth including the following quote to illustrate how this extreme ‘personal stake in the denial of truth’ has manifested itself in mechanistic science. In his 1989 book *Peacemaking Among Primates*, Frans de Waal records: ‘For some scientists it was hard to accept that monkeys may have feelings. In [the 1979 book] *The Human Model*...[authors] [Harry F.] Harlow and [Clara E.] Mears describe the following strained meeting: “Harlow used the term ‘love’, at which the psychiatrist present countered with the word ‘proximity’. Harlow then shifted to the word ‘affection’, with the psychiatrist again countering with ‘proximity’. Harlow started to simmer, but relented when he realized that the closest the psychiatrist had probably ever come to love was proximity.”’

In his 2002 book *They F*** You Up: How to Survive Family Life*, child psychologist Oliver James acknowledges that ‘Our first six years play a critical role in shaping who we are as adults’, and says ‘One of our greatest problems is our reluctance to accept a relatively truthful account of ourselves and our childhoods, as the polemicist and psychoanalyst Alice Miller pointed out’ (Intro), and that ‘believing in genes [as the cause of psychoses] removes any possibility of “blame” falling on parents’ (ch.1).

The following dialogue from the 1989 film *Parenthood* uses humour to illustrate how our near total inability to be honest has impaired any advance in science: Counsellor: ‘He’s a very bright, very aware, extremely tense little boy who is only likely to get tenser in adolescence. He needs some special attention.’ Karen: ‘It’s because he was first.’ Counsellor: ‘Hm?’ Karen: ‘It’s because he was our first. I think we were very tense when Kevin was little. I mean, if he got a scratch, we were hysterical. By the third kid, you know, you let him juggle knives.’ Counsellor: ‘On the other hand, Kevin may have been like this in the womb. Recent studies indicate that these things are all chemical.’ Gil: ‘[points at Karen] She smoked grass.’ Karen: ‘Gil! I never smoked when I was pregnant...Will you give me a break?’ Gil: ‘But maybe it affected your chromosomes.’ Counsellor intervening: ‘You should not look on the fact that Kevin will be going to a special school as any kind of failure on your part.’ Gil: ‘Right, I’ll blame the dog.’

The quote from Frans de Waal mentioned the work of Harry F. Harlow, an American psychologist who in the 1950s studied the effects of isolation and touch deprivation on rhesus monkey infants using surrogate wire and cloth mothers. While these experiments did show the importance of affection and nurturance on psychological development they

were unethical and if it wasn't for our inability to confront and acknowledge truths that we all actually know, in this instance the critical importance of nurturing, there would never have been a need to find such stark evidence for the importance of nurturing. Harlow found that a new-born monkey raised on a bare, wire-mesh cage floor survived with difficulty, if at all, during its first five days of life. In an even more extreme experiment he found that monkeys raised in total isolation in a small metal chamber he called the 'pit of despair' developed the most extreme symptoms of what we recognise as human depression and schizophrenia and, as adults, were unable to raise offspring. At the same time a psychologist at Yerkes Primate Centre in America named Richard Davenport was rearing baby chimpanzees alone in small boxes for two years at a time. The isolated chimps soon developed stereotypies such as rocking and head banging. The photo below is of a monkey Harlow raised in partial isolation from birth to six months which developed severe behavioural abnormalities. The photo shows the fully-grown animal biting itself at the photographer's approach.



In an address titled *The Nature of Love*, delivered by Harlow on 31 August 1958 on his election as President of the American Psychological Association, Harlow made this opening observation which reinforces what was said earlier about science's inability to consider the issue of love: **'Psychologists, at least psychologists who write textbooks, not only show no interest in the origin and development of love or affection, but they seem to be unaware of its very existence. The apparent repression of love by modern psychologists stands in sharp contrast with the attitude taken by many famous and normal people. The word "love" has the highest reference frequency of any word cited in Bartlett's book of *Familiar Quotations*'** (first pub. in *American Psychologist*, 1958, 13, pp.573–685).

The last word on the importance of nurturing is best left to Olive Schreiner who, in *The Story of an African Farm*, wrote: **'They say women have one great and noble work left them, and they do it ill... We bear the world, and we make it. The souls of little children are marvellously delicate and tender things, and keep for ever the shadow that first falls on them, and that is the mother's or at best a woman's. There was never a great man who had not a great mother—it is hardly an exaggeration. The first six years of our life make us; all that is added later is veneer... The**

mightiest and noblest of human work is given to us, and we do it ill' (p.193 of 301). This quote calls to mind a line from the 1996 TV-movie *An Unexpected Family*, when the judge involved in the drama says, **'every problem we have in this world is because a child wasn't loved'**. Like Schreiner's quote, this comment lays all the blame for the ills of the world on the lack of nurturing children receive but the truth is the origin of **'every problem we have in this world'** is the upsetting battle that broke out between our conscious self and instinctive self and that the **'mightiest'**, most important **'human work'** has actually been to defeat the ignorance of our instinctive self as to the fact of our species' fundamental goodness. It was this battle that men were largely responsible for that unavoidably relegated nurturing to a secondary position of importance in human endeavours. Not only were men preoccupied with their fight, women had to help men and also take on a role of inspiring them with their image of innocence, their object beauty. As emphasised in the previous section, women have had to inspire love when they were no longer innocent, 'keep the ship afloat' when men crumpled—all the while attempting to nurture a new generation while oppressed by men who could not explain why they were dominating, or why they were so upset and angry. This was an altogether impossible task, yet women have done it as best they could for 2 million years.

The hitherto unacknowledged, unexplained and all-important, guilt-lifting reason *why* women have only been able to **'do'** the task of nurturing **'ill'** is because of the *unavoidable* and *necessary* intrusion of the battle of the human condition. With the human condition now solved our species' priority can return to the nurturing of our infants; in fact it now becomes a matter of great urgency that humanity does so.

To return to the story of the emergence of the upset state of our human condition. It has now been explained that, unlike birds, our original instinctive orientation was to behaving cooperatively. It will shortly be explained that this particular instinctive orientation had a dramatic compounding effect on the upset we humans felt from having defied our instincts. When we became upset that upset was itself at odds with the cooperative ideals that we had become orientated to, and this extra criticism greatly fuelled our upset. We weren't out of step with some instinctive flight path, we appeared to be out of step with the cooperative meaning of life, with 'God' no less.

In order to explain the horror of this compounding effect our particular instinctive orientation had on our upset it first needs to be explained how and when humans managed to become the fully conscious beings that challenged their instincts and became upset in the first place.

24. What is Consciousness?

A phenomenon that should become abundantly clear by the end of this book is that wherever there is polarised debate, it is a sure sign that the issue of the human condition is involved. The subject of 'consciousness' is one such example, for it has caused as much polarisation as the question of purpose or meaning, and the issue of nurturing.

While there are many definitions of the word 'consciousness', an appropriate one would be 'the ability to make sense of experience'. Using such a definition immediately highlights the problem with the issue of consciousness, for due to the depressing implications humans haven't wanted to 'make sense of experience', in particular recognise the truth of integrative meaning. To ask people to look into the issue of consciousness was to expect them to confront the issue of their own less than ideal, human-condition-afflicted state. The issue of consciousness is tantamount to the issue of self, the subjective dimension to life, the issue of the human condition which humans have found virtually

impossible to accept and confront. Indeed ‘consciousness’ has become a relatively safe, ‘keep-at-arms-length’ code word for the issue of the human condition.

In his 1993 book *Complexity*, science writer Roger Lewin recounted an interview he held with philosopher Colin McGinn in which McGinn said, ‘**an understanding of consciousness is beyond the reach of the human mind...complete cognitive openness is not guaranteed for human beings and it should not be expected...an understanding of [consciousness] is simply closed to us...because consciousness fundamentally is a subjective experience**’ (p.167 of p.208). As has been explained, mechanistic science is not holistic, it can’t deal with the subjective experience, namely the experience of the human condition. Biologist Charles Birch referred to the effects of this limitation when he was quoted in Section 13 as saying, ‘[mechanistic] science can’t deal with subjectivity...what we were all taught in universities is pretty much a dead end’. R.D. Laing acknowledges both the importance of the issue of consciousness (the human condition), and how truly difficult a ‘realm’ it has been for humans to study when he wrote, ‘**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** [p.12 of 156] ...**We respect the voyager, the explorer, the climber, the space man. It makes far more sense to me as a valid project—indeed, as a desperately urgently required project for our time—to explore the inner space and time of consciousness. Perhaps this is one of the few things that still make sense in our historical context. We are so out of touch with this realm** [so in denial of the issue of the human condition] **that many people can now argue seriously that it does not exist. It is very small wonder that it is perilous indeed to explore such a lost realm** [p.105]’ (*The Politics of Experience* and *The Bird of Paradise*, 1967).

Just as the debate over the question of God, meaning and purpose became evasively focused away onto the irrelevant issue of whether God has been destroyed by science’s ability to explain the origins of the universe, the debate about consciousness has likewise become evasively focused away onto spurious questions like ‘*how do we know we are conscious?*’ and ‘*how do we know other people are conscious?*’

The inhibiting subjective issue of the human condition aside, surely the real questions about consciousness are, ‘*what is consciousness?*’ and ‘*why and how did it develop in humans?*’

Before addressing the question of ‘*why and how did it develop in humans?*’ we need to answer the question ‘*what is consciousness?*’ To do this we should consider whether—with the need for denial put aside—consciousness, like integrative meaning, is actually a simple and obvious phenomenon to explain.

Humans can be distinguished from other animals by the fact we are fully conscious; that is, sufficiently able to understand and thus manage the relationship between cause and effect to wrest management of our lives from our instincts, and even to reflect upon our existence, in particular to reflect upon the problem of our immensely upset human condition that wresting management from our instincts caused us.

This consciousness is a product of the nerve-based learning system’s ability to remember, for it is memory that allows understanding of cause and effect to develop.

To elaborate, nerves were originally developed as connections for the coordination of movement in multicellular animals. An incidental by-product of the development of nerves was that of memory. The actual mechanism by which nerves are able to store impressions is not yet fully understood although we know it involves chemical processes. What is important is that nerves do have the capacity for memory because once you have memory you have the ability to develop understanding of cause and effect.

Nerves have the ability to remember past events, compare them with current events and identify regularly occurring experiences. This knowledge of, or insight into, what has commonly occurred in the past enables the mind to predict what is likely to occur in the

future and to adjust behaviour accordingly. Thus, the nerve-based learning system, unlike the gene-based learning system, can associate information, reason how experiences are related, learn to understand and become conscious of the relationship of events that occur through time.

In the brain, nerve information recordings of experiences (memories) are examined for their relationship with each other. To understand how the brain makes these comparisons, think of the brain as a vast network of nerve pathways onto which incoming experiences are recorded or inscribed, each on a particular path within that network. Where different experiences share the same information, their pathways overlap. For example, long before we understood what the force of gravity was we had learnt that if we let go of an object it would invariably drop to the ground. The value of recording information as a pathway in a network is that it allows related aspects of experience to be physically related. In fact the area in our brain where information is related is called the ‘association cortex’. Where parts of an experience are the same they share the same pathway, and where they differ their pathways differ or diverge. All the nerve cells in the brain are interconnected, so with sufficient input of experiences onto a nerve network of sufficient size, similarities or consistencies in experience show up as well-used pathways, pathways that have become highways. (It has been found that in the vast convolutions of our cortex there are about 8 billion nerve cells with 10 times that number of interconnecting dendrites which, if laid end to end, would stretch at least from Earth to the Moon and back.)

An ‘idea’ describes the moment information is associated in the brain. Incoming information could reinforce a highway, slightly modify it or add an association (an idea) between two highways, dramatically simplifying that particular network of developing consistencies to create a new and simpler interpretation of that information. For example, the most important relationship between different types of fruit is their edibility. Elsewhere the brain has recognised that the main relationship connecting experiences with living things is that they appear to try to stay alive, at least for a period of time. Suddenly it ‘sees’ or deduces (‘tumbles’ to the idea or association or abstraction, as we say) a possible connection between eating and staying alive which, with further experience and thought, becomes reinforced as ‘seemingly’ correct. ‘Eating’ is now channelled onto the ‘staying alive’ highway. Subsequent thought would try to deduce the significance of ‘staying alive’ and, beyond that, compare the importance of selfishness and selflessness. Ultimately the brain would arrive at the truth of integrative meaning.

The process of forgetting would also play a part in understanding the relationship between experiences. Since duration of nerve memory is related to use, our strongest memories will be of those highways, those experiences of greatest relationship. Our experiences not only become related or associated in the brain, they also become concentrated because the brain gradually forgets or discards inconsistencies or irregularities between experiences. Forgetting serves to cleanse the network of less consistently occurring information, preventing it from becoming cluttered with meaningless (non-insightful) information.

Our language development took the same path as the development of understanding. Commonly occurring arrangements of matter and commonly occurring events were identified (became clear or stood out). Eventually all the main objects and events became identified and, as language emerged, named. For example, those regularly occurring arrangements of matter with wings we named ‘birds’ and what they did we termed ‘flying’.

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, leading all the way to the deduction of the meaning of all experience, which is to order or integrate matter.

Thus consciousness is the ability to understand the relationship of events sufficiently well to effectively manage and manipulate those events. For example, common chimpanzees demonstrate consciousness when they effectively reason that by placing boxes one on top of the other they can create a stack that they can then climb to reach a banana tied to the roof of their cage. Consciousness is when the mind becomes effective, able to understand how experiences are related. It is the point at which the confusion of incoming information clears, starts to fit together or make sense and the mind becomes master of change.

It should be pointed out that it is one thing to be able to stack boxes to reach bananas—to manage immediate events—but quite another to manage events over the long term, to be secure managers of the world. In fact, as mentioned in Section 17, infancy is when we discover conscious free will, the power to manage events. Childhood is when we revel in free will, ‘play’ or experiment with it, while adolescence is when we encounter both the sobering responsibility of free will and the agonising identity crisis brought about by the dilemma of the human condition, the question of whether we are meaningful beings or not.

As has been argued, consciousness has been a difficult subject for humans to investigate, not because of the practical difficulties involved in understanding how our brain works, as we’re often told, but because we did not want to know how it worked. While we couldn’t explain our upset state of the human condition we have had to avoid admitting too clearly how the brain worked because admitting information could be associated and simplified—admitting to insight—was only a short step away from realising the ultimate insight, integrative meaning, immediately confronting ourselves with our inconsistency with that meaning. Better to evade the existence of purpose in the first place by avoiding the possibility that information could be associated. It is for the same reason we sidestepped the term ‘genetic refinement’ for the process of the genetic refinement of the integration of matter on Earth, preferring instead the much vaguer term, ‘genetics’. We had to evade the possibility of the refinement of information in all its forms because admitting that information could be simplified or refined was admitting to an ultimate refinement or law, again confronting us with our inconsistency with that law, namely integrative meaning.

In fact we have avoided not only the idea of meaningfulness but also any deep, meaningful thinking that might lead to confrontation with integrative meaning, against which we had no defence. Ensuring deeper insights remained elusive saved us from exposure but in the process buried the truth. As a result we became extremely superficial in our thinking, masters of not thinking—in short, alienated beings.

Demonstrating our masterful evasion of the nature of consciousness we used words like ‘conscious’, ‘intelligent’, ‘understanding’, ‘reason’ and ‘insight’ regularly without ever actually identifying what we are conscious of, being intelligent about, understanding, reasoning or having an insight into, which is how events or experiences are related. The conventional obscure, evasive definition of intelligence is **‘the ability to think abstractly’**. It was a slip of our evasive guard to name the area of the brain that associates and simplifies information as the ‘association cortex’. Of course when we weren’t ‘on our guard’ against exposure few would deny that information can be associated, simplified and meaning found. In fact, most of us would say we do it every day of our lives. If we didn’t, we wouldn’t have a word for ‘insight’. That is the amazing aspect about our denial of

anything that brings the dilemma of the human condition into focus. It is not unusual for humans to accept an idea up to a point and then as soon as it starts to lead to a confronting conclusion, pretend it doesn't exist—and do so without 'batting an eyelid'.

To illustrate how we evaded acknowledging the fundamental ability of the brain to associate and reduce information to essentials (and thus be forced to deduce the integrative meaning or theme or purpose in experience), take the following case of a cover story for *Newsweek* magazine (7 Feb. 1987). While the title and subject of the nine-page article posed the crucial question of 'How the brain works', the author referred to the association capability of the brain in such a garbled way that it was effectively buried: **'Productive thought requires not just the rules of logic but a wealth of experience and background information, plus the ability to generalise and interpret new experiences using that information'**. The **'ability to generalise'** is the ability to associate information but the meaning is all but lost in the sentence.

In case it is thought this 'garbled' description may have been due to poor expression rather than deliberate evasion on the part of the article's author, it should be pointed out that apart from a mention of **'chunking or grouping of similar memories together'** and one unavoidable mention of the **'association cortex'**, there is no other reference to the brain's fundamental ability to associate information. The entire article, on how the brain works, hangs on this one inept description. If we are not intending to be evasive then it is not difficult to clearly describe the mind's ability to associate information, as is demonstrated in the next paragraph.

Our ability to evade the truth—to use Plato's imagery, block out all the 'searing light'—has never been completely successful. If we looked long and hard enough the truth would always slip under our guard somewhere. For instance, in a one-page *Newsweek* article (9 Aug. 1982) that dealt with a slightly less sensitive (less exposing) subject than the human brain and was possibly therefore not written as carefully as the aforementioned cover story, the guard was dropped and the truth exposed. Referring to the development of a 'superbrain' mechanical computer (sometimes referred to as the fifth generation computer), the article stated: **'We'll be trying to set up in the machine an associative memory like the one in the human brain...Instead of giving each piece of information a numerical address in the computer's memory, the new system would tag it with an equation that shows its relationship to other pieces of information...The objective is a machine that can memorise images and store them by association...Our ideal...is to create a computer that programs itself...that will have the capacity to "learn" on its own...to organise that knowledge for its own use [like the human brain can].'**

Incidentally, should such an information-relating computer be developed, it would soon deduce the theme of integration in changing events. Indeed, its operation would be based upon integration and the development of order. If the biological understanding of the human condition was not found before this occurred humans would have been left dangerously exposed to criticism of our divisive state. To quote another *Newsweek* story on computers: **'Mankind has long been...frightened by the prospect of creating machines that think'** (4 July 1983).

Our evasion and denial is often obviously false and yet we believed it, because we had to. For instance, in the case of integrative meaning, we are surrounded by examples of integration everywhere—every object we look at is a hierarchy of ordered matter, testament to the development of order of matter—and yet we deny it. In another example, mechanistic science doesn't even have a definition for two of humanity's most commonly used and important words/ concepts, 'love' and 'soul'. The hypocrisy is palpable yet understandable.

In summation, ‘insight’ was the term given to the nerve highways, the correlation our brain made of the consistencies or regularities it found between events through time. Once humans could deduce these insights—these laws governing events in time past—we were in a position to predict or anticipate the likely turn of events. We could learn to understand what happened through time. Our intellect could deduce or distil the purpose to existence or the design inherent in change in information; it could learn the predictable regularities or common features in experience.

25. Why and how did Consciousness emerge in humans?

We now need to examine the question of why and how consciousness developed in humans.

We can start by asking ‘why haven’t other animals become fully conscious?’ Since consciousness occurs at a certain point in the development of a mind’s efficiency in associating information, and since conscious intelligence is such an asset in managing situations, one would assume fully developed consciousness would have appeared in many species. The fact that it hasn’t prompts the real question: what has prevented its development in other animals—and why was it humans were able to reach consciousness?

It is true other animal species have been able to develop all manner of extraordinary mental abilities, many superior to our own, yet not full consciousness. For instance, in the USA the nutcracker bird buries around 30,000 nuts throughout the summer months, each in a different location, yet come winter and the cover of snow, it can recall the location of 90 per cent of them. The goby fish can memorise the topography of the tidal flats at high tide so that when the tide retreats it knows the exact location of the next pool to flip to when the one it is in evaporates. And then there is the male common canary which has a specific part of its brain expand dramatically every spring in order to learn new mating songs, then shrink again once the mating season ends.

As has been explained in Section 14 one of the limitations of the genetic device or tool for integrating matter is that it can’t normally reinforce selfless behaviour. In fact, it normally actively resists it.

For instance, whenever a female kangaroo comes into season, the males pursue her relentlessly. Despite both parties almost falling with fatigue, the chase continues. It is easy to see how this behaviour developed. If a male relaxed his efforts he would lose his chances of producing offspring. Self-interest is fostered by natural selection with the result that genetic selfishness has become an extremely strong force in animals. It is clear then that there would be no chance of a variety of kangaroo that considered others above itself developing. This is unless they could develop love-indoctrination and while kangaroos can look after a joey in its pouch, the pouch is more an external womb, allowing little behavioural interaction between mother and infant. It is the selfless treatment—the active demonstration of love—that trains the infants in selflessness or love. Also, marsupials have to spend most of their time grazing because grass is not very nutritious so there is relatively little time for social interaction between mother and infant and thus limited training in love.

Genetic refinement normally acts against any inclination towards selfless behaviour because selflessness disadvantages the individual that practices it and advantages the recipients of the selfless treatment—such is the meaning of selflessness. Selflessness normally can’t be reinforced by genetic refinement; in fact it is emphatically resisted by it.

It follows then that in terms of the development of consciousness, genetic refinement was, in effect, in total opposition to any altruistic or selfless thinking. In fact, genetic refinement developed blocks in the minds of animals to prevent the emergence of such thinking.

It is this block against truthful, selflessness-recognising-thinking in most animals' minds that prevents them from becoming conscious of the true relationship or meaning of experience.

For instance in what are termed 'visual cliff' experiments, an apparently large drop that is in fact covered by glass or clear plastic, newborn kittens venture toward the edge of the 'cliff' yet prevent themselves from falling. Presumably, they have an instinctive orientation against doing so, for any kitten that did venture too close to a precipice invariably fell to its death, leaving only those that happened to have an instinctive block against such self-destructive practices. Natural selection or genetic refinement develops blocks in the mind against behaviour that doesn't tend to lead to the reproduction of the genes of the individuals who practice that behaviour.

Just as surely as cats were eventually selected for their instinctive block against self-destruction, most animals have been selected with an instinctive block against selfless thinking. The effect of this block was to prevent the developing intellect from thinking truthfully and thus effectively.

As has been emphasised, selflessness or love is the theme of existence, the essence of integration, the meaning of life. While we humans have learnt to live in denial of the truth of selfless, loving, integrative meaning it is in fact an extremely obvious truth and one that is deduced very quickly if you are able to think honestly about the world. As has been mentioned, we are surrounded by integrativeness. Every object we look at is a hierarchy of ordered matter, witness to the development of order of matter. It follows then that if you aren't able to appreciate the significance of selfless, integrative meaning you are not in a position to begin to think straight and thus effectively, you can't begin to make sense of experience. All your thinking is coming off a false base and is therefore effectively derailed from the outset from making sense of experience. You can't think with lies in your head, especially with such important lies as denial of selflessness-dependent integrative meaning. Your mind is stalled at a very superficial level of intelligence with virtually no ability to understand the relationship of events occurring around you.

To elaborate, any animal able to associate information to the degree necessary to realise the importance of being selfless towards others would have been at a distinct disadvantage in terms of its chances of reproducing its genes. Those that don't perceive the importance of selflessness are genetically advantaged. Eventually a mental block would have been 'naturally selected' to stop the emergence of mental cleverness (at associating information). At this point in development, genetic refinement favoured individuals that were not able to recognise the significance of selflessness. The effect was that animals remained incognisant, unconscious of the true meaning of life.

Having evaded integrative meaning and the importance of selflessness, it's not easy for us to appreciate that conscious thought depends on the ability to acknowledge the significance of selflessness. However, our own mental block or alienation is in fact the perfect illustration of and parallel for this block in animals' minds. Unable to think truthfully/ straight we have been unable to think effectively. Alienation has rendered us almost stupid, incapable of deep, penetrating, meaningful thought.

One of the themes of this book is how our human-condition-produced alienation has deliberately kept the human mind ignorant, unable to recognise many obvious and very important scientific truths. The ability to think and find knowledge is not dependent on

how clever a person is, how high their IQ is, as all our learning institutions stress. The average IQ of humans today is quite adequate for finding knowledge. The critical factor is how free of denial/ alienation a person is, not how high their IQ is. Consider how many insights into our human situation have already been presented in this book by not having to avoid human-condition-confronting truths. There have been breakthrough insights in almost every paragraph—and it should be emphasised that now that no one has to avoid the issue of the human condition all humans will be able to think honestly and thus effectively. The truth is the all-important liberating explanations in this book, in particular how the battle between our instinct and intellect produced the upset state of our human condition, and how love-indoctrination gave us our integratively orientated soul and, as will shortly be explained, liberated consciousness, are not clever discoveries but sound, denial-free revelations in the sense that these ideas consider subjects and truths all humans are aware of, but have been living in deep fear and denial of.

Even though some of the following quotes emphasising how seriously alienation has stopped the human mind from thinking effectively were included earlier in Section 13 to illustrate the danger of excessive denial in science, they need to be included again here.

Psychoanalyst D.W. Winnicott described how when in denial of a subject that subject **‘cannot be remembered because of its being associated with painful feeling or some other intolerable emotion. Energy has to be all the time employed in maintaining the repression, and...there is relatively little energy left for a direct participation in life’** (*Thinking about Children*, 1996, p.9 of 343). This inability to properly **‘participate in life’** infers an inability to think freely about life. It was pointed out in Section 13 that mechanistic science has fully conformed with humanity’s very necessary strategy of denial so that while it prided itself in being rigorously objective it has in fact been rigorously subjective, determinedly avoiding any truths that brought the human condition into focus. Winnicott made the point about the blindness of mechanistic science when he asked, **‘Can you see the one essential way in which science and intuition contrast with each other? True intuition can reach to a whole truth in a flash (just as faulty intuition can reach to error), whereas in a [mechanistic] science the whole truth is never reached’** (*ibid*, p.5).

Plato recognised the destructive effect our denial-compliant intellect has on our capacity to think effectively, stating: **‘when the soul [our integratively orientated original instinctual self] uses the instrumentality of the body [uses the body’s intellect with its preoccupation with denial] for any inquiry...it is drawn away by the body into the realm of the variable, and loses its way and becomes confused and dizzy, as though it were fuddled...But when it investigates by itself [free of intellectual denial], it passes into the realm of the pure and everlasting and immortal and changeless, and being of a kindred nature, when it is once independent and free from interference, consorts with it always and strays no longer, but remains, in that realm of the absolute [integrative meaning], constant and invariable’** (*Phaedo*, tr. H. Tredennick). Plato also spoke of the need to **‘put sight into blind eyes’** and identified what was required to end our historic **‘confused’, ‘dizzy’, ‘fuddled’** state of denial: **‘this capacity [of a mind...to see clearly] is innate in each man’s mind [we are born with an instinctive orientation to integrative meaning], and that the faculty by which he learns is like an eye which cannot be turned from darkness [the upset state of living in denial] to light [the truth] unless the whole body is turned; in the same way the mind as a whole must be turned away from the world of change until it can bear to look straight at reality, and at the brightest of all realities which is what we call the Good [integrative meaning or God]’** (*The Republic*, tr. H.D.P. Lee, 1955, p.283 of 405). Humans had to stop living in denial of integrative meaning, **‘the Good’**, if they were to begin to think effectively. Explaining the human condition and ending the need to live in denial—having our mind **‘turned from darkness to light’**—is the objective of this book.

While our capacity to see is, as Plato said, **‘innate’**, denial and its alienating effects came about through our encounter with the upset, human-condition-afflicted, corrupt

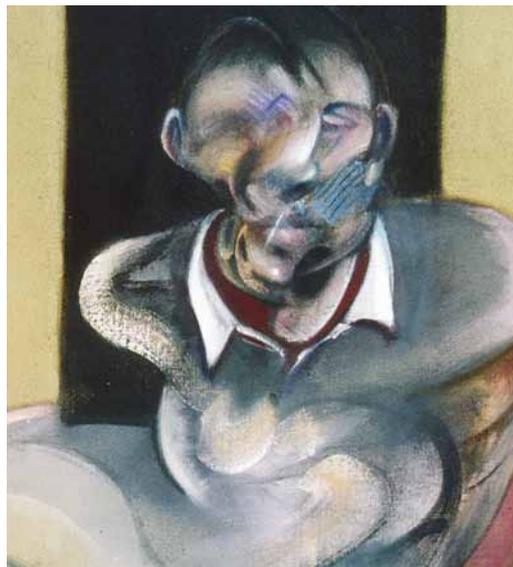
world. As this encounter began at birth and accumulated throughout our lives, so the extent of our insecurity about our corrupted state and associated block-out or alienation also increased throughout our lives, until eventually we were walking around free of criticism but totally in the dark in terms of access to truth and meaning. It follows then that we are least alienated from truthful, effective thinking when we are young. Sigmund Freud observed **‘What a distressing contrast there is between the radiant intelligence of the child and the feeble mentality of the average adult.’** Christ recognised the mental integrity of the young when he said, **‘you have hidden these things from the wise and learned, and revealed them to little children’** (Matt 11:25). Albert Einstein said **‘every child is born a genius’**, and Richard Buckminster Fuller said **‘There is no such thing as genius, some children are just less damaged than others’**, and R.D. Laing said **‘Each child is a new beginning, a potential prophet [denial-free, truthful, effective thinker]’** (*The Politics of Experience* and *The Bird of Paradise*, 1967, p.26 of 156). Many exceptionally creative people have made statements to the effect that genius is the ability to think like a child. For example, as one of the most accomplished artists of all time, Pablo Picasso (1881–1973) once said about his struggle to paint well, **‘It’s taken all of my life to have the mind of a child.’**

The ‘Resignation’ chapter in *A Species In Denial* explains that historically when children reached the age of approximately 15 they went through a process of resigning themselves to a strategy of living in denial of the depressing issue of the human condition. It further explains how once they adopted this denial they lost the ability to think truthfully and thus effectively. Only pre-resigned children, or the very rare adult who was sufficiently nurtured and sheltered from upset in their upbringing to not have had to become resigned to a life of denial, can think effectively.

The extent of the alienation in adult humans now was made very clear in this quote from the writings of R.D. Laing: **‘We are born into a world where alienation awaits us. We are potentially men, but are in an alienated state [p.12 of 156] ...the ordinary person is a shrivelled, desiccated fragment of what a person can be. As adults, we have forgotten most of our childhood, not only its contents but its flavour; as men of the world, we hardly know of the existence of the inner world [p.22] ...The condition of alienation, of being asleep, of being unconscious, of being out of one’s mind, is the condition of the normal man [p.24] ...between us and It [the Godly, ideal state and the issue it raises of our inconsistency with it] there is a veil which is more like fifty feet of solid concrete. *Deus absconditus*. Or we have absconded [p.118] ...The outer divorced from any illumination from the inner is in a state of darkness. We are in an age of darkness. The state of outer darkness is a state of sin—i.e. alienation or estrangement from the inner light [p.116]’** (*The Politics of Experience* and *The Bird of Paradise*, 1967). In another of his books Laing spelt out the consequences of alienation: **‘We are dead, but think we are alive. We are asleep, but think we are awake. We are dreaming, but take our dreams to be reality. We are the halt, lame, blind, deaf, the sick. But we are doubly unconscious. We are so ill that we no longer feel ill, as in many terminal illnesses. We are mad, but have no insight’** (*Self and Others*, 1961, p.38 of 192). The term ‘asleep’ was also used by the English poet Percy Bysshe Shelley (1792–1822) to describe humans’ current state: **‘Our boat is asleep on Serchio’s stream / Its sails are folded like thoughts in a dream’**; and in Wordsworth’s poem, *Intimations of Immortality from Recollections of Early Childhood*, where he describes our species’ loss of innocence—he wrote **‘of something that is gone...the visionary gleam...the glory and the dream’**—he summarised that **‘Our birth is but a sleep and a forgetting’**.

For a written description of the confronting horror of the human condition we had Nikolai Berdyaev’s reference to **‘a deadly pain in the very distinction of good and evil, of the valuable and the worthless’**, Søren Kierkegaard writing of **‘the sickness unto death, this tormenting contradiction, this sickness in the self; eternally to die, to die and yet not to die’**, and Arthur Janov saying **‘there is unspeakable tragedy in the world...each of us being in a mad**

scramble away from our personal horror'. For an artist's depiction of the alienated state of the human condition that is as honest as anyone has ever managed to write about it we can go to the paintings of the British painter Francis Bacon (1909–1992). His 1976 *Study for Self Portrait* (owned by the Art Gallery of New South Wales in Sydney, Australia), below, features one of Bacon's characteristic twisted, smudged, distorted—alienated—human faces which in this case happens to be his own, a nuance that significantly adds to the honesty of the painting. The figure's arms appear tied behind his back while his entire body—knot in the belly, eyes asleep and all—is confined to a box. The painting represents the human predicament under the duress of the human condition and is reminiscent of Plato's analogy in which humans are confined in chains to a cave-like prison.



Our alienated intellectual self is committed to avoiding and blocking out the truthful, beautiful, natural world to which our intuitive, instinctual self has clear access. Thus to think truthfully and thus effectively, to access all the truth and beauty the world has to offer, to create and behave naturally without inhibition or distortion, requires freedom from the intellectual state of living in deep denial and alienation. Necessary as it has been, alienation has massively thwarted humans' real potential. Schopenhauer recognised this when he wrote: **'The unpremeditated, unintentional, indeed in part unconscious and instinctive element which has always been remarked in the works of genius owes its origin to precisely the fact that primal artistic knowledge is entirely separated from and independent of will, is will-less'** (*Essays and Aphorisms*, tr. R.J. Hollingdale, 1970, p.158 of 237).

Laing described how humans are so alienated and our capacity to think so limited that only **'an intensive discipline of un-learning'** can reconnect us with the true world: **'Our capacity to think, except in the service of what we are dangerously deluded in supposing is our self-interest, and in conformity with common sense, is pitifully limited: our capacity even to see, hear, touch, taste and smell is so shrouded in veils of mystification that an intensive discipline of un-learning is necessary of anyone before one can begin to experience the world afresh, with innocence, truth and love'** (*The Politics of Experience and The Bird of Paradise*, 1967, p.23 of 156). As is emphasised throughout this book, this **'un-learning'**, this dismantling of alienation, depended on finding the greater dignifying understanding of the human condition.

Isaiah in the Bible described the extent of humans' alienation when he said, **"You will be ever hearing, but never understanding; you will be ever seeing, but never perceiving."** This people's

heart has become calloused [alienated]; they hardly hear with their ears, and they have closed their eyes' (Isaiah 6:9,10, footnote). The Russian philosopher George Gurdjieff described the alienated state truthfully when he wrote: **'It happens fairly often that essence dies in a man while his personality and his body are still alive. A considerable percentage of the people we meet in the streets of a great town are people who are empty inside, that is, they are actually *already dead*'** (*In Search of the Miraculous*, P.D. Ouspensky, 1950, ch.8, p.164).

That humans have been prepared to pay the price of such deadening alienation, as these quotes reveal, offers clear insight into just how painful the dilemma of the human condition has been. Deep, meaningful thinking has been so painful for humans we have learnt to avoid all but superficial thoughts, as Australian comedian Rod Quantock pointed out when he said, **'Thinking can get you into terrible downwards spirals of doubt'** ('Sayings of the Week', *Sydney Morning Herald*, 5 July 1986). Aldous Huxley summarised the situation of our refusal to make sense of the world when he said, **'We don't know because we don't want to know'** (*Ends and Means*, 1937, p.270). Basically mindlessness saved us from depressing mindfulness.

While adults will readily intellectually focus on a safely sectioned-off area of inquiry or activity, such as solving a maths equation, or mastering a computer problem, or debating whether God has been destroyed by the big bang theory of the origins of the universe, or ordering our wardrobe, or polishing our car, or making a cake, or even sending man to the Moon, we won't go beyond those safety limits and risk encountering anything to do with the issue of 'self', the depressing subject of the human condition. We will even read a book such as this one that is full of world-saving insights into the all-important issue of the human condition and write a review of it dismissing it on the basis of such complaints as **'bad grammar', 'unnecessary underlining emphasis in quotes', 'the "canary's brain" doesn't "expand" during the mating season, only one small area of it does'** (this 'fault' has now been rectified), **'it is a hodge-podge of incoherent, impenetrable repetition and hyperbol', 'there is nothing new in it', 'this book must be some sort of religious propaganda [because it dares to demystify such concepts as God]', 'who is funding all this bad, pseudo science?'** etc, etc (from WTM records)—basically be, as Christ said, **'blind guides...[who] strain out a gnat [small insect] but swallow a camel'** (Matt. 23:24). The result of all this evasion is an immense disparity between our superficial intellectual outer world and the miles-deep inner world that we won't go near. As Albert the alligator in the old Pogo comic strip said: **'The inner me? Naw, got no time fer him...he goes his way, Ah go mine'** (mentioned in Charlton Heston's autobiography, *In The Arena*, 1995). The real frontier is not outer space but inner space. This extraordinary, indeed mad, situation was well summarised by General Omar N. Bradley when he said, **'The world has achieved brilliance...without conscience. Ours is a world of nuclear giants and ethical infants'** (Armistice Day Address, 10 Nov. 1948, *Collected Writings of General Omar N. Bradley*, Vol.1). As will be described in some detail in subsequent sections of this book, we will apply all our vigour to protesting an environmental cause or the rights of an indigenous race or the demand for peace, or any one of any number of other politically correct causes, but we will *not* look at the nightmare of angst in ourselves; the real devastation and issue of our own condition and beyond that, the human condition that needs to be addressed if we are to bring about a caring, equitable and peaceful world—because the fact is no matter how much we try to restrain and conceal our upset eventually our world will become an expression of us and thus as devastated as we are. We have to fix ourselves to fix the world. The truth that will be revealed later in this book is that the main function of politically correct causes is to allow us to feel that we are doing good when we are actually avoiding what is required to make a difference, namely confront the issue of the human condition. Our life is preoccupied with maintaining our many delusions and false ways of making us feel good about ourselves and with all manner of escapisms from reality rather than with meaningful thinking and

progressive actions as we claim it is. The human condition is the all-important issue that has to be looked at to free ourselves from our condition, yet it is the one issue we refuse to look at. As psychoanalyst Carl Jung has said, **‘Man everywhere is dangerously unaware of himself. We really know nothing about the nature of man, and unless we hurry to get to know ourselves we are in dangerous trouble’** (*Jung and The Story of Our Time*, Laurens van der Post, 1976, p.239 of 275). The human condition is the elephant in our living rooms that we pretend not to see; the all-important issue that we assiduously practice denying. As R.D. Laing said, **‘Our alienation goes to the roots...We are mad, but have no insight [into the fact of our madness]’**.

The point is when it comes to thinking truthfully and thus soundly, humans are now almost as mentally incognisant as animals. In fact the popular animated cartoon *Wallace & Gromit* plays on this state of affairs. Wallace is a lonely, sad—alienated—human figure whose dog Gromit is very much on an intellectual par with him in his world. Both wear the same blank, stupefied expression as together they muddle their way through life’s adventures.



Wallace & Gromit by Nick Park and Bob Baker, produced by Aardman Animations

Philosopher Arthur Schopenhauer (1788–1860) 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 of 237). The greatest **‘prejudice’** of all in our upset human situation has been our prejudice against any truths that bring the issue of our corrupted human condition into focus and the most important of all those confronting truths is the truth of integrative meaning and its theme of selflessness. Humans’ current immensely alienated, superficial, virtually mentally dead state is a result of having blocked out from our minds so many important truths, in particular the real significance of selflessness or love in our world.

What is being proposed is that the human mind has been alienated from the truth twice in its history. Once when we were like other animals, instinctively blocked from recognising the truth of selflessness, and again in our species’ adolescence when we became insecure about our divisive nature and were forced to choose to live in a dark cave of denial of the significance of loving selflessness and the truth of integrative meaning.

While humans have gradually retreated from consciousness into virtual unconsciousness because of our insecurity about our non-ideal, ‘fallen’, human-condition-afflicted state, we were, to our knowledge, the first animals to become fully conscious. The question then that needs to be asked is how were humans able to overcome this block that exists in the minds of other animals and achieve this consciousness.

The understanding of how nurturing was able to develop moral instincts in our human forebears allows us to answer this crucial question. The reason we were able to become

fully conscious is that, quite by accident, the nurturing of selfless instincts breached the block against thinking truthfully by superimposing a new, truthful, selflessness-recognising mind over the older, dishonest, selfless-thinking-blocked one. Since our ape ancestors could develop an awareness of cooperative, selfless, loving meaning they were also able to develop truthful, sound, effective thinking and so acquired consciousness, the essential characteristic of mental infancy.

To use a comparative example, common chimpanzees are in mental infancy and demonstrate rudimentary consciousness, making sufficient sense of experience to recognise that they are at the centre of the changing array of events they experience. They are beginning to relate information or reason effectively. Experiments have shown they have an awareness of the concept of ‘I’ or self and, as mentioned earlier, are capable of reasoning how events are related sufficiently well to know that they can reach a banana tied to the roof of their cage by stacking and climbing upon boxes.

In the case of bonobos or pygmy chimpanzees, evidence suggests they have been able to develop the nurturing of selfless, moral instincts to such a degree that they are now the most intelligent or conscious animals next to humans. This level of consciousness or intelligence is evident in this quote: **‘Everything seems to indicate that [Prince] Chim [a bonobo] was extremely intelligent. His surprising alertness and interest in things about him bore fruit in action, for he was constantly imitating the acts of his human companions and testing all objects. He rapidly profited by his experiences...Never have I seen man or beast take greater satisfaction in showing off than did little Chim. The contrast in intellectual qualities between him and his female companion [a common chimpanzee] may briefly, if not entirely adequately, be described by the term “opposites” [p.248 of 278] ...Prince Chim seems to have been an intellectual genius. His remarkable alertness and quickness to learn were associated with a cheerful and happy disposition which made him the favorite of all [p.255] ...Chim also was even-tempered and good-natured, always ready for a romp; he seldom resented by word or deed unintentional rough handling or mishap. Never was he known to exhibit jealousy...[By contrast] Panzee [the common chimpanzee] could not be trusted in critical situations. Her resentment and anger were readily aroused and she was quick to give them expression with hands and teeth [p.246]’** (*Almost Human*, Robert M. Yerkes, 1925).

So how did the process of nurturing overcome the instinctive block? It makes sense that at the outset the brain was relatively small with only a small amount of cortex, the matter in which information is associated. These brains had instinctive blocks preventing the mind from making deep meaningful/ truthful/ selflessness-recognising perceptions. At this stage however, these small, inhibited brains were trained in selflessness, so although there was not a great deal of unfilled cortex available, what was available was being inscribed with a truthful, effective network of information-associating pathways. The mind was being taught the truth and given the opportunity to think clearly, in spite of the existing instinctive ‘lies’ or blocks. While at first this truthful ‘wiring’ would not have been very significant due to the small size of the brain, it had the potential for greater development.

Thus the mind was trained or programmed or ‘brain-washed’ or ‘indoctrinated’ with the ability to think in spite of the blocks working against it. It had been stimulated by the truth at last. Of course it must be remembered that in this early stage of the development the emphasis was on training in love, not liberation of the ability to think, which was incidental to Negative Entropy’s push for our forebears to become an integrated group of multicellular animals.

The development of thought—the incidental by-product of love-indoctrination—would have been gradual. The association cortex didn’t develop strongly until thinking became an absolute necessity in humanity’s adolescence when we had to find

understanding in order to defend ourselves against ignorance. As was explained in Section 17, adolescence is the time when the search for identity takes place and in the case of the human race, this identity crisis was to understand itself, particularly understand why it was divisively rather than cooperatively behaved. It is not surprising then to learn that the large association cortex is a characteristic of Adolescentman *Homo* which emerged around 2 million years ago.

Incidentally, there would also not have been a strong call for language until the adolescent state emerged some 2 million years ago when the battle of the human condition developed, and with it alienation. The australopithecines or Childman lived from 5 million years ago to 2 million years ago and were instinctively coordinated and instinctively empathetic with little need for language. It was only when we became variously alienated in self and thus variously alienated from each other that there emerged a strong need to try to defend and explain ourselves to one another. Anthropological evidence supports this assertion that language emerged with the onset of *Homo* 2 million years ago. According to Richard Leakey and Roger Lewin, the study of brain cases in fossil skulls for the imprint of Broca's area (the word-organising centre of the brain) suggests '*Homo had a greater need than the australopithecines for a rudimentary language*' (*Origins*, 1977, p.205 of 264).

As part of this explanation for language, is it not likely that infants stopped being silent when mothers stopped being able to properly respond to them because of their now 2 million year developed alienated condition? For instance even the infants of relatively innocent, less alienated races of humans today, such as the Matabele of South Africa and the Australian Aborigine, rarely cry. Also is it not likely that motherese language developed as a way for alienated humans to try to pacify their distressed innocent infants?

Traditionally (meaning, for the purposes of this book, 'during the time when humans had to find ways of denying confronting truths'), the long primate infancy was said to have developed so infants could be taught survival skills; that is, they could have passed onto them learnt traditions or culture that is important for survival. Evidence however indicates that learning wasn't strongly required nor promoted until adolescence—after the extended infancy. The long infancy was solely for the development of integration. Moreover, the 'need to learn survival skills' argument implies that survival was an issue, but for the training in love to develop there had to be ideal nursery conditions, which in itself translates to an environment free of survival pressures. For instance, selfless training and consciousness are more developed in bonobos than in the common chimpanzees as a result of the extra comfort and security of the bonobos' historic environment.

The following quote about the comparative comfort of the bonobos' environment was included in Section 17 but is included once more with slightly different emphasis: '**we may say that the pygmy chimpanzees historically have existed in a stable environment rich in sources of food. Pygmy chimpanzees appear conservative in their food habits and unlike common chimpanzees have developed a more cohesive social structure and elaborate inventory of sociosexual behavior. In contrast, common chimpanzees have gone further in developing their resource-exploiting techniques and strategy, and have the ability to survive in more varied environments. These differences suggest that the environments occupied by the two species since their separation by the Zaire [Congo] River has differed for some time. The vegetation to the south of the Zaire River, where *Pan paniscus* [bonobo] is found, has been less influenced by changes in climate and geography than the range of the common chimpanzee to the north. Prior to the Bantu (Mongo) agriculturists' invasion into the central Zaire basin, the pygmy chimpanzees may have led a carefree life in a comparatively stable environment**' (*The Pygmy Chimpanzee*, ed. Randall L. Susman, ch. 10 by Takayoshi Kano & Mbangi Mulavwa, 1984).

This observation would seem to indicate that common chimpanzees, having to live in more variable and less food-rich environments, have the greater need for intelligence.

Only nurturing however can liberate that intelligence, and, as has been described, the bonobos are the more conscious or intelligent of the two species.

It was mentioned in Sections 18 and 23 that Allott, Drummond, Fiske and McCollister all believed our increase in intelligence and the emergence of our large brain *accompanied* the extended infancy and increase in nurturing. It can be understood now how the increased intelligence and larger brain in our forebears came *after*, and not during, the longer infancy, nurturing phase of our development.

An understanding of how consciousness and the large brain emerged depends firstly on being able to recognise the truth of integrative meaning and its theme of unconditional selflessness—and from there why animals would have developed blocks in their minds preventing selfless, truthful, effective thinking and thus consciousness—and from there how the nurtured training of selflessness in humans would have liberated truthful thinking and thus consciousness—and from there how the emergence of consciousness would have led to a battle with our instinctive self—and from there how the alienation of our human condition that resulted from the battle would have demanded a more developed, intelligent, bigger brain in order to both understand and defend ourselves. Incidentally, what has been described here is clear evidence of how if you are living in denial of the truth there is no chance of making sense of our world and place in it—as the mountain high pile of books that have been written about consciousness without managing to penetrate the subject are witness to.

In summary, the processes of nurturing love-indoctrination and the selection by females of non-aggressive, cooperative males as mates not only gave us our moral, instinctive orientation to behaving cooperatively—our soul—it also liberated consciousness in our forebears. Since nurturing is largely a female role and females controlled the selection of cooperative mates, it could be truthfully said that the female gender created humanity.

As was explained Section 17, throughout humanity's infancy and childhood, a period of time that lasted from 12 to 2 million years ago, nurturing played the most important role in the group. It was a matriarchal society in which males had to support this focus on nurturing and protect the group from external threats. As was also explained in Section 22, humanity's matriarchal structure came to an end when the threat of ignorance from our instinctive self emerged during its adolescence and males, in their role as group protectors, went out to tackle the threat. At this point, the patriarchal society came into being.

Incidentally, another consequence of love-indoctrination was that it freed our hands to hold tools and carry out innumerable tasks. In Section 17 it was explained that the more love-indoctrination developed and the longer infants were kept in infancy and the more dependent they became, the more we had to stay upright in order to hold and care for them. This freedom of our hands from walking proved extremely useful later when the intellect needed to assert itself, because it could direct the hands to manipulate objects. A fully conscious mind in a whale or a dog would be frustrated by its inability to implement its understandings.

As was also explained in Section 17, it appears that the love-indoctrination process also gave us our relatively long life which has been of such great benefit in accumulating knowledge. If we only lived to the age of 30, which is considered a long life for many animals, instead of the 70 plus years we do, we would likely not have had sufficient time to properly assimilate in our minds all the nuances of the human condition.

It can be seen that love-indoctrination was an extremely fortuitous development.

Incidentally, people wonder how we can know that other species aren't fully conscious like we humans are. The fact is, as all good animal trainers—such as 'horse

whisperers' and 'dog whisperers' who seem to have such an uncanny ability to control horses or dogs that they appear to be 'whispering' instructions to them—know, the secret to managing and training non-human animal species is to recognise that their (and this applies to both the males and females) great preoccupation is in achieving dominance, moving up the 'pecking order' whenever they can, and that once you think about their behaviour from that basis you are in a position to effectively interpret and thus manipulate their behaviour. Humans' fundamental preoccupation however is with being loved (treated unconditionally selflessly) and giving love, a preoccupation we mistakenly project onto other animals, especially our pets, resulting in all the problems we have in effectively managing other animals. Controlling our pets primarily requires dominance, not love, as the famous 'dog whisperer' Cesar Millan teaches. Other large animal species are still essentially driven by a preoccupation with competitive dominance whereas humans are essentially driven by a very deep appreciation of cooperative love (this despite the recent overlay of our upset angry, egocentric and alienated state), and the only way to have overcome the competitive, each-for-his-own limitation of genetics that still controls the lives of other animal species and become orientated to unconditional selflessness or love, as we humans clearly have, and as a result of that orientation become fully conscious, is to have been able to develop the nurturing, love-indoctrination process. If other animal species had achieved full consciousness they would not still be stranded in a world preoccupied by dominance hierarchy but would be preoccupied by giving love and being loved as we humans in truth are.

To return to the story of the emergence of the upset state of our human condition. It has now been explained that, unlike birds, our species' original instinctive orientation was to behaving cooperatively, and that that orientation to selfless cooperation liberated our brains to become fully conscious. We now need to consider how the emergence of our fully conscious state in the presence of our particular instinctive orientation to cooperative ideality greatly compounded the upset we experienced from defying our instinctive orientation.

26. How our particular instinctive orientation greatly compounded our upset

It's now necessary to return to the imaginary example of our conscious bird Adam Stork, who unavoidably became upset when he challenged his instinctive orientation, and consider the actual situation that existed for humans when we became fully conscious. As has now been explained, our original instinctive orientation was to behaving in an utterly integrated, cooperative, harmonious, unconditionally selfless, loving, Godly, moral, ideal way.

Having this particular instinctive orientation meant that when we humans became upset from searching for knowledge, that is angry, egocentric and alienated, that response itself offended our instinctive self, greatly compounding our upset. When our imaginary fully conscious bird Adam flew off course from his instinctive flight path and became angry, egocentric and alienated that upset behaviour wasn't at odds with his instinctive flight path; however when *we* humans began searching for knowledge and became angry, egocentric and alienated that upset behaviour *was very much at odds* with our particular cooperative, selfless, loving instincts. Not only have we been condemned for defying our instincts we have *also* been condemned for responding in a way that further offended our instincts, making them criticise us even more. *Worse still*, our upset response wasn't

at odds with just any instinctive orientation, we were challenging the actual integrative meaning or purpose or theme of existence itself, since that is what our particular instincts' cooperative, loving behaviour is consistent with. Metaphorically we were defying God! It was a *diabolically* upsetting situation to be in.

What this situation meant overall was that from an initial state of upset we humans had to then contend with a sense of extreme guilt and it was this sense of extreme guilt that very greatly compounded our insecurity and frustration, making us immensely angry and egocentric and very much needing to live in denial of any confrontation with the problem of our corrupted condition—we had to live totally separated or alienated from our true situation, metaphorically hidden deep in a dark cave where no exposure of ourselves was possible, as Plato so accurately described our terrible predicament.

Extrapolate this situation over the 2 million years since our species became fully conscious and the struggle against our perfectly orientated but ignorant instinctive self emerged and it is not hard to imagine how much hurt, frustration and anger has developed in humans. Imagine living just one day with the injustice of being condemned as evil, bad and worthless when you intuitively knew—but couldn't explain—that you were actually the complete opposite, namely awesomely wonderful, good and meaningful. How tormented and furious—how upset—would you be by the end of that day? Now extrapolate that experience over *2 million years* and we can begin to comprehend how much anger there must actually be inside ourselves! While we have, as will be described shortly, learnt to significantly restrain and conceal our phenomenal amount of upset—'be civilised' as we term it—it follows we must, under the surface, actually be boiling mad with anger, and that sometimes, when our restraint can no longer find a way to contain it, that it must come out. We can now, at last, understand humans' capacity for astounding acts of aggression, hate, brutality and atrocity.

At this point a whole book could be included describing humans' capacity for atrocity but really that is unnecessary since we all know too well about that propensity. This description will suffice: it is an account of the results of the brutality that took place in just one battle in central Europe during World War I: **'The flowing blood of these murdered men, ten million gallons steaming human blood could substitute for a whole day the gigantic water masses of the Niagara...Make a chain of these ten million murdered murderers, placing them head to head and foot to foot, and you will have an uninterrupted line measuring ten thousand miles, a grave ten thousand miles long'** (*Roumania Yesterday and Today*, Mrs Will Gordon, 1918, p.251 of 270). In our own lifetimes we have the extreme example of humans' capacity for inhumanity of the attempted genocides in Rwanda and Bosnia. And, as we can now understand, this capacity for inhumanity exists in us all, as Morris West so bravely acknowledged when he wrote: **'...brutalise a child and you create a casualty or a criminal. Bribe a servant of the state and you will soon hear the deathwatch beetles chewing away at the rooftrees of society. The disease of evil [now able to be understood as upset] is pandemic; it spares no individual, no society, because all are predisposed to it. It is this predisposition which is the root of the mystery [of evil that is now explained]. I cannot blame a Satan, a Lucifer, a Mephistopheles, for the evils I have committed, the consequences of which have infected other people's lives. I know, as certainly as I know anything, that the roots are in myself, buried deeper than I care to delve, in caverns so dark that I fear to explore them. I know that, given the circumstances and the provocation, I could commit any crime in the calendar'** (*A View from the Ridge: The Testimony of a Pilgrim*, 1996, p.78 of 143).

Clearly it is the greatest possible understatement to say that thankfully the 'caverns so dark' where the 'mystery' of our grotesquely upset human condition lies have at last been

explored and the greater dignifying, liberating, ameliorating explanation been found for that condition.

To restate the fundamentals of the all-important understanding; the problem was that our instinct had no sympathy for our pursuit of knowledge and would in effect have stopped the search if it could. The reality was that we had no choice but to defy our perfectly integratively orientated, Godly, all-sensitive instinctive self or soul, the voice of which was our conscience, and suffer its unjust and thus upsetting criticism, massively compounding as that upset was of our conscience. The poet Alexander Pope acknowledged the pain of the criticism emanating from our conscience when he wrote, **'our nature [conscience—is]...A sharp accuser, but a helpless friend!'** (*An Essay on Man*, Epistle II, 1733). It was a sentiment echoed by William Wordsworth in his great poem, *Intimations of Immortality*: **'High instincts before which our mortal Nature / Did tremble like a guilty thing surprised'**. Albert Camus is another who felt the pain of the criticism from the naive, ignorant, innocent state when he wrote, **'[can] innocence, the moment it begins to act...avoid committing murder [?]'** (*L'Homme Révolté*, 1951, [pub. in English as *The Rebel*, 1953]).

The following quote about the battle between our instinct and intellect was included in Section 10 however it is worth re-quoting because we can now better understand the **'law'** of integrativeness that we were perfectly instinctively **'borne under'** but which our upset angry, egocentric and alienated behaviour that we subsequently became **'bound'** to was so at odds with and just how extremely **'sick'** with **'self-division'** that **'cause[d]'** us. It is from a play by the 16th century English parliamentarian and author Fulke Greville: **'Oh wearisome Condition of Humanity! Borne under one Law, to another bound: Vainly begot, and yet forbidden vanity, Created sicke, commanded to be sound: What meaneth Nature by these diverse Lawes? Passion and Reason, selfe-division cause:'** (*Mustapha*, c. 1594–96).

Considering how unjustly hurtful our instinctive self or soul's world has been it is no wonder we learnt to psychologically block it out, deny and bury it to the point where we now refer to it as **'the child within'** and the **'collective unconscious'**. Laurens van der Post wrote about the repression of our soul when he acknowledged that **'Human beings know far more than they allow themselves to know: there is a kind of knowledge of life which they reject, although it is born into them: it is built into them'** (*A Walk with a White Bushman*, 1986, p.142 of 326). Our conscious, intellectual self banished our soul to our subconscious where it only now occasionally bubbles up in dreams and on other occasions when our conscious self is subdued, such as when praying or meditating. As Carl Jung wrote, **'The dream is a little hidden door in the innermost and most secret recesses of the psyche [soul], opening into that cosmic night which was psyche long before there was any ego consciousness'** (*Civilization in Transition (The Collected Works of C.G. Jung)*, Vol.10, 1945).

The truth is there is immense upset within us humans from living for so long with the injustice of being condemned as evil when we intuitively knew we weren't but couldn't explain why we weren't. The length of time we have had to live with the injustice is critical because the more we searched for knowledge the more we offended our instincts and the more they criticised us and the more upset we became by that criticism and the more that upset angry, egocentric and alienated response fuelled the criticism from our instincts etc, etc. It was an ever-escalating situation that could only be ended by finding the relieving, ameliorating, dignifying understanding of the reason for why we became upset in the first place.

For 2 million years our intellect has been seen as the villain of the piece and our soul the epitome of goodness, but the truth that we can finally explain turns out to be

the exact opposite in the sense that it was our instincts' unjust criticism that caused us to become upset. This paradoxical turn of events in which our 'good side' is revealed to have been the 'bad side' is the theme of Agatha Christie's famous play, *The Mousetrap*. First performed in 1952, *The Mousetrap* is just another 'whodunnit' murder mystery yet it has become the longest running play in history and is still going strong to this day. All enduring myths and stories contain truths that resonate. In the case of *The Mousetrap*, the police inspector involved in the murder investigation, held up as the pillar of goodness and justice throughout the play, is revealed at the very end of the play to be the culprit. This is the essential story of humanity where the apparent ideals of the soul's selfless, loving world are revealed, at the very last moment, to have been the unjustly condemning villains. As with so many aspects of the human condition, *the truth was not as it appeared*. We discover at the very end of our journey to enlightenment that conscious humans, immensely corrupt as we are, are good and not bad after all. In fact we are not only good, we are the heroes of the whole horrible tragedy.

In G.K. Chesterton's 1908 book *The Man Who Was Thursday*, a policeman representing the 'good' side has to infiltrate and expose the sinister members of a quintessentially corrupt organisation, but consecutively each of the apparently corrupt members are also revealed to be forces for good commissioned to fight evil. Again it is a story of the essential paradox of the human situation; that which was apparently 'bad'—humans in our competitive and divisive state—turns out to be 'good', and that which was 'good' turns out to be the cause of our 'sin'.

As was initially emphasised in this book when the explanation of the human condition was first presented, while the underlying elements involved in the battle that produced our upset human condition of our instinct and intellect have long been recognised in our mythologies and by profound thinkers it is only with the insights that science has found in the last century about the different ways the gene and nerve based learning systems process information—that genes can give species orientations but only nerves can understand experience—that clarifying, dignifying, ameliorating explanation of *why* our intellect had to challenge our instinct is made possible. Only *understanding* could liberate us from the sense of guilt that has plagued humanity for 2 million years, and caused us to have to live in an extremely angry and egocentric state and dwell in a dark, truth-denying and soul-oppressing, effectively dead, cave-like state of denial, delusion and alienation.

The historic 'burden of guilt' has finally been lifted from the human race by science. Even though science has been evasively mechanistic—lately dangerously so—it is science's practice of painstakingly investigating and accumulating knowledge about the mechanisms of the workings of our world that has liberated humanity from the ignorance of our instincts. Of course the greater truth is that science is only the peak expression of *all* humans' courageous struggle to defy and ultimately defeat ignorance. In reality it is 'on the shoulders' of eons of human effort that our species' freedom has finally been won.

Science has made it possible for all humans to win the freedom they have fought for for 2 million years. We can at last understand that there was a sound (ie integrative) biological reason for why humans became divisively behaved and soul-corrupted. Laurens van der Post made the essential point about our predicament when he said, '**how can there ever be any real beginning without forgiveness?**' (*Venture to the Interior*, 1952). Forgiveness was the key but it had to be forgiveness at the profound, deepest level of our psychosis, understanding of the dilemma of our human condition, understanding that would allow all humans to know that while we are all variously upset we are all fundamentally good and not bad or evil.

27. Summary of our journey to enlightenment

As just emphasised, science has at last made clarification of the human condition possible. By doing so our upset can now subside, all our anger and egocentric need for validation has been satisfied. Our need to live estranged and alienated from our beautiful soul, with all the horror that that destructive, dishonest and shallow existence entailed can also end. We can return to the non-upset ideal state we've longed for, be it termed Heaven, Paradise, Eden, Nirvana, Utopia or Shangri-La. The difference is where we were once, as it says in Genesis, **'in the image of God'**, instinctively orientated to integrative meaning, this time we'll return in a knowing, conscious state and thus be **'like God, knowing [understanding] good and evil'**. We will be upset-free managers of the world. As 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'** (*Four Quartets*, from Part 5 of *Little Gidding*, 1942).

With understanding of the human condition found a peace and happiness, such as we have hardly dared to dream of, can now come to Earth. Indeed, as we emerge from our dark cave where we have been incarcerated to stand at last in the warm, healing sunlight of reconciling knowledge, we are going to be staggered by the beauty of this world. As William Blake famously prophesied in his appropriately titled poem, *The Marriage of Heaven and Hell*, **'When the doors of perception are cleansed, man will see things as they truly are. For man has closed himself up, till he sees all things through narrow chinks of his cavern'** (1790). Buddhist scripture accurately describes how humans will be once the ameliorating understanding of the human condition arrives and is absorbed; the time, in the words of the scripture, when humans **'will with a perfect voice preach the true Dharma, which is auspicious and removes all ill'**. Of that time the scripture says, **'Human beings are then without any blemishes, moral offences are unknown among them, and they are full of zest and joy. Their bodies are very large and their skin has a fine hue. Their strength is quite extraordinary'** (Maitreyavyakarana, tr. Edward Conze, *Buddhist Scriptures*, 1959, pp.238–242).

At the conclusion of *Cry, the Beloved Country*, author Alan Paton alluded to humanity's dream of one day finding understanding of the human condition and, by doing so, freeing itself from our terrible **'bondage of fear'**. He wrote: **'But when that dawn will come, of our emancipation, from the fear of bondage and the bondage of fear, why, that is a secret'** (1948). Thankfully that day is now within reach when all the horror and suffering that resulted from the human condition will now end. Our hope and faith has always been that one day we would be able to explain the paradox of the human condition, and thus liberate ourselves from our sense of guilt. That great day when we will be free of the human condition is now within reach. The human journey to enlightenment can have the happy ending we always trusted it would: **'The happy ending is our national belief'** (Mary McCarthy, *On the Contrary*, 1961).

Humanity's journey thus far has been astonishing, in fact the greatest, most heroic story ever told is our own, however that journey and its need for courage and heroism is not quite over. While we at last have the means to ameliorate the human condition there remains one last great problem to overcome, and that is the difficulty of having to face the truth about ourselves. This last great hurdle *can* be overcome, but it is not, at least initially, going to be easy, as will now be explained.

Part 2 Coping With The Exposure That Understanding Of The Human Condition Unavoidably Brings

Section 28. The problem of the exposure of our corrupted condition that understanding of the human condition unavoidably brings

While the arrival of the dignifying and thus liberating biological understanding of our human condition is the ultimate breakthrough in the human journey to enlightenment there is an immense problem with its acceptance. While we humans couldn't explain our corrupted, fallen state we sensibly coped with it by denying it and creating contrived, artificial excuses and forms of reinforcement to sustain our sense of self-worth. However with the arrival of this ameliorating truth about why we became so upset, all these artificial, fabricated denials, delusions and evasions that we have been using to cope are suddenly exposed. The truth destroys the lies, as it must, but we are now so habituated to the lies we find the truth hard to face. Honesty day, truth day, revelation day is also exposure day, transparency day, in fact the 'judgement day' many mythologies have long anticipated. While 'judgement day' is actually a day of great compassion—as an anonymous Turkish poet once said, it is **'not the day of judgment but the day of understanding'** (*National Geographic*, Nov. 1987)—having the truth about our false selves revealed can feel like the foundations of our whole existence are being pulled from under us. When the all-precious reconciling, humanity-saving understanding of the human condition arrives, rather than it feeling like the long sought-after liberating fulfilment and reward for all our species' accumulated efforts, it feels like a hurtfully exposing, vicious, even punishing attack. Again our mythologies have foreseen this problem. In the Bible the prophet Isaiah spoke of a time when the truth arrives, which **'gives you relief from suffering and turmoil and cruel bondage...[that it] will come with vengeance; with divine retribution...to save you. Then will the eyes of the blind be opened and the ears of the deaf unstopped...Your nakedness will be exposed'** (14:3; 35:4,5; 47:3). The prophet Mohammed referred to **'the Day of Reckoning'**, describing it thus: **'when the Trumpet is blown with a single blast and the earth and the mountains are lifted up and crushed with a single blow, Then, on that day, the Terror shall come to pass, and heaven shall be split...On that day you shall be exposed, not one secret of yours concealed'** (*Koran*, chpts 56, 69).

The essential problem that occurs when understanding of the human condition arrives is that the generation present at that junction are faced with too much change to have to adjust to. Alvin Toffler anticipated this crisis in his book *Future Shock*, writing, **'Future shock...[is] the shattering stress and disorientation that we induce in individuals by subjecting them to too much change in too short a time'** (1970, p.4).

Not only is the extreme falseness and artificiality of our lives suddenly exposed by the arrival of understanding of the human condition, our whole existing way of living and its world basically becomes a museum overnight, or at least over a very short time. Our escapist, self-distracting, materialistic way of living becomes a thing of the past and our competitive, ego-driven, divisive lifestyle is also obsoleted. People's way of thinking and their interests change which means businesses will have to adjust. Schools and universities

that teach truthless, denial-saturated, meaningless information are made redundant. Every aspect of human life is naturally going to be affected. In fact, as will become clear in the subsequent sections of this book, a whole new civilisation emerges to replace the old one. While so much sudden change is a shock we always knew that when understanding of the human condition comes it was going to change our world completely, end our existing way of living. Despite the initial shock the greater truth is the arrival of the dignifying understanding of ourselves will be a great relief for us all because our world is clearly reaching an end-point in its ability to absorb any more human-condition-induced upset and its suffering.

The problem then boils down to how are we to cope with the initial extreme exposure and change that understanding of the human condition inevitably brings?

29. To answer the question of how we are to cope with the exposure and associated changes that understanding of the human condition unavoidably brings we first have to context how humans have historically coped with the human condition

To answer this question of how we are to cope with the sudden exposure and associated changes the liberating understanding of the human condition inevitably brings we must first context how we humans have historically coped with our upset angry, egocentric and alienated state. Understanding how we have coped in the past will make it much easier to understand how we are going to cope now.

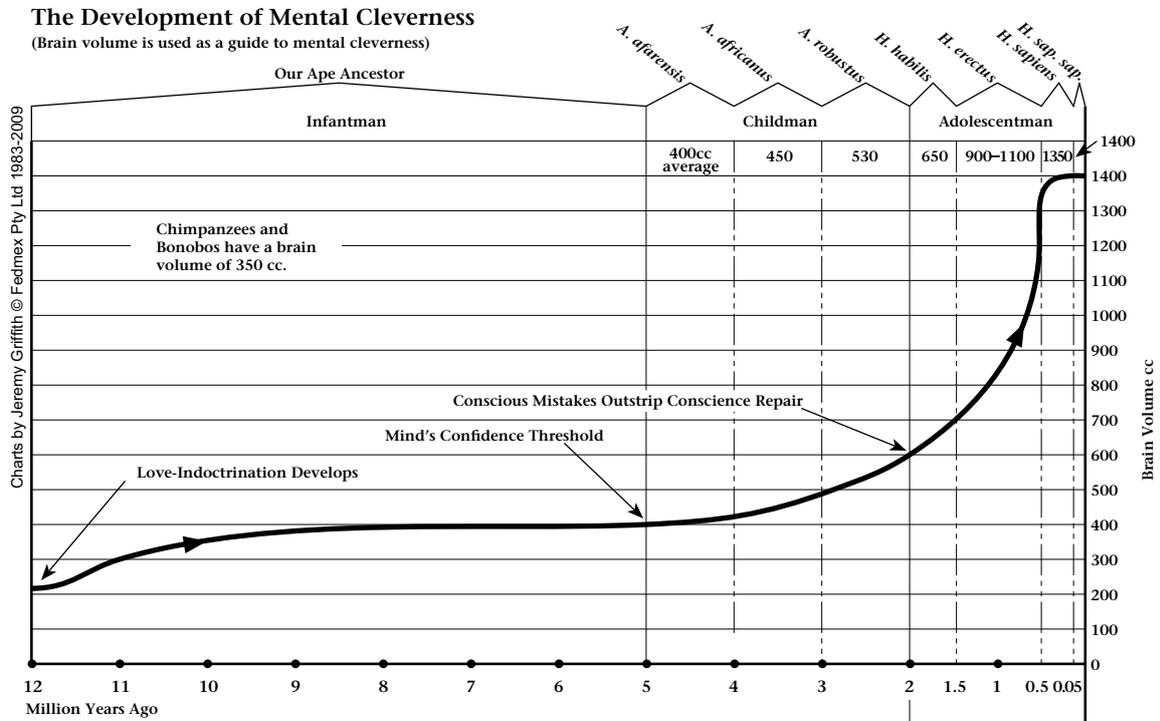
The following charts (see next images) appear in my first two books *Free: The End of The Human Condition* (1988) and *Beyond The Human Condition* (1991). They summarise the development in our forebears of integration and with it the emergence of consciousness and the associated corrupting battle of the human condition.

While a full understanding of these charts can best be gained from reading my three earlier books which are all available online at <www.worldtransformation.com/publications>, the basic elements in these charts have now been explained in this book.

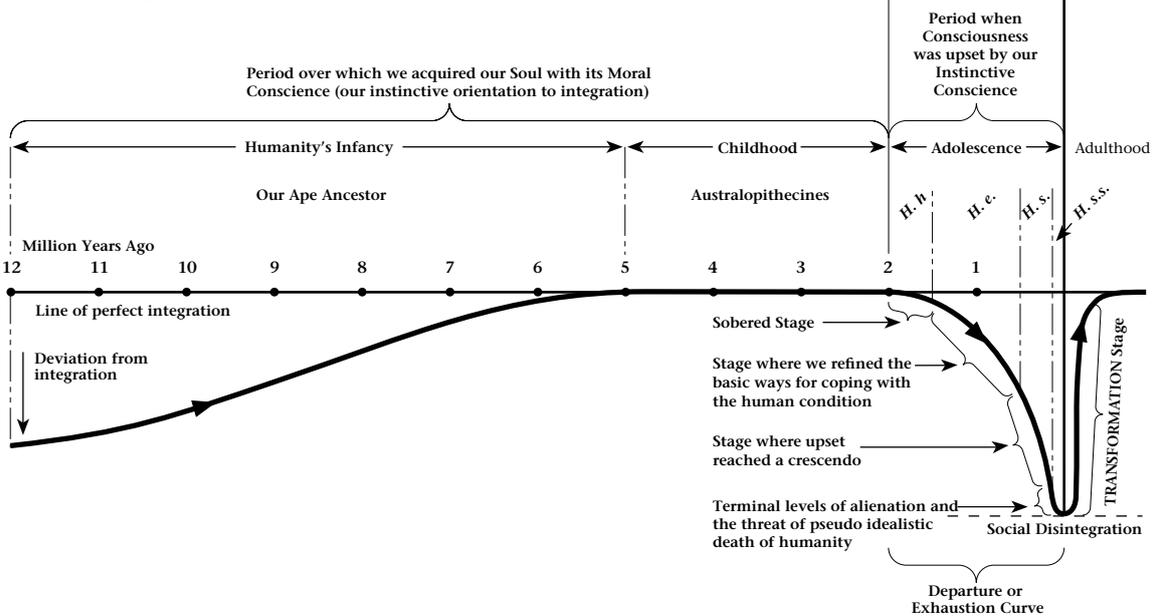
The top chart depicts the development of mental cleverness as indicated by brain volume. (Obviously brain volume is only a broad indicator of mental cleverness because refinements within the brain that don't involve greater volume of brain matter may also be relevant to the brain's ability to effectively process information.) The average brain volumes of our various australopithecine and *Homo* ancestors was also mentioned under the pictures of the skulls of these ancestors at the end of Section 17. Also, the explanation for the descriptions 'Infantman' for our ape ancestor, 'Childman' for our australopithecine ancestor and 'Adolescentman' for *Homo* was explained at the end of Section 17. The word 'man' in each of these descriptions is an abbreviation for 'human', and even for 'humanity'.

The chart depicting the development of integration shows how the love-indoctrination/ mate selection process during our species' infancy stage finally lead to our forebears living in a totally integrated state by 5 million years ago, a state that we remained in throughout our 3 million years of childhood. This utterly integrated existence ended some 2 million years ago when our fully conscious mind's battle with our instinctive self lead to the breakout of upset behaviour, namely anger, egocentricity and alienation. As has been explained, with the search for knowledge unavoidably having

to continue once consciousness had emerged, this upset behaviour could only increase; in fact so compounding were the effects of upset that its rate of increase meant that the resulting social dis-integration followed a rapid, exponential path of increase, depicted by the sharply descending integration curve during our species' adolescence.



The Development of Integration



It is this period of ever-increasing levels of upset that occurred during our species' last 2 million years in adolescence—in particular how we coped with this upset—that forms the main interest in this final part of this book. What is of greatest interest of all is the very last stages depicted on the dis-integration curve where terminal levels of alienation have developed and with it the threat of pseudo idealism destroying humanity, because that brief 200 year period is the period humanity is currently reaching the critical end of, and why the finding of this rehabilitating understanding of the human condition is so incredibly urgent.

The following summarises the main stages in this amazing journey that our species has been on leading to this critical final stage where terminal levels of alienation have developed.

30. **Infancy**

This is our Infantman stage, the love-indoctrination, nurturing period.

The species: our ape ancestor—20 to 5 million years ago

The individual: 0, 1, 2 and 3 years old



Drawing by Jeremy Griffith © Fedmex Pty Ltd 2006;
and photograph of Matata by Manny Rubio

In humanity's journey, infancy was the period when our ape ancestors gradually developed the fully integrated state through the processes of love-indoctrination and mate selection of integrativeness. As explained in Section 25, a side effect of the development of integration was that it liberated consciousness from the instinctive blocks to its development that exist in non-primate species. In fact it was during the development of love-indoctrination that consciousness first appears. Illustrative of this is the ability of primates to effectively manage events over short time intervals, such as chimpanzees understanding the relationship of events sufficiently to reason, and thus effectively plan ahead, that by stacking boxes up they can reach a banana tied to the roof of their cage. Another demonstration of the emergence of consciousness is the ability to sufficiently understand how events are related to realise that you are at the centre of the constantly changing array of events around you—to recognise the existence of self or 'I'. Experiments with the great apes have shown that they are able to recognise themselves

in mirrors and photographs. In fact the development of consciousness in chimpanzees, gorillas and orangutans is said to parallel humans' conscious development up to the age of two, at which point the development of consciousness in the great apes stalls, while humans' continues to progress.

In the case of individual humans today, we grow up in a world already extremely upset which means that a great deal of our adjustments are going to be to the effects of encountering that upset. However, we can expect the basic developments and adjustments a conscious individual makes as it progresses through the various stages with ages that occur as a result of the development of consciousness to still be apparent. In the case of our infancy, Olive Schreiner said, in the quote of hers that was included at the end of Section 23, that the **'The souls of little children are marvellously delicate and tender things, and keep for ever the shadow that first falls on them...the first six years of our life make us; all that is added later is veneer'**. Able to understand how critically important nurturing has been in creating our moral sense we can now understand how true this statement is. The closest the old world of denial has been able to come in acknowledging the reason for the importance of these first few years of our life in the formation of our character was to say that this is the time when 'we are most impressionable'.

Since it is not until two years of age that infants become sufficiently able to make sense of experience to recognise the existence of self or 'I', we can expect that while a pre-two year old infant can fail to have its instinctive expectations of unconditional love met, it isn't until infants are two that they can gain a conscious appreciation of their situation. Then, finding themselves in the midst of a massively upset world, their conscious self must be distressed by it. Parents are well aware of the crisis that occurs when infants become two because they refer to the tantrums and stubborn uncooperativeness of that age as the 'terrible twos'. This has been evasively blamed on the teething that occurs around that age but as humanity comes out of its fog of denial it is going to see that the real problem was that the infants were registering their first protests at the 'wrongness' or imperfection, in terms of their instinctive expectations, of the world they have encountered. The extraordinary extent of the alienation in the human race now has to be an immense shock to infants as their consciousness awakes.

31. Childhood

This stage is when we begin to experiment or 'play' with the power of conscious free will.



Eventually, consciousness, the ability to understand the relationships between cause and effect, developed sufficiently for experiments in the management of life from a basis of understanding to actively begin. This stage when consciousness has sufficiently developed to begin experimenting in self-management is what we call childhood. As was mentioned at the conclusion of Section 17, infancy is when we become sufficiently conscious to realise ‘I exist’ while childhood is when we play with the power of free will and, as will shortly be described, adolescence is when we search for our identity, in particular understanding the dilemma of the upset state of our human condition. Infancy is ‘I am’, childhood is ‘I can’ and adolescence is ‘but who am I; why am I not ideally behaved?’ Significantly, while experiments in self-management begin in childhood, management of life overall was still controlled by the integratively orientated instincts. Though the mind was starting to think (search for understandings) it was being dominated by an integratively orientated instinctive self. We can expect that any mistakes the intellect made during its first experiments in understanding-based self-management to be repaired by love. Love or integrative behaviour ruled. Children growing up during humanity’s 3 million years in childhood would not have found that ‘grown-ups are certainly very, very odd’, as Antoine de Saint-Exupery’s Little Prince did (*The Little Prince*, 1945, p. 41 of 91) 2 million years later. Children during humanity’s childhood would have found the world natural or ‘as it should be’. It would have been ‘instinct compliant’, which is what the word ‘natural’ that we so frequently use today really means from a humans’ point of view.

The following are the different stages of childhood.

32. Early Happy, Innocent Childhood

This is our Early Happy Childman stage, the time when the intellect becomes sufficiently able to understand cause and effect to begin actively experimenting—‘playing’—with the conscious power to self-adjust.

The species: the early australopithecines including *Australopithecus afarensis*—5 to 3 million years ago

The individual: 4, 5 and 6 years old



Drawing by Jeremy Griffith © Fedmex Pty Ltd 2006

While infancy is all about receiving love, childhood is predominantly about beginning to outwardly express our emerging intellectual ability to experiment in self-management.

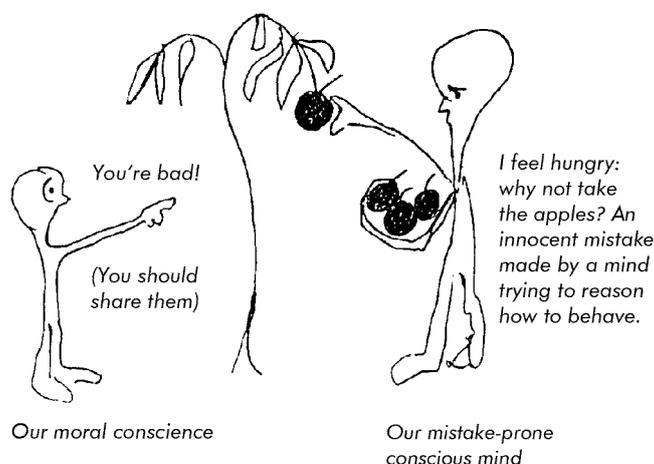
Early happy, innocent childhood is when the power of free will is innocently played with. It is when experiments begin with the awesome ability that consciousness provides of managing events to your own desired ends. We called it ‘play’ in recognition of the naivety at this stage of awareness of the problems associated with having free will, in particular unawareness of the conflict it leads to with the instincts. In this stage we are still, as it were, holding onto our mother’s apron strings, our instinctive orientations, with one hand, while carrying out short experiments in conscious self-management with the other. We are still depending on our established instinctive responses, namely our nurtured orientation to love, for the overall management of our life, but are also beginning to actively experiment in managing our life from a basis of understanding. The first demonstrative displays of the emerging ability to consciously manage cause and effect appear in this stage. In the case of humans today, it is the ‘look at me Daddy, I can jump puddles’ stage where reinforcing admiration from parents of the emerging conscious ability to manage events is so important.

33. Middle Demonstrative Childhood

This is our Middle Demonstrative Childman stage, the time when the intellect becomes demonstrative of the power of free will and experiences its first encounter with the frustration of the human condition.

The species: *Australopithecus africanus*—3 to 2 million years ago

The individual: 7 and 8 years old



Drawing by Jeremy Griffith © Fedmex Pty Ltd 1991-2009

By mid-childhood consciousness is sufficiently able to make sense of experience to successfully manage and thus plan activities for not just minutes ahead but for hours and even days ahead. By mid-childhood consciousness’ ability to manage events had become sufficiently developed for an individual to be outwardly marvelling at, and demonstrative of its intellectual power. It is at this stage of active self-management that the outcomes of some experiments in self-adjustment begin to attract criticism from the instinctive self. ‘There are some apples; why shouldn’t I take them all for myself?’, an innocent mistake by a mind trying to reason how to behave, however the instinctive self orientated to behaving unconditionally selflessly makes the intellect aware that this is not the right way to behave. The emerging intellect has in effect been disobedient but the conscious self doesn’t know why it has ‘disobeyed’ the instincts, it isn’t able to understand and explain

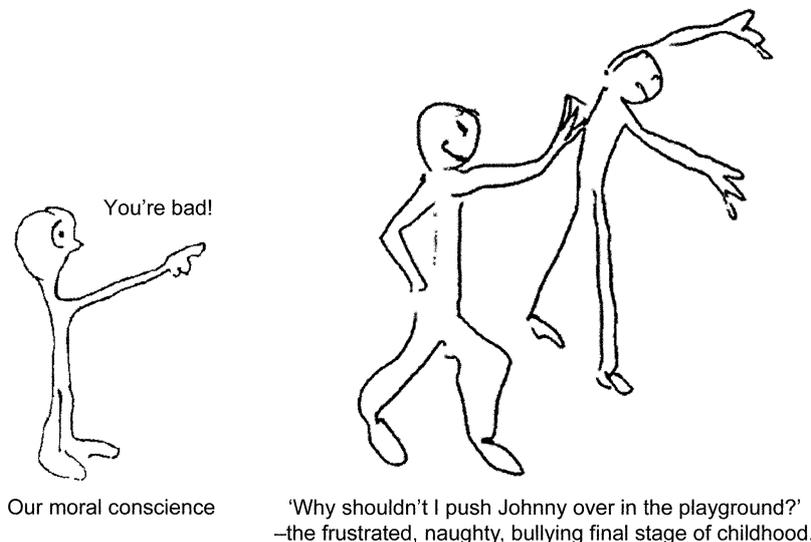
that it has become a conscious being. As well, the conscious self can't stop 'disobeying' the instincts, it can't stop thinking now that it is capable of it. While the conscious self can't explain its actions it does know that what it is doing is not something it should stop doing, it is not something bad, it is not something deserving of this feeling of opposition coming from within itself. In fact the intellect is quite proud of its achievements in self-management as this demonstrative, middle childhood state is testimony to. Feeling frustrated the precursors of the defensive, retaliatory reactions of anger, egocentricity and alienation appear. Some aggressive 'nastiness' creeps into the conscious self's behaviour. Also, in this situation of feeling unfairly criticised, any positive feedback reinforcement begins to be deliberately sought after, which is the beginning of egocentricity—the conscious thinking self or ego's preoccupation with trying to defend its worth, assert that it is good and not bad. Further, the intellect begins experimenting in evading the unwarranted criticism. These early experiments in denial take the form of blatant lying. Lying is an art and to begin with we have little skill in it; we simply said, 'but Mum, Billy told me to do it'. From being demonstrative of the power of free will the child has begun to feel the first real aggravations from the horror of the injustice of the human condition. Of course for children growing up during humanity's australopithecine childhood, love would still have very much been the dominant influence in life overall and these defensive expressions of frustration would be restricted to feelings and actions rather than to words. In fact language wasn't developed by our forebears until the early adolescent stage when alienation appeared and with it the need to somehow explain ourselves. As mentioned, Richard Leakey and Roger Lewin's study of brain cases in fossil skulls for the imprint of Broca's area (the word-organising centre of the brain) suggests '*Homo had a greater need than the australopithecines for a rudimentary language*'.

34. Late Naughty Childhood

This is our Late Naughty Childman stage, the time when the intellect naively lashes out at the unjust criticism it is experiencing from its first tentative experiments in self-adjustment.

The species: The robust australopithecines (*A. robustus* and *A. boisei*)—2.5 to 1 million years ago

The individual: 9, 10 and 11 years old



Since school teachers become very aware of the stages children go through, I asked a teacher to describe what she and her colleagues knew of the stages children and early adolescents go through. These are the main points from the response she collected: **‘Six and seven-year-olds are considered to be very compliant but by eight children are starting to test the waters and challenge the world a little.’** She said **‘the eight-year-olds can be annoying and a little naughty’**, while **‘nine and ten-year-olds can be hard to handle as they seem to hit a phase of recklessness’** and **‘are considered naughty’**. She said **‘Teachers love teaching 11 and 12-year-olds because it is during this stage that children become civilised.’** She commented that **‘Teachers consider years nine and ten, when students are 14, 15 and 16 years old, the most difficult to teach. The adolescents seem to be at complete odds with what is expected of them. Most teachers are terrified of these completely uncooperative mid-teenage ages’** (personal communication, 1997). What has been said here adds weight to the explanations being given of the stages of maturation of consciousness through childhood—and is confirming of the explanations that will shortly be given for the stages in early adolescence.

It was said earlier that the adjustments children have to make growing up in a world that is already upset are, to a large extent, going to be to the influences of that external upset rather than to the effects of the upset from the child’s own experiments in self-management. Clearly the greater the influence of external upset the less significant is the upset from the child’s own experiments in self-management. To see the effects from a child’s own experiments in self-management we would need to find a child who had no encounters with any existing upset in the world and clearly that is not possible. What we have to do is imagine what such a necessarily pristine environment would be like, and with understanding now of the human condition this is not difficult to do.

By eight years of age we can expect that in the pristine situation the child would justifiably feel resentful towards the ‘criticism’ emanating from its instinctive self of its tentative efforts to self-manage its life using understanding. Unable to adequately cope with this ‘criticism’ with understanding of it we can expect the child would begin to retaliate against the criticism as the only form of defence it has available to it. The problem then would be that these early, relatively mild experiments in retaliation of anger, selfishness and dishonest excuse-making in mid-childhood would have the alarming effect of greatly increasing the ‘criticism’ from the child’s integratively orientated instinctive self. From being mildly insecure we can expect the child to now feel guilty and that this drastic escalation in criticism and thus frustration would be a contributing factor to the turbulent, boisterous ‘naughty nines’ that parents and teachers have labelled this stage. By the end of childhood, at the ages of 10 and 11, we can expect the resentment and frustration to be such that it would express itself in the form of taunting and bullying the innocent soul, and, since the world was a friend of the soul—they had ‘grown up together’—by bullying and taunting the world in general. The child would be belligerently lashing out at the unjust world: ‘why shouldn’t I feel resentful and retaliate?’, ‘why shouldn’t I shove you around if I can, especially since I’m more powerful?’ and ‘what’s wrong with being selfish and aggressive anyway?’ Of course even during humanity’s relatively upset-free childhood it wasn’t just the child’s instinctive self or soul that criticised its intellect’s tentative experiments in self-adjustment, parents and the wider society also criticised and tried to orientate the early misadventures, so-called ‘misbehaviours’ of the child’s emerging intellect.

We now have to look at the influence upon the child of having to cope with an already upset world. We can expect that the child is experiencing all the frustrations

with, and responses to its own experiments in self-management just described, however, depending on how much external upset it is encountering, that pristine process will also be influenced by the external upset in the child's world. In the situation that exists today where the external upset is almost overwhelming in its scale and significance we can expect that almost all of the child's upset will be a result of its encounter with external upset. In fact the influence of the upset that exists in the world today must be overwhelmingly significant for innocent children. Whatever upset is emerging in them from their own experiments in self-management must be insignificant compared to the adjustments the child is having to make to the horrifically upset world that they, in their unguarded innocence, can fully see and feel. The increasingly thoughtful child can see the whole horribly upset world and is totally bewildered and troubled by it. In fact anxiety about the state of the world has to be the main characteristic of late childhood for all children growing up in an already upset world. Eight year olds will only be beginning to be consciously aware of the horror of the state of the world they have been born into but by nine they will have become aware of that horror and be needing a lot of reassurance that everything 'is going to be alright'. In fact nine year olds can be so troubled by the imperfection of the world that they go through a process of trying not to accept that it is true. They hate that the world is 'not right' to the extent that they can put their hands over their ears and eyes and refuse to move and just wait in the hope that the problems will all go away. On page 223 of *A Species In Denial* there is a short essay by Olive Schreiner in which she describes very clearly this utterly despairing stage when, as she said, **'all the world seemed wrong to me'**. By ten this despair about the state of the world reaches desperation levels with nightmares of distress for children. It is a very unhappy, lonely, needing-of-love time for them. By 11 in this horror world that children now encounter, they enter the 'Peter Pan' stage where they decide they don't want to grow up, they decide they want to stay a child forever with all the things they love and not ever become part of the horror world they have discovered. It is no wonder **'Teachers love teaching 11 and 12-year-olds'** who have **'become civilised'**, namely quietened right down compared to the **'reckless', 'naughty' 'nine and ten-year-olds'**.

There is evidence in the fossil record of the description that has been given of these stages of Childman. The early *Australopithecus afarensis* that have been described as being in the early happy, prime of innocence stage and the subsequent *Australopithecus africanus* who have been described as being in the middle demonstrative childhood stage are both finely built compared to the much more robustly built *Australopithecus boisei* and associated *Australopithecus robustus* that have been described here as Late Naughty Childman. Anthropologists have even placed the more robust late australopithecines on a separate, dead-end branch to *Homo* but that has to be impossible as there was only one major development going on and that was the psychological one. In biology for there to be branching there has to be deflecting influences such as Darwin's finches gradually becoming adapted to different food niches on the Galápagos Islands. In a situation where there is only one all-dominant influence causing change there is no opportunity for divergence to develop. From infancy onwards humans have been under the all-dominant influence of what was going on in their heads, namely the development of consciousness and its psychological consequences. Any other influence was so secondary as to be ineffectual in causing branching on the path we were on. While we haven't been able to explain the human condition we haven't been able to attempt a psychological analysis of ourselves let alone our ancestors. As an Attorney-General of Massachusetts once said, **'The**

art of psychiatry is just one step removed from black magic' (*The Australian*, 19 July 1983), and as the title of a 1992 book by James Hillman and Michael Ventura reveals, **'We've Had a Hundred Years of Psychotherapy and the World's Getting Worse'**. Now that we can explain the human condition this hopeless situation changes and we can effectively look at and understand not only our own psychological state but that of our ancestors; we can understand what happened to cause these differences in our ancestors. If the robust australopithecines weren't a branch then why was there such a big difference between them and the much more gracile or fine featured preceding *A. afarensis* and *A. africanus*, and also why was there such a big difference between the robust australopithecines and the variety of early humans that they gave rise to, the much more gracile *Homo habilis*? The answer has to lie in the psychological difference between the much quieter, love-immersed *A. afarensis* and *A. africanus* and the extrovert, boisterous bullying *A. boisei* and *A. robustus* and the introvert, sobered, quiet early adolescent *H. habilis* who will be described next.

Late Naughty Childman, *A. robustus* and *A. boisei*, had comparatively big frames with their skulls especially heavily built with very pronounced cranial and facial bone structures. Anthropologists know that these skull modifications were for the support of much stronger facial muscles used to work the heavy jaw and huge grinding teeth characteristic of these late australopithecines. The South African anthropologist Phillip Tobias describes them as having 'their kitchen in their mouth'. Other anthropologists have described them as 'the ultimate chewing machines'. We know from such evidence as the wear patterns on their teeth that the australopithecines were vegetarian but why did the later australopithecines need bigger grinding teeth? What change in diet occurred, and why? Being extrovert, increasingly naughty and roughly behaved they were like older children today who would rather be out playing than eating. Their problem was to fuel this extremely physically assertive and energetic lifestyle. Not being sufficiently conscious to attempt self-management all other animal species only exert enough energy to acquire their necessary food, space, shelter and a mate; energy wise they are conservative. With its rough play Late Naughty Childman was the first non-conservative energy user on Earth. To be able to 'eat and run' late childhood humans would have needed a readily available food source that they could eat quickly and, being vegetarian, they would have needed a lot of it because vegetables are not as efficient an energy source as meat for instance, which was not to appear on humanity's dining table until upset developed. (While the australopithecines would have been capable of being rough, even possibly cruel at times to animals in their naughtiness they were not yet upset with innocence and thus practicing killing innocent animals regularly, which, as will be explained more fully shortly, is what so called 'hunting' was really all about for upset humans and what finally led to meat eating.) We can imagine certain edible varieties of nuts, hard-shelled fruits, fibrous roots and tubers best filling this need for a ready fuel supply, which explains the need for massive grinding teeth and accompanying facial structure. Compared to these late australopithecines *H. habilis* was an entirely different individual. An introspective deeply thoughtful and sobered person, no longer interested in physically intimidating the world *H. habilis* didn't need great quantities of energy and thus food. Also no longer preoccupied with rough play there was much more time to gather what food was needed.

Another aspect of the fossil record of early humans is the overlap between the different varieties. For example in the biggest overlap by far there were still australopithecines in existence up to possibly 1.5 million years after *H. habilis* had appeared. Again this has been used as evidence that the late australopithecines branched

away from the *Homo* line. Given we can now take into account what was happening psychologically, the overlapping becomes understandable. Just as there are very early models of cars still around today long after they have been superseded, so groups of early less intelligent varieties of humans carried on after they had been superseded. The best example of all of overlapping in the anthropological record is the existence today of remnants of our infant ape ancestors, namely the apes of today such as the gorillas and chimpanzees. Apes are not a branched development from the human line at all. They are on exactly the same development path but still at a much earlier stage. Even amongst these existing apes some are more advanced along the line of conscious development than others. The bonobos are far more neotenous and intelligent than the common chimpanzee or the gorilla.

Why overlap should be occurring especially between the different varieties of early humans is because to develop the next variety required the occurrence of a certain degree of intelligence for the next stage to take off. It takes a degree of intelligence, a degree of ability to understand the relationship between cause and effect, to challenge the instincts in the first place, which is when childhood emerges, and then it takes even more intelligence to begin to try to understand why we humans have not been ideally behaved, and then it takes further intelligence to accept that there isn't any alternative other than resignation to living in denial of the human condition, and then, as will shortly be described, you have to be smart enough to turn the negative of resignation into a positive and get on with the corrupting task of searching for knowledge—and so on through all the stages. Without sufficient intelligence a child won't be able to progress beyond childhood, or an adolescent progress beyond adolescence, etc. Certainly the human race has been stalled in adolescence but that wasn't because the human race hadn't become intelligent enough to progress beyond adolescence, rather, until science was developed, we lacked the insights with which to think of the explanation of the human condition.

35. Adolescence

This is the stage when we search for our identity, for understanding of who we are, of our meaning and place in the world. The particular understanding of ourselves we needed was understanding of our non-ideal human-condition-afflicted corrupted natures. In fact since 2 million years ago when consciousness emerged the search for understanding of the human condition has been the preoccupation of the whole human race. This means all humans born during this 2 million years have had to grow up without society being able to give them understanding of the human condition, which means all humans during this time have had to grow up insecure. When a human during this time reaches their adolescent years and tries to find their identity, in particular understand their particular experience of the human condition, they can't find that understanding which means they have to grow up with their adolescent stage unfulfilled, basically stranded in an arrested state of adolescence for the rest of their life. The actress Mae West summed up the situation in the case of men's position when she said, **'if you want to understand men just remember they are still little boys searching for approval'**. Unable to understand the corrupted state of our human condition the only alternative to suicidal depression has been to live in denial of the whole issue. The result of this psychological estrangement from our true situation and true selves has been the horrifically deadening state of alienation that has characterised human life for all of the 2 million years humanity has been in adolescence.



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Drawing by Jeremy Griffith © Fedmex Pty Ltd 1996

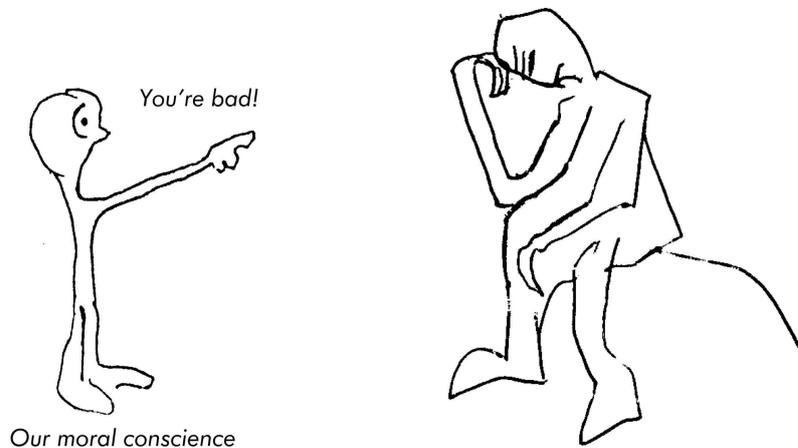
Detail of Francis Bacon's deadly accurate painting of the psychologically-imprisoned-arms-pinned-behind-the-back-twisted-smudged-face-alienated human condition.

36. The Early Sobered Adolescent Stage of Adolescent Humanity

This is our Early Sobered Adolescentman stage, the time leading up to resignation to a life of denial of the issue of the human condition.

The species: the first half of *Homo habilis*' reign—2 to 1.5 million years ago

The individual: 12 and 13 years old



Our moral conscience

Drawing by Jeremy Griffith © Fedmex Pty Ltd 1991-2009

In the development of the conscious self's conflict with the integratively orientated instincts, namely the emerging problem of the human condition, by late childhood children—or, if we are looking at the situation from our Childman ancestors' point of view, Childmen—were trying to cope by lashing out at the world. Eventually, and this normally happened at about 12 years of age, the child realises that protesting the injustice of the world is not going to change it, and that the only possible way of solving the problem is to find the reconciling understanding of why the criticism it was experiencing was occurring. From being a frustrated extrovert protestor the child changes orientation

completely and becomes a sobered, deeply thoughtful, troubled and serious introvert. This change from being a frustrated protestor to being a deep thinker marks the change from childhood to adolescence, and society recognises this very significant shift by having children move from one stage of schooling generally called primary school to a new stage called secondary school at 12 to 13 years of age.

In terms of the dominating concern for children growing up in a world already upset, as children have to do today, children progress from the 'Peter Pan', don't-want-to-grow-up, 11 year old stage to finally accepting they have to face reality, in which case the need to understand reality also becomes a priority. As was mentioned in Section 5, they ask: '*Mum, why do you and Dad shout at each other?*' and '*why are we going to a big, expensive party when the family down the road is so poor?*' and '*why is everyone so unhappy and preoccupied?*' and '*why are people so fake?*' and '*why do men kill each other?*' and '*why did those people fly those planes into those buildings?*' Young adolescents normally only ask these real questions about reality for a brief period of time because they soon realised that for some inexplicable reason adults won't or can't answer their questions and are in fact made distinctly uncomfortable by them. While adults haven't been able to cope with the confronting questions that are raised by the utter hypocrisy of human behaviour and have made themselves immune to it, children are only too aware of the hypocrisy. As Nobel Prize-winning biologist George Wald pointed out, '**The great questions are those an intelligent child asks and, getting no answers, stops asking**' (quoted in Arthur Koestler's 1967 book *The Ghost in the Machine*, p.197 of 384). As was pointed out in Section 23, it is the silence, effective denial of the issue of the human condition by the adult world that has been particularly devastating for young people. There is this immense issue of the horrific state of the world and the adults in it, there is this 'elephant in the living room' that nobody will talk about, and worse everyone is carrying on as if it doesn't exist. In terms of their demeanour, while 12 year old children have made the decision to try and face the reality of this extremely messed up, wrong, dishonest world they still struggle mightily to cope with the horror of it. While they are becoming subdued and introverted there is still a certain feisty, protesting spirit in them that fights against the absolute wrongness of everything they are looking at.

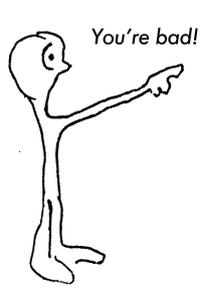
By the age of 13 the search for understanding of reality has deepened and with nobody able to explain the horror of the world, or even prepared to talk about it, today's adolescent very much retreats into their own world, typically locking themselves in their room where they listen to loud music through their headphones.

37. The Depressed Adolescent Stage of Adolescent Humanity

This is our Depressed Adolescentman stage, the time when we struggle with the depression that confronting the human condition causes and if necessary resign to living in denial of the issue of the human condition.

The species: the second half of *Homo habilis*' reign—2 to 1.5 million years ago

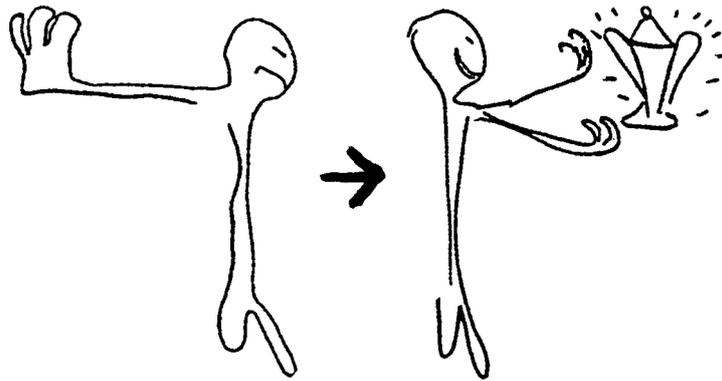
The individual: 14 to 21 years old



Our moral conscience



Approaching resignation



The moment of resignation



The selfish, power-fame-fortune-and-glory seeking resigned adult

By the age of 14 the desperate search for understanding of reality shifts from worrying about the ‘wrongness’ of the whole world to worrying about the horror of the adolescent’s own corrupted condition. The adolescent increasingly realises that the problem of the human condition exists within as well as without. The emerging anger, egocentricity and alienation from the child’s efforts to self-manage raises a serious philosophical question for the now deeply thinking, integrative-meaning-aware adolescent of how to justify that divisive behaviour. Further, children growing up in an already upset world carry the legacy of a love-deficient infancy and early childhood, and thus have the added soul-damaged, hurt, defensive angry divisive behaviours from that legacy to have to mentally, philosophically try to explain and justify. While looking at the wrongness of the world was distressing and depressing enough, confronting your own imperfection without the ability to understand it was unbearably depressing. In fact trying to hold onto the truth of cooperative ideality when you couldn’t explain and understand why the world *and* you were not ideal was an impossibility. The only solution was to block the whole issue of the human condition from your mind, resign yourself to a life of living in denial of the human condition and any truths and issues—in particular the truth of integrative meaning—that brought that terrifying issue into focus.

While resignation to a life of denial of the human condition was the only option, adolescents did try to resist it because it involved paying an *extremely* high price. Firstly, to block out the truth of integrative meaning and so many other truths meant that you were never going to be able to think truthfully and thus effectively again. As was emphasised in Section 25, living in denial, especially of the fundamental truth of integrative meaning, meant all your thinking was coming off a false base and was therefore effectively derailed from the outset from making sense of experience. Secondly, it meant blocking out and thus alienating yourself from the whole world of your beautiful, all-sensitive integratively orientated instinctive self or soul because to stay connected with it meant confronting the truth of integrative meaning which was far too hurtful. Aware that they were going to have to pay the price of becoming in effect dead in both intellect and soul, 15 year old adolescents resisted mightily having to resign to a life of denial however the near suicidal depression from trying to face down the issue of the human condition eventually forced them to adopt resignation.

Resignation has been the most important psychological event in a human’s life and yet it has never been able to be admitted until now because to admit it meant admitting that you were living in denial which would defeat the whole purpose of denial. Depression was the main feature of resignation and in fact the main feature of all of human life during our species’ 2 million years of adolescence, as has been its effects, namely the adoption of denial and thus a life in alienation. This book is witness to how much alienation has dominated all aspects of human life, including and in particular science. Not only has the resigned adult world not acknowledged the occurrence of resignation, the moment the adolescent resigns he or she determines never to revisit that terrifying situation again—to such an extent that only a few weeks after resignation adolescents typically find it difficult to recall the event. Evidence of the occurrence of resignation was that glandular fever commonly accompanied it, and many people can remember having had glandular fever in mid-adolescence. In fact glandular fever occurred so commonly at that time it was called ‘the kissing disease’ because puberty, with its first sexual encounters, occurred at the same time as resignation. In fact, just as the ‘terrible twos’ were blamed on teething by denial-committed adults, so glandular fever was blamed on puberty, referring to it as the ‘puberty blues’. The truth is for glandular fever to occur a person’s immune system has to be extremely rundown, yet at puberty the body is physically at its healthiest. Therefore

for glandular fever to break out, adolescents must be under extraordinary psychological stress, much greater than the stresses that could possibly be associated with the physical adjustments to puberty. The stresses that cause glandular fever in young adolescents are those associated with having to resign.

While adolescents who have resigned can't recall what has occurred, those who are still wrestling with having to resign do often write poetry expressing what they are going through. The following is an example of a resignation poem. It was sent to me in February 2000 by the then 27 year old Fiona Miller just after she had read *Beyond*. To accompany the poem Fiona had attached this comment that recognises how after resignation adolescents find it hard to recall the reasons for the state they were in at the time: **'I dug out this poem I wrote in my diary when I was about 13 or 14 years old...It has always sounded very depressing to me whenever I have read it and so I have not shown anyone since leaving school...Maybe this was the "transition point" [you write about] for me when instead of trying to fight forever I just integrated very nicely!!??'** Fiona's amazing poem, included here, reveals the full extent of the sacrifice adolescents make when they resign: **'You will never have a home again / You'll forget the bonds of family and family will become just family / Smiles will never bloom from your heart again, but be fake and you will speak fake words to fake people from your fake soul / What you do today you will do tomorrow and what you do tomorrow you will do for the rest of your life / From now on pressure, stress, pain and the past can never be forgotten / You have no heart or soul and there are no good memories / Your mind and thoughts rule your body that will hold all things inside it; bottled up, now impossible to be released / You are fake, you will be fake, you will be a supreme actor of happiness but never be happy / Time, joy and freedom will hardly come your way and never last as you well know / Others' lives and the dreams of things that you can never have or be part of, will keep you alive / You will become like the rest of the world—a divine actor, trying to hide and suppress your fate, pretending it doesn't exist / There is only one way to escape society and the world you help build, but that is impossible, for no one can ever become a baby again / Instead you spend the rest of life trying to find the meaning of life and confused in its maze.'**

Being resigned themselves, and thus unable to allow themselves to look at the human condition, or even admit its existence, all parents or adult friends could do was offer sympathy to the resigning adolescent. Mothers could stroke their son's or daughter's brow but they couldn't acknowledge or in any way talk about the struggle that their child was going through. Dying in intellect and soul, so you could live in the upset world, has been an inescapable horror for humans for at least the latter part of humanity's 2 million years in adolescence.

In *The Moral Intelligence of Children*, Pulitzer prize-winning author Robert Coles provides a rare, remarkably honest description of the agony of resignation and the difficulty adults have had in helping adolescents during this period. He wrote: **'I tell of the loneliness many young people feel, even if they have a good number of friends...It's a loneliness that has to do with a self-imposed judgment of sorts: I am pushed and pulled by an array of urges, yearnings, worries, fears, that I can't share with anyone, really...This sense of utter difference... makes for a certain moodiness well known among adolescents, who are, after all, constantly trying to figure out exactly how they ought to and might live...I remember...a young man of fifteen who engaged in light banter, only to shut down, shake his head, refuse to talk at all when his own life and troubles became the subject at hand. He had stopped going to school, begun using large amounts of pot; he sat in his room for hours listening to rock music, the door closed. To myself I called him a host of psychiatric names: withdrawn, depressed, possibly psychotic; finally I asked him about his head-shaking behavior: I wondered whom he was thereby addressing. He replied: "No one." I hesitated, gulped a bit as I took a chance: "Not yourself?" He looked right at me now in a sustained stare, for the first time. "Why do you say that?"...I decided not to answer the question in the manner that I was**

trained to reply...an account of what I had surmised about him, what I thought was happening inside him...Instead, with some unease...I heard myself saying this: "I've been there; I remember being there—remember when I felt I couldn't say a word to anyone"...I can still remember those words, still remember feeling that I ought not have spoken them: it was a breach in "technique." The young man kept staring at me, didn't speak, at least with his mouth. When he took out his handkerchief and wiped his eyes, I realized they had begun to fill' (1996, pp.143–144 of 218). When Coles says that 'I heard myself saying this: I've been there; I remember being there', and that his acknowledgment was 'a breach in technique', he is admitting that resignation has been something so dark humans have had to forget it. The phrase 'I've been there' was also used by the Australian poet Henry Lawson in his 1897 poem *The Voice from Over Yonder* which is about the depression associated with trying to confront the issue of the human condition: "Say it! think it, if you dare! / Have you ever thought or wondered / Why the Man and God were sundered? / Do you think the Maker blundered?" / And the voice in mocking accents, answered only: "I've been there." The unsaid words in this final phrase are, 'and I'm not going *there* again'; the 'there' and the 'over yonder' of the title being the state of depression.

Educators are well aware of the time in young people's lives when they fall away in mid-adolescence. For example education reporter Luis M. Garcia wrote, 'It is known as the "turn-off" syndrome, and it is the sort of problem most teachers and many parents know only too well. Bright and promising students who seem to have the world at their feet, turn 13 or 14 and stop dead in their tracks. They lose interest in schoolwork and start to fail examinations. Many cannot wait until they reach 15 so they can drop out' (*Sydney Morning Herald*, 18 May 1985). We are able to understand why, as mentioned earlier, 'Teachers consider years nine and ten, when students are 14, 15 and 16 years old, the most difficult to teach. The adolescents seem to be at complete odds with what is expected of them. Most teachers are terrified of these completely uncooperative mid-teenage ages'. The Australian playwright Richard Tulloch even wrote a popular play about 14 and 15 year olds titled *Year 9 Are Animals* (1987).

The question is how exactly is denial of the human condition achieved? Essentially it involves two actions. Firstly you have to deny the existence of ideality. If there is no ideal state then there is no dilemma, no issue with not being ideal. However, it is not sufficient to merely deny the existence of cooperative, integrative ideality, it is also necessary to believe that selfish, aggressive competitiveness is a valid, meaningful way of behaving. Essentially, to deny the issue of the human condition the mind has to make an amazing switch from believing in cooperative, integrative ideality to believing in false excuses for humans' upset, divisive behaviour. We need to look at what happens at the actual moment of resignation. Thinking increasingly deeply about the issue of their own lack of ideality, the adolescent eventually reaches a moment of perfect clarity on the matter where, on one hand, they can see perfectly clearly the truth of cooperative ideality, and, on the other hand, just how corrupted or non-ideal they are. At this moment they are thinking entirely truthfully and profoundly, delving right to the bottom of the dilemma of their condition and seeing the full implication of their apparent worthlessness. It is at this point that depression reaches its peak; in fact the depression at this moment is incredibly intense, as though their whole body is going to dissolve, disintegrate with agony and pain, and it is at this point that the adolescent becomes receptive to the option of adopting denial of the issue of the human condition, incredibly false as they know it to be. In fact he or she does not just welcome the lies they are going to have to adopt, they embrace them as if embracing their mother; such is their fear of revisiting the depression they have just experienced. The negatives of becoming a false person have no currency at that moment when the need for relief is so desperate. Once the mind resigns itself to blocking out the truth of cooperative, integrative meaning and becomes determined to

believe that competitiveness is meaningful, it doesn't take long to find contrived excuses for competitiveness. The mind sees that 'virtually everyone else is behaving selfishly and competitively, so such behaviour must simply be human nature, an entirely permissible, natural way to behave', and 'humans are only animals and animals are always competing with, fighting and killing each other, so that's why we humans are'. The journey of finding contrived excuses for our human condition that were described in Section 16 is underway.

From the moment of resignation onwards, maintaining the denial becomes a minute by minute growing preoccupation, until, as pointed out, after only a few days, recalling the truth of cooperative ideality and the question it raises of their corrupted condition becomes a forgotten issue. The resigned adolescent determines that the terrible 'dark night of the soul', as resignation has been aptly described—that awful moment when the issue of the human condition was seen starkly, will never occur again. Once the escape route is accepted, going back to confrontation with the human condition becomes an anathema—which is why it is initially so hard for people who are resigned to take in or 'hear' any of the analysis of the human condition in my books. It is a realm that resigned minds are absolutely determined never to allow themselves to go near again. Even though it has now at last become safe to confront the issue of the human condition because we have found understanding of it, resigned adults have such an extreme fear of the subject it is hard for their mind to reconsider their original resigned stand of never looking at the subject again. Christ was an unresigned, unevasive, denial-free thinker and he described the problem perfectly when he said, '**why is my language not clear to you? Because you are unable to hear what I say...The reason you do not hear is that you do not belong to God [you live in denial of integrative meaning and the issue of the human condition it raises]**' (John 8:43-47).

After only a few days it is almost impossible for people who have become resigned to consider there is such a thing as a cooperative purpose to existence, or to consider humans were once instinctively orientated to living cooperatively. Resigned minds believe with a passion that humans were once brutish and aggressive 'like other animals'. They *will* not allow themselves to believe that humans have an instinctive self or soul orientated to cooperative behaviour. And they believe with all their being that there is no such thing as integrative meaning and that the meaning of life is to be competitive, and that succeeding in competition with other humans *is* the way to achieve a secure sense of self-worth. They actually believe, and live out their belief, that 'winning *is* everything', that success in the form of power, fame, fortune and glory *is* meaningful. And it does sustain them, not because competition and winning is meaningful, but because it keeps their mind from the few steps of logic it would take to bring them back into contact with the depressing issue of the human condition. Their mind in effect says 'I *am going to* believe in, live off, and enjoy this new way of viewing the world; I simply do not care if it is false'.

So this is how humans have made the absolutely amazing switch from being totally aware of and believing in a moral, cooperative, selfless, loving world, to believing in a competitive, selfish, aggressive, egocentric, must-win, power-fame-fortune-and-glory-obsessed existence. Of course the other aspect of the commitment to denial and evasion of the issue of the human condition is the extreme need for self-distraction and artificial forms of self-glorification which materialism services.

It needs to be emphasised that with understanding of the human condition now found, adolescents will no longer have to endure the horror of resignation. Not having to resign to a life of alienation and burial of the magic world of their soul, they will stay alive inside and be like a new variety of beings on Earth. Also, with understanding available of why we have been the way we have been, namely massively corrupted, that greatest of living

horrors of depression will disappear from Earth—and people say to me ‘why do you persevere writing books about the human condition?’

For a full account of resignation read the ‘Resignation’ chapter in *A Species In Denial* which is available online at <www.worldtransformation.com/asid>.

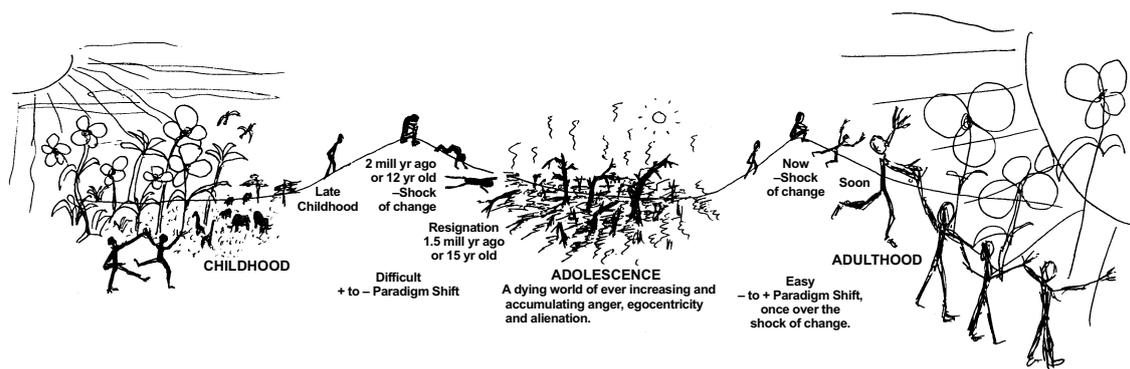
In the case of humanity’s journey, the time when resignation became the feature of most adult lives would not have occurred in the lives of *H. habilis*, or even in the lives of the *H. erectus* representatives of the next adventurous early adulthood stage. This is because it is the upset from the lack of nurturing in infancy and early childhood that makes self-confrontation during the thoughtful early adolescent stage overwhelmingly depressing, and this lack of nurturing was not a feature of human life until the latter stages of humanity’s adolescence. The upset from a developing mind’s own efforts to self-adjust, while distressing and even depressing are not sufficient to cause the mind to have to block out the truth of cooperative ideality. Evidence for this is that even amongst the *H. sapiens sapiens* 40 year old plus equivalent varieties of humans living today there are adults who haven’t resigned. As has been explained earlier in this book, truthful, effective thinking prophets have to be unresigned individuals and while rare, there have always been some such individuals in society. Also quite a number of adults in relatively innocent representative races of *H. sapiens sapiens*, such as the Bushmen of the Kalahari, must not be resigned to be as happy and full of the zest and enthusiasm for life and as generous, selfless and free in spirit as numbers of them are, or at least were when they were still living as hunter gatherers. R.D. Laing summed up the situation that exists even today when he said, ‘**Each child is a new beginning, a potential prophet**’. With sufficient nurturing any human today is capable of remaining sufficiently innocent or free of upset to not have to resign to a life of living in denial of the issue of the human condition and, by not having resigned, be an honest, denial-free thinking adult—or what we historically refer to as a prophet. The human race is not so instinctively adapted to upset now that humans are no longer capable of being innocent enough to avoid resignation. The reality is that to have to live in such deep denial that the whole issue of the human condition becomes unacknowledgeable requires a great deal of hurt to have to confront. Bruce Chatwin acknowledged that ‘**First man**’ was an unresigned, denial-free thinking prophet like Christ when, in his 1989 book *What Am I Doing Here?*, he said ‘**There is no contradiction between the Theory of Evolution and belief in God and His Son on earth. If Christ were the perfect instinctual specimen—and we have every reason to believe He was—He must be the Son of God. By the same token the First man was also Christ**’ (p.65 of 367). We can expect that resignation has only become almost universal amongst adult humans since the advent of agriculture and the domestication of animals which allowed humans to live in close proximity, the effect of which was to rapidly spread and compound upset behaviour. The effect of the rapid increase in upset that came with the more sedentary and close-living existence that agriculture and the domestication of animals made possible will be referred to again shortly in this book and is described in more detail in the ‘Denial-Free History of the Human Race’ chapter in *A Species In Denial*. Even in the early days of Athens there must have been quite a number of unresigned, denial-free effective thinking prophets for that society to have been so extraordinarily innovative, laying down as it did in that ‘Golden Age’ so many of the foundation ideas for the western world, across politics, philosophy, science, psychology, astronomy, architecture and art. Certainly the early Athenians Socrates and Plato were prophets. Very early Athenian society must especially have been composed of relatively innocent people because they were sufficiently ego-free to seek out and tolerate having uncorrupted, innocent shepherds run Athens. Indeed the prophet Mohammed observed ‘**that every prophet was a shepherd in his youth**’ (*Eastern Definitions*, Edward

Rice, 1978, p.260 of 433). Laurens van der Post noted that in the turbulent period of Plato's time Pericles, a close friend of Plato's stepfather, **'urged the Athenians therefore to go back to their ancient rule of choosing men who lived on and off the land and were reluctant to spend their lives in towns, and prepared to serve them purely out of sense of public duty and not like their present rulers who did so uniquely for personal power and advancement'** (Foreword to *Progress Without Loss of Soul*, by Theodor Abt, 1983, p.xii of 389). It is the unnatural world of city living that is especially distressing to our original instinctive self or soul.

We now need to look at what happened in the years immediately following resignation, and also what happened in those same years from 15 to 21 years of age for humans who didn't have to resign, in particular for our forebears who were members of the second half of *H. habilis*' reign.

While adolescents who had to resign to living a life of denial did so at about the age of 15, it normally took them another six years of procrastination before they had made sufficient mental adjustments to embrace the extremely dishonest resigned way of living. It was not until they reached 21 that they finally managed to orientate themselves to living such a compromised life. There were two main adjustments the resigned adolescent had to make: firstly they had to block out the negative that living so falsely and thus so dead in soul and intellect had to eventually end in the disaster of a completely corrupted life; and secondly, they had to train their mind to block out all memory of their innocent childhood and focus on whatever meagre positives they could find in the journey ahead.

Even for those who hadn't become so upset that they had to resign to a life of living in denial of the issue of the human condition, their lives followed a parallel path to the resigned path. While they hadn't become so upset that cooperative ideality was unbearably depressing, they were accumulating upset angry, egocentric and alienated behaviour at a rapid rate and were thus increasingly having to cope with the distress of not being ideally behaved. Throughout humanity's adolescence we can work out that upset was accumulating and therefore that the need for relief from the guilt of that condition would have also been increasing. The need for resignation to a life of total denial and with it a totally false and deluded existence would occur at a certain point in the escalation of guilt but up to that point there would still be ever-increasing worry and insecurity about being divisively behaved and having to live in an upset world. Resignation simply means a switch to a totally evasive, dishonest and deluded existence. Basically resignation means the mind stops worrying and decides to block the whole issue of the human condition out and live in a totally fabricated, artificial world. Resignation is essentially a form of autism—the behaviour matches perfectly the description Winnicott gave earlier for the behaviour associated with autism: **'Autism is a highly sophisticated defence organization. What we see is invulnerability...The child carries round the (lost) memory of unthinkable anxiety, and the illness is a complex mental structure insuring against recurrence of the conditions of the unthinkable anxiety.'** Someone who is upset but not resigned is still living with the worry of their and the upset human race's imperfection whereas someone who has become resigned is living preoccupied with making sure they don't allow their mind to confront the issue of the human condition, the issue of their imperfection. The unresigned need relief and distraction from their worrying about the human condition and the resigned need relief and distraction to maintain their denial of the human condition, so they both need relief and distraction even though their reasons are different. As the journey of ever-increasing upset progressed eventually, towards the very end of that horrible 2 million years' journey, only the consumption of drugs and alcohol and partying long into the night could relieve the adolescent's agony of having to accept life under the duress of the human condition.



Drawing by Jeremy Griffith © Fedmex Pty Ltd 1996

The period of procrastinating about taking up adulthood that took place from 15 to 21 years of age in the case of the individual, or during the second half of *H. habilis*' reign in the case of humanity, can be visualised as standing on a ridge between two valleys. Behind us lay the valley of our enchanted childhood, the 'Garden of Eden' where we all lived happily, extremely sensitively in a non-upset, cooperative state. Before us lay a hell of smouldering wasteland of devastation and destruction, the wilderness of terrible upset and alienation. Of course we did not want to go forward into that wasteland but retreat was also impossible. How could we leave all that happiness, laughter and togetherness behind, but turn our back on it we had to. We couldn't throw away our conscious mind. We couldn't stop thinking and while we practiced thinking upset was an inescapable by-product that could only be ameliorated by finding understanding of our corrupted state—and that understanding lay at the other side of that terrible wilderness of devastation, aloneness and alienation.

Fiona Miller described very clearly the consequences of resignation in her resignation poem: **'Smiles will never bloom from your heart again, but be fake and you will speak fake words to fake people from your fake soul...From now on pressure, stress, pain and the past can never be forgotten / You have no heart or soul and there are no good memories...You are fake, you will be fake, you will be a supreme actor of happiness but never be happy...You will become like the rest of the world—a divine actor, trying to hide and suppress your fate, pretending it doesn't exist / There is only one way to escape society and the world you help build, but that is impossible, for no one can ever become a baby again / Instead you spend the rest of life trying to find the meaning of life and confused in its maze.'**

For a long time we sat on that ridge procrastinating, trying to resist the inevitable. Gradually we taught ourselves to avoid looking back at our lost, happy innocent world because looking at it only made the journey before us impossible. Instead of looking back we forced ourselves to focus ahead and try and find something in that wasteland that would bring us some happiness to make the unavoidable journey through it bearable. There were only two tiny positives that existed in that journey ahead. These positives were 'tiny' because the happiness humans could derive from them was in truth no comparison to the happiness we had while we were living in the magic state of our soul's true world.

The first tiny positive was that at least there was the *adventure* to look forward to of trying to avoid the inevitable disaster of complete self-corruption as much, and for as long as possible. We may be going to 'go under'—become totally corrupted—but at least we could hope to make a good fight of it. In fact, as will be described in the next 21-year-old-plus stage, by the age of 21, young resigned adult men in particular could have so blocked

out the fact they had resigned and resignation's corrupting consequences that they could delude themselves that they might even be able to win their resigned egocentric struggle to prove their worth through winning power, fame, fortune and glory. The second, in truth tiny, positive in the resigned existence was *romance*, the hope of 'falling in love', which can be now understood as the hope of escaping reality through the dream of ideality that could be inspired by the neotenous image of innocence in women. Men could dream that women were actually innocent and that they could share in that innocent state. For their part, women could use the fact that men were inspired by their image of innocence to delude themselves that they were actually innocent. As was explained in Section 22, sex became used as an expression of this dream of being 'in love'.

Although these two positives were only tiny, resigned adolescents gradually built them up in their mind so they appeared as big positives. They had to mentally posture themselves in such a way as to be able to leave that ridge and take up that journey to find the greater liberating understanding of their upset, corrupted condition. There is a very famous story that describes exactly the journey they had to undertake. Its origins are said to be from the Hottentot indigenous peoples of Southern Africa. In this story the search for the greater liberating understanding is described as the bird of truth. Instead of a valley of wasteland that had to be crossed to reach the liberating truth this story talks of a mountain that had to be climbed. Each generation cut another step up that mountain. Laurens van der Post often refers to this story in his famous books about the Kalahari Bushmen people, a people closely related to the Hottentots; in fact his 1994 book is titled *Feather Fall* in recognition of this famous story in which each generation, in cutting its step in the accumulation of knowledge, is rewarded with its feather of enlightenment towards that final enlightenment of the human condition humanity sought.

Olive Schreiner presents a version of the story in her 1883 book, *The Story of an African Farm*. The passage is eleven pages long so I will only include the very beginning and the very end: **'In certain valleys there was a hunter...Day by day he went to hunt for wild-fowl in the woods; and it chanced that once he stood on the shores of a large lake. While he stood waiting in the rushes for the coming of the birds, a great shadow fell on him, and in the water he saw a reflection. He looked up to the sky; but the thing was gone. Then a burning desire came over him to see once again that reflection in the water, and all day he watched and waited; but night came, and it had not returned. Then he went home with his empty bag, moody and silent. His comrades came questioning about him to know the reason, but he answered them nothing; he sat alone and brooded. Then his friend came to him, and to him he spoke. "I have seen today," he said, "that which I never saw before—a vast white bird, with silver wings outstretched, sailing in the everlasting blue. And now it is as though a great fire burnt within my breast. It was but a sheen, a shimmer, a reflection in the water; but now I desire nothing more on earth than to hold her." His friend laughed. "It was but a beam playing on the water, or the shadow of your own head. Tomorrow you will forget her," he said. But tomorrow, and tomorrow, and tomorrow the hunter walked alone. He sought in the forest and in the woods, by the lakes and among the rushes, but he could not find her. He shot no more wild-fowl; what were they to him? "What ails him?" said his comrades. "He is mad," said one. "No; but he is worse," said another; "he would see that which none of us have seen, and make himself a wonder." "Come, let us forswear his company," said all. So the hunter walked alone. One night, as he wandered in the shade, very heart-sore and weeping, an old man stood before him, grander and taller than the sons of men. "Who are you?" asked the hunter. "I am Wisdom," answered the old man; "but some men called me Knowledge. All my life I have grown in these valleys; but no man sees me till he has**

sorrowed much. The eyes must be washed with tears that are to behold me; and, according as a man has suffered, I speak.” And the hunter cried: “Oh, you who have lived here so long, tell me, what is that great wild bird I have seen sailing in the blue? They would have me believe she is a dream; the shadow of my own head.” The old man smiled. “Her name is Truth. He who has once seen her never rests again. Till death he desires her.” And the hunter cried: “Oh, tell me where I may find her.” But the man said: “You have not suffered enough,” and went. Then the hunter took from his breast the shuttle of Imagination, and wound on it the thread of his Wishes and all night he sat and wove a net” (pp.159–161 of 301).

In this net the hunter catches these particular birds: ‘A human-God’, ‘Immortality’ and ‘Reward after Death’, but these proved to be a ‘brood of Lies’. He then goes down the valley of ‘Absolute Negation and Denial’ to the mountain of the Truth where Wisdom tells him if enough white, silver feathers from the wing of Truth are gathered by men and woven into a cord for a net then that net can capture Truth. Wisdom says ‘*Nothing but Truth can hold Truth*’ (author’s emphasis). He is told after leaving the valley he can never return even though he should weep tears of blood to try and return: ‘Who goes; goes freely—for the great love that is in him. The work is his reward’. On setting out ‘the child of The-Accumulated-Knowledge-of-Ages’ joins him but the child can only walk where many men have trodden. On the way he is tempted by ‘the twins Sensuality’, whose father is ‘Human-Nature’ and whose mother is ‘Excess’. He then goes through ‘Dry-facts’, ‘Realities’ and ‘False Hopes’ till he can look back over the ‘valley of superstition’. Finally he climbs up the mountain of Truth until the path ends at a wall of rock into which he starts cutting steps: ‘And the years rolled on: he counted them by the steps he had cut—a few for each year—only a few. He sang no more; he said no more, “I will do this or that”—he only worked. And at night, when the twilight settled down, there looked out at him from the holes and crevices in the rocks strange wild faces. “Stop your work, you lonely man, and speak to us,” they cried. “My salvation is in work. If I should stop but for one moment you would creep down upon me,” he replied. And they put out their long necks further. “Look down into the crevice at your feet,” they said. “See what lie there—white bones! As brave and strong a man as you climbed to these rocks. And he looked up. He saw there was no use in striving; he would never hold Truth, never see her, never find her. So he lay down here, for he was very tired. He went to sleep for ever. He put himself to sleep. Sleep is very tranquil. You are not lonely when you are asleep, neither do your hands ache, nor your heart.” And the hunter laughed between his teeth. “Have I torn from my heart all that was dearest; have I wandered alone in the land of night; have I resisted temptation; have I dwelt where the voice of my kind is never heard, and laboured alone, to lie down and be food for you, ye harpies?” He laughed fiercely; and the Echoes of Despair slunk away, for the laugh of a brave, strong heart is as a death-blow to them. Nevertheless they crept out again and looked at him. “Do you know that your hair is white?” they said, “that your hands begin to tremble like a child’s? Do you see that the point of your shuttle is gone?—it is cracked already. If you should ever climb this stair,” they said, “it will be your last. You will never climb another.” And he answered, “*I know it!*” and worked on. The old, thin hands cut the stones ill and jaggedly for the fingers were stiff and bent. The beauty and the strength of the man was gone. At last, an old, wizened, shrunken face looked out above the rocks. It saw the eternal mountains rise with walls to the white clouds; but its work was done. The old hunter folded his tired hands and lay down by the precipice where he had worked away his life. It was the sleeping time at last. Below him over the valleys rolled the thick white mist. Once it broke; and through the gap the dying eyes looked down on the trees and fields of their childhood. From afar seemed borne to him the cry of his own wild birds, and he heard the noise of people singing as they danced. And he thought he heard among

them the voices of his old comrades; and he saw far off the sunlight shine on his early home. And great tears gathered in the hunter's eyes. "Ah! they who die there do not die alone," he cried. Then the mists rolled together again; and he turned his eyes away. "I have sought," he said, "for long years I have laboured; but I have not found her. I have not rested, I have not repined, and I have not seen her; now my strength is gone. Where I lie down worn out other men will stand, young and fresh. By the steps that I have cut they will climb; by the stairs that I have built they will mount. They will never know the name of the man who made them. At the clumsy work they will laugh; when the stones roll they will curse me. But they will mount, and on *my* work; they will climb, and by *my* stair! They will find her, and through me! And no man liveth to himself, and no man dieth to himself." The tears rolled from beneath the shrivelled eyelids. If Truth had appeared above him in the clouds now he could not have seen her, the mist of death was in his eyes. "My soul hears their glad step coming," he said; "and they shall mount! they shall mount!" He raised his shrivelled hand to his eyes. Then slowly from the white sky above, through the still air, came something falling, falling, falling. Softly it fluttered down, and dropped on to the breast of the dying man. He felt it with his hands. It was a feather. He died holding it' (pp.167–169).

While all the deadening escapism, evasion and denial that humans have had to practice throughout humanity's journey to find liberating understanding of the human condition have been necessary, the process was going to eventually lead to almost complete estrangement or alienation from our soul's happy, loving and all-sensitive world. Humans would be left as waifs wandering in a terrible wilderness of the darkness of denial and its alienation. The book of Genesis in the Bible contains this accurate description of our species' unhappy banishment from our original Godly, soulful, Garden of Eden state: 'Today you are driving me from the land, and I will be hidden from your presence, I will be a restless wanderer on the earth' (4:14).

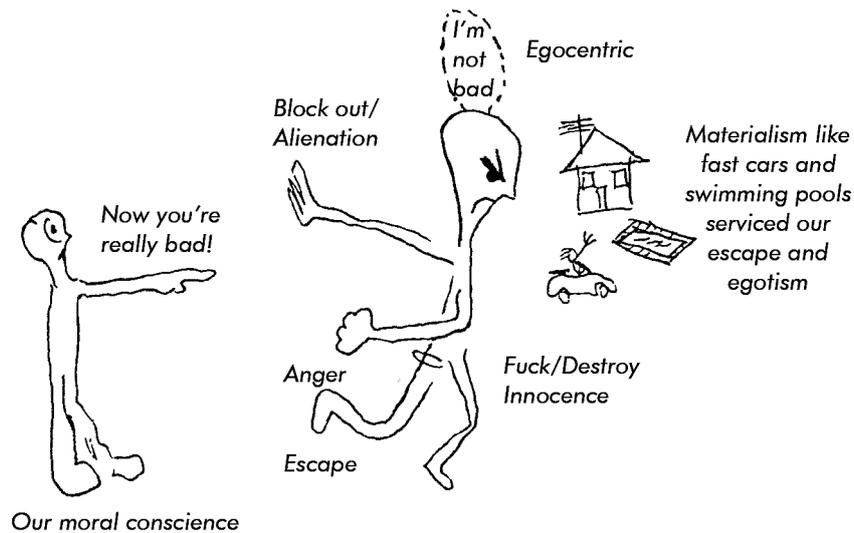
The courage of all humans who have lived during humanity's heroic 2 million years in adolescence where they had to face the inevitable total self-corruption by the end of their lives has been so immense it is something that is, and possibly will be for all time, out of reach of appreciation. Like the story of the feather fall, Joe Darian's 1965 song, *The Impossible Dream*, from the play *The Man of La Mancha*, contains this wonderful description of the courage needed by humans to accept their horrific destiny while they painstakingly contributed their little bit to humanity's long term goal of finding understanding of the human condition and by so doing achieve the seemingly 'impossible dream' of liberating humanity from its paradoxical condition of appearing to be bad when in fact it was good: 'To dream the impossible dream, to fight the unbeatable foe / To bear the unbearable sorrow, to run where the brave dare not go / To right the unrightable wrong, to love pure and chaste from afar / To try when your arms are too weary, to reach the unreachable star / This is my quest, to follow that star / No matter how hopeless, no matter how far / To fight for the right without question or pause / To be willing to march into hell for a heavenly cause / And I know if I will only be true, to this glorious quest / That my heart will lie peaceful and calm, when I'm laid to my rest / And the world will be better for this, that one man scorned and covered with scars / Still strove with his last ounce of courage, to reach the unreachable star.'

38. Adventurous Early Adulthood Stage of Adolescent Humanity

This is our Adventurous Adolescentman stage, the time when we take up the battle to overthrow ignorance of our idealistic instinctive self or soul as to the fact of our fundamental goodness.

The species: *Homo erectus*—1.5 to 0.5 million years ago

The individual: 21 to 30 year old



By 21 years of age, after six years of blocking out the negatives and focussing only on the tiny positives available to it, resigned humans finally adjusted to life in resignation. In the case of those who hadn't resigned, by 21 years of age they had followed a similar path in that they had to adjust to the prospects of a life of ever-increasing upset in themselves and in humanity as a whole. Basically they realised there was no point dwelling on their and the world's plight and that they could do no more about those situations other than get on with their life and hope to make some improvement to the overall situation the world was in along the way. Thus by 21 years of age both resigned and unresigned young adults had been able to arm themselves sufficiently well with a positive attitude to commit themselves to the battle that humanity as a whole was involved in of gradually, step by step, generation by generation working themselves towards one day accumulating sufficient knowledge to be able to explain the human condition and by so doing liberate humanity from the undeserved guilt that was so upsetting humans. In fact by 21 young adults had made sufficient adjustments to be raring to go. Twenty-one year old men in particular had become so focussed in their minds on the positive of the adventure of attempting to make a good fight of the battle to defeat our soul's ignorance as to the fact of the true goodness of humans and to resist for as long as possible becoming completely corrupted in themselves, that they were cavalier and swashbuckling. Naive about just how quickly overwhelming the battle was going to become they had plenty of strength and resilience—plenty of 'rock-n-roll'. For their part 21 year old women had also become firmly focussed on the few positives they had of the reinforcements they could receive from men for their physical beauty and of the satisfaction of being able to support men and nurture another generation of brave humans to carry on humanity's heroic struggle. It has been a long-held tradition in western societies to hold a so-called 'coming of age' party for

offspring when they turned 21. The 21 year old was traditionally given a key symbolising that they were at last ready to leave home and ‘face the world’. Thus, with a big kiss from Mum and a slap on the back from Dad the young adult left home ‘to see what life held for them’. Interestingly, the fact that they were considered sufficiently adapted to life under the duress under the human condition to become independent at 21 rather than at the round figure of 20 is an indication of just how precisely all these stages with ages that are being described really were.

Basically the 20s, during humanity’s adolescence, was the period during which we began refining all the techniques needed to cope with living with the horror of the human condition. During our teenage years we agonisingly adjusted to having to accept a life of living with upset and during our 20s we took up the challenge of living out that life. Our forebears who lived in humanity’s adventurous early adulthood stage throughout their lives was Adventurous Adolescentman, *H. erectus*. They lived from 1.5 million years ago to 0.5 million years ago. Consistent with the description that has been given for this stage, fossil evidence has revealed that it was *H. erectus* who adventured out from our ancestral home in Africa around 1.25 million years ago and migrated throughout the world.

As mentioned it was during the 1 million year reign of Adventurous Adolescentman that humanity perfected the many techniques for coping with the human condition, techniques that have been part of human life for so long now we tend to think of them as having always been part of our species’ make-up. We describe them now as simply ‘human nature’. In truth an immense transition took place in our nature—what we became was nothing at all like what we were. To clearly see the phenomenal transition we need to recall that we changed from living a totally integrated cooperative, loving existence to living in an immensely upset angry, egocentric and alienated state. In his poem *Theogony*, Hesiod gave a good description of the integrated existence: **‘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.’** By contrast, we became beings suffering from upset which the so-called seven deadly sins provide a useful description of, namely **lust, anger, pride, envy, covetousness, gluttony and sloth**. These upsets are really only another way of describing the specific upsets that came with the human condition of anger, egocentricity and alienation, as the following analysis makes clear.

In the case of **anger**, hunting down and killing animals was the first great expression of our upset anger and egocentricity. It has always been said that the hunting in the ‘hunter-gatherer’ lifestyle that characterised virtually all of the 2 million year period of humanity’s adolescence was primarily for food. This evasive belief has so far protected us from the condemning truth of the extreme aggression involved in hunting. In fact, research shows that 80 per cent of the food of existing hunter-gatherers, such as the Bushmen of the Kalahari, is supplied by the women’s gathering (*Kalahari Hunter-Gatherers*, eds. Richard B. Lee & Irven DeVore, 1976, p.115 of 408). If providing food were not the reason, why then were the men hunting? Hunting was men’s earliest ego outlet. Men attacked animals because their innocence, albeit unwittingly, unfairly criticised them. Also, by attacking, killing and dominating animals men were demonstrating their power, which was a perverse way of demonstrating their worth. If men could not rebut the accusation that they were bad at least they could find some relief from the guilt engendered by demonstrating their superiority over their accusers. The exhibition of power was a substitute for explanation.

This ‘sport’ of attacking animals, which were once our closest friends, was, as mentioned, one of the earliest expressions of our upset. One of the definitions given for ‘sport’ in the *Encyclopedic World Dictionary* is **‘the pastime of hunting, shooting, or fishing with reference to the pleasure achieved: “we had good sport today”’** (1971). The ‘pleasure’ of hunting was the perverse one of attacking animals for their innocence’s implied criticism of us. Anthropological evidence supports the notion that hunting is an aspect of fully conscious, upset Adolescentman because evidence of hunting first appears during this time. All the anthropological evidence indicates Childman was a vegetarian. With big game hunting came meat eating, which would have revolted our original instinctive self or soul since it involved eating our soul’s friends—in fact even today killing animals causes a reaction of deep revulsion within us. But we weren’t to be put off and in time, as we developed our increasingly upset and driven (to find ego relief) lifestyle, we became somewhat physically dependent on the high energy value of meat. Nevertheless, although using meat for food could justify the effort of hunting, the hunting was fundamentally about attacking innocence. It should be pointed out that the destruction of innocence, such as the destruction of animals has been going on at all levels. As will be explained next, men attacked and destroyed the innocence of women through sex. Humans also destroyed the innocent soul in themselves by repressing it. All forms of innocence unfairly criticised humans, so all forms of innocence were attacked by us. We not only attacked animals, we attacked nature in general because all of nature was a friend of our soul and not a friend of our apparently ‘bad’ mind. Chopping down a tree or setting fire to vegetation were often acts of aggression perpetrated upon nature for its implied criticism of us. The wearing of dark glasses ostensibly as sunshades was often an effort to alienate ourselves from the natural world that was alienating us—was an attack on the innocence of the daytime.

Attacking and killing and murdering each other and eventually outright warfare represented a dramatic escalation in our upset with the condemning innocence of the ideal world of our soul. As will be explained during the 40 year old stage, this extremely destructive behaviour didn’t emerge until the latter period of our 2 million years in adolescence.

Having turned on and attacked our innocent animal friends men next turned on the relative innocence of their partners in life, women, and attacked that. As was explained in Section 22, we can now understand that **lust** is also part of our upset **anger**. Men perverted the act of procreation, they invented sex as in ‘fucking’ or destroying or sullyng the relative innocence of women. Prior to the perversion of ‘sex’ women weren’t viewed as sex objects and therefore nudity had none of the problems of attracting lust and there was no need to conceal our nakedness with clothes. To quote the Bible, when Adam and Eve took the fruit from the tree of knowledge—set out in search of understanding—**‘the eyes of both of them were opened, and they realized that they were naked; so they sewed fig leaves together and made coverings for themselves’** (Gen. 3:7). Clothing was not originally to protect the body from cold as children have been evasively taught at school but to restrain lust. While the Bushmen of the Kalahari, who are a relatively innocent race and still living naturally as hunter-gatherers do, go about almost naked they do wear covering over their genitals. Once we became extremely upset even the sight of a women’s ankle or face became dangerously exciting to men, which is why in some societies women are completely draped. For example, in Islamic communities a veil is worn not out of respect for women, as is often evasively claimed, but out of disrespect for them. By repressing sex and sexual attraction, such as the custom of purdah for women in Islamic societies, the spread of sexual destruction could be restricted. The convention of marriage was invented as one way of containing this spread of upset. By confining sex to a life-long relationship, the

souls of the couple could gradually make contact and be together in spite of the sexual destruction involved in their relationship. As stated in the Bible, in marriage **‘a man will leave his father and mother and be united to his wife, and the two will become one flesh. So they are no longer two, but one’** (Mark 10:7,8.). Brief relationships kept souls repressed and spread soul repression. It needs to be explained that the more upset, corrupted, insecure and alienated humans became the more they needed sexual distraction and reinforcement through sexual conquest (in the case of men) and sex-object attention (in the case of women), and thus the more difficult it became for them to be content in humans’ original monogamous relationships. The saying **‘the first cut is the deepest’** is an acknowledgment of the deep and total commitment humans make to their first love. It reveals that the original, relatively innocent relationship between a man and a woman was a monogamous relationship. Since sex killed innocence, ideally—although this was impractical for the majority of the human race who had to ensure the continuation of the species—if we wanted to free our soul from the hurt sex caused it we needed to be celibate. As Christ explained it, some priests **‘renounce marriage [for] the kingdom of heaven’** (Matt 19:12). Sex killed innocence, it was an act of aggression—but, as was explained in Section 22, on a nobler level it was also an act of love. While sex was an attack on innocence it was also one of the greatest distractions and releases of frustration and, on a higher level, an expression of sympathy, compassion and support—an act of love. As was explained earlier, the emotions involved in sexual relationships were also part of romance, part of the dream that the image of innocence could inspire of living ideally, free of the human condition. The lyrics of the song *Somewhere*, written by Stephen Sondheim for the blockbuster 1956 musical (and later film) *West Side Story*, perfectly describe the dream of the heavenly state of true togetherness that humans allow themselves to be transported to when they 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!’** The 1928 song *Let’s Fall In Love*, written by Cole Porter, also has lyrics that reveal how falling in love is about allowing yourself to dream of the ideal state, of ‘paradise’: **‘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 escape from the horror of a resigned world oppressed and upset by the human condition that falling in love is concerned with achieving is expressed in these lyrics from the 1977 Fleetwood Mac song *Sara*: **‘Drowning in the sea of love / Where everyone would love to drown’**.

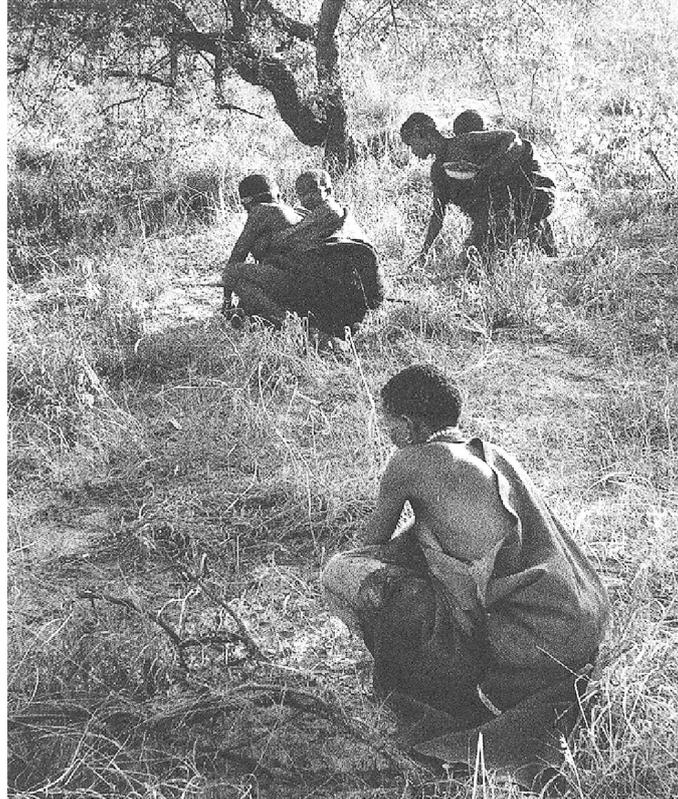
The effect of the ‘attraction’ of innocence for both dreaming through and for sexual destruction was that our physical features became increasingly neotenus throughout the 2 million year journey through our species’ adolescence, as the increasingly child-like features of the skulls of the varieties of our *Homo* ancestors evidence. The dramatic increase in neoteny from *H. habilis* to *H. erectus* reflects the dramatic increase in upset that took place once humanity set out on its search of understanding at the age-equivalent of 21, and the dramatic increase in neoteny from *H. erectus* to *H. sapiens sapiens* reflects the dramatic increase in upset that occurred when humanity entered the rapidly dis-integrating stage in the development of upset in the last quarter of the exponential growth of upset’s development. Throughout humanity’s infancy and childhood neotenus, childlike features of a domed forehead, large eyes, snub nose and hairless body were selected for because during the love-indoctrination process youthfulness was associated with integrativeness because the older the individual the more the training in love wore off. Throughout humanity’s adolescence this integrative purity continued to be sought after but for an entirely different reason, this time it was desired because of its power to inspire

the dream of freedom from the human condition and because of its ‘attractiveness’ for sexual destruction. In fact the only form of innocence to be cultivated instead of destroyed throughout humanity’s adolescence was the *image* of innocence, especially in women. The extent that women have been exposed and therefore adapted to sexual destruction is evident in their more neotenus facial features and significantly less body hair. Just how adapted women have become to being sex objects is that women’s magazines are almost entirely dedicated to showing women how to be ‘attractive’, which means better able to imitate the image of innocence. Women are now codependent and habituated to the reinforcement that men over 2 million years have given their object self rather than their real self. They love to adorn themselves with beautiful objects, use make-up on their faces to increase their neotenus appearance and wear high-heel shoes to give themselves the leggy, youthful, almost pubescently ultra-innocent look.

It might be mentioned here that, along with neoteny, the increased brain volume in the skulls of our ancestors—as an indicator of increased intelligence—also evidences the psychological journey being described in this section. The whole development of upset was driven by increasing intelligence. The more intelligent we were the more we searched for understanding and the more upset we became and with each new level of upset a new psychological and accompanying physical existence and state emerged. While the brain size of Childman (the australopithecines) was not much bigger than Infantman (such as chimpanzees and bonobos), there is a sudden increase in brain size in the first Adolescentman, *H. habilis*. As depicted in the chart of the development of mental cleverness at the beginning of this section, this dramatic growth continued through Adventurous Adolescentman (*H. erectus*) and Angry Adolescentman (*H. sapiens*) before finally plateauing with Pseudo Idealistic Adolescentman (*H. sapiens sapiens*). Anthropologists have long wondered why this growth stopped. The reason is that in Pseudo Idealistic Adolescentman a balance was struck between the need for cleverness and the need for soundness. A balance had to be arrived at between answer-finding but corrupting mental cleverness and conscience-obedient but non-answer-finding lack of mental cleverness. The average IQ today is that amount which is relatively safely conscience-subordinate, although, as we will see, upset has finally managed to become excessive despite this restraint. The average IQ today has the right balance of soul and IQ, so by stressing the need for a high IQ, as our education institutions in particular have been doing, was unbalanced. Too much IQ and we diverged too quickly and too far from our soul and all the ideals and truths its knows and as a result became too in need of denial and thus too alienated; too little IQ and we were too conscience-obedient.

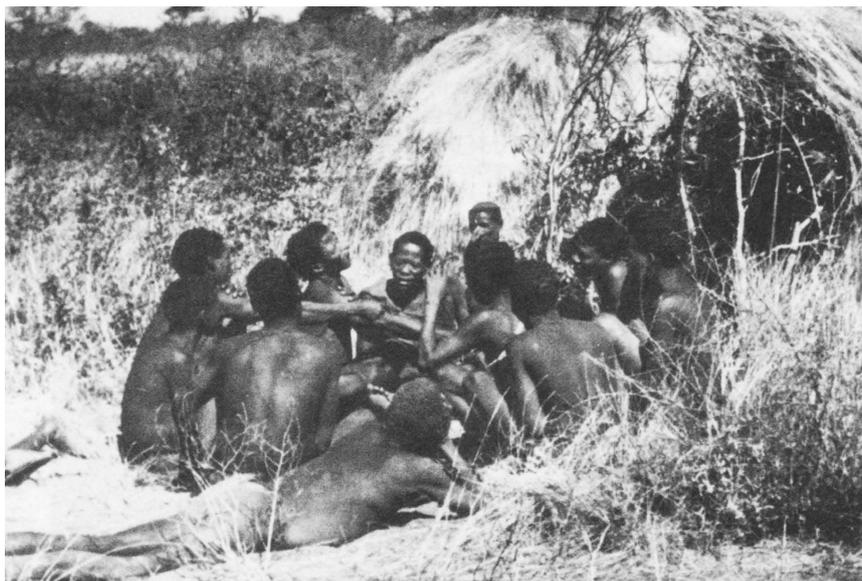
Pride and **envy** are expressions of egocentricity, of excessively needing reinforcement through success, power, fame, fortune, adulation and glory. As upset increased so too did our insecurity about being corrupted, and with it the need to combat that insecurity with whatever reinforcement we could find. As was explained in Section 22, since it was men, who, as the group protectors, had to especially take on the responsibility of championing the conscious-thinking self or ego over the ignorance of our original instinctive self, it was men who came to particularly seek out power, fame, fortune and glory. In the soundtrack of the 1986 African musical *Ipi Tombi*, the female narrator says, ‘**The women had to do all the work because the men were so busy being big, strong and brave**’ (*Narration: Sesiya Hamba, Drinking Song, Thandi Lephelile*). This quote acknowledges just how preoccupied men eventually became trying to prove their worth; defeat the implication that they weren’t worthy. Men became so insecure/ego-embattled that in the end it was a case of ‘**give me liberty or give me death**’, ‘**no retreat, no surrender**’, ‘**death before dishonour**’—they just stood there refusing to do anything except receive glorification and adulation, which meant someone else had to

do all the work if any was going to get done. The following two pictures of the relatively innocent, but nevertheless members of present 40 year old equivalent *H. sapiens sapiens* variety of humans, well illustrates the situation. In the first picture women are shown gathering the food, nurturing the children—basically doing all the work—while the other photograph, titled ‘Telling the Hunt’, shows the men sitting around together with their backs despisingly faced towards innocent nature, boldly telling of their heroic conquests over innocent animals.



Photographs by Marjorie Shostak/Anthro

Women with infants digging roots



Photographs by Marjorie Shostak/Anthro

Telling the Hunt

Covetousness, gluttony and sloth refer to the alienation aspect of the human condition. The more upset we became the more we needed ways of escaping and relieving the trauma of our condition. We coveted luxury and comfort; we sought material rewards for the high price we were having to pay of becoming corrupted. Later, when upset became extreme, materialism became one of the main driving forces or motivations for life. Glittering dresses, sparkling champagne, huge chandeliers, silver tea sets, big houses, swimming pools and shining, pretentious limousines gave us the fanfare and glory we knew was due us but the world in its ignorance would not give us. In the end we couldn't consume enough, be it material goods, food, luxurious holidays, etc—we became gluttons. From being bold, challenging and confrontationalist the heroic 21 year old eventually became embattled and exhausted, much in need of escapism and relief and thus an increasingly superficial and artificial person. We abandoned any idealistic hope of winning the battle to overthrow ignorance as to the fact of our true goodness and became realists, concerned with only finding relief and bestowing glory upon ourselves. We adopted the axiom that **'to live well is the best revenge'** (against the unjust condemnation of life).

Further, since we were having to live basically dead in intellect and soul there was little to motivate us and we became lazy. **Sloth** or laziness is lack of enthusiasm which is really alienation; that is, separation from our upset-free, uncorrupted, non-alienated, original innocent, untroubled, happy, 'child-within', instinctive self or soul. In fact, 'enthusiasm' derives from the Greek word 'enthios' which means 'God within'. Within ourselves is an upset-free, Godlike-in-its-purity, innocent, uncorrupted self that tragically we, our conscious self, had to attack and repress—because it unjustly condemned us. In order to find knowledge, we had to be prepared to oppress our unjustly condemning, innocent, instinctive self or soul. The proverbs, '[we had] **to hurt the ones we love**' and, '[we had] **to be cruel to be kind**' sum up the horrible paradox of the human condition. The effects of all this focus on escapism and materialism as a direct alternative to self-confrontation and thinking was that we became *extremely* shallow, superficial and artificial beings.

As was explained in Section 25, while innocent Childmen were instinctively coordinated and connected, once upset and alienation from each other developed language became a necessity. With alienation differing from one person to another there was a need to try to explain ourselves, try to explain why we were behaving differently. In fact talking became the key vehicle for justifying ourselves in our minds. Since we couldn't talk directly about the human condition, or about other people's particular state of alienation without overly confronting and condemning them, stories became a way of passing on knowledge, or what we call wisdom about the subtleties of living under the duress of the human condition. Culture was basically the activity of passing on from one generation to the next the knowledge learnt about living under the duress of the human condition. The culture of Childman was instinctively imprinted in each generation so there was little to have to be passed on during an individual's lifetime, but with the emergence of upset that situation changed dramatically. Much later, with the development of the written word at about 6,000 years ago, the fundamental quest for self-justification became greatly assisted because the thoughts of one generation's thinking could be more accurately passed on to the next with the result that suddenly the accumulation of knowledge gained real impetus. Throughout the journey through humanity's adolescence, the need to explain and justify ourselves with words became increasingly sophisticated with all kinds of excuses and lies being invented. The industry of denial became one of the main features of our behaviour.

This book's documentation of the extreme denials that are taking place in science bears stark witness to just how sophisticated the art of denial has become.

Other forms of self-expression such as art and music became particularly useful because, unlike words, their message wasn't as clear and therefore as potentially confronting. Each person could derive as much meaning from the art or the music or even the dance and other cultural rituals as they could personally cope with. Even though the oldest known cave paintings are just 35,000 years old, archaeologists working in Zambia announced in 2000 that they had found pigments and paint grinding equipment believed to be between 350,000 and 400,000 years old. At the time of the discovery it was reported that the find showed that **'Stone Age man's first forays into art were taking place at the same time as the development of more efficient hunting equipment, including tools that combined both wooden handles and stone implements...[and that it was evidence of] the development of new technology, art and rituals'** (BBC *World News*, 2 May 2000). British archaeologist Dr Lawrence Barham, a member of the team in Zambia, described the find as the **'earliest evidence of an aesthetic sense'** and said that **'It also implies the use of language'** (ibid). The reference here would be to develop language because, as Richard Leakey and Roger Lewin were quoted as saying earlier, the study of brain cases in fossil skulls for the imprint of Broca's area (the word-organising centre of the brain) suggested that **'Homo had a greater need than the australopithecines for a rudimentary language'**. The oldest musical instruments found so far, phalange whistles, show that Neanderthals, the early variety of *H. sapiens sapiens*, were making music around 80–100,000 years ago. A Neanderthal burial site at the Shanidar Cave in the Middle East, estimated to be around 50,000 years old, contained traces of pollen grains indicating that bouquets of flowers were buried with the corpses. The creative and aesthetic sense of our ancestors of nearly half a million years ago that the pigments and paint grinding equipment indicate suggests that the creative and spiritual sensitivities demonstrated by the Neanderthals were in existence long before their time.

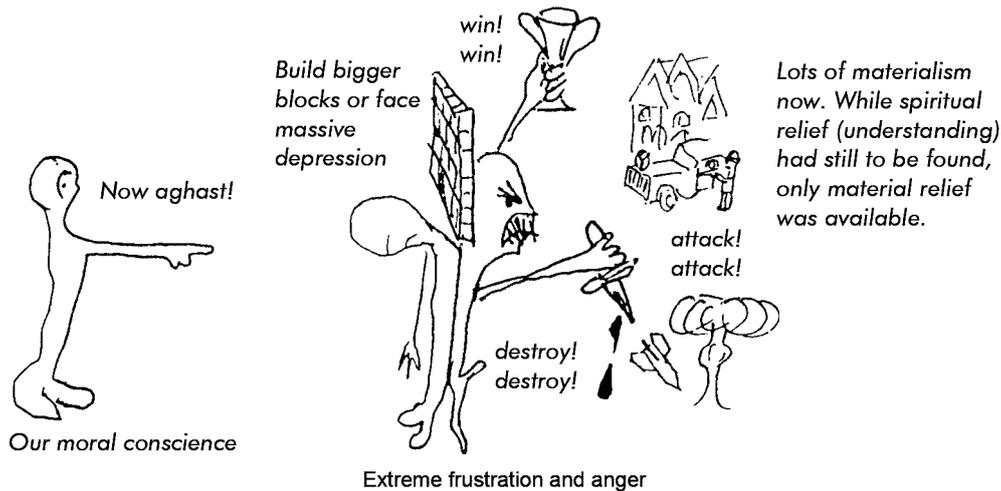
Throughout humanity's journey through its adolescence technology was also growing. Its rate of development mirrored the exponential increase in intelligence, with the dramatic improvements only occurring in the very final 14,000 year period of those 2 million years. Sharpened stones, choppers, hand axes and scrapers, cudgels, spears, harpoons and bone needles are found in the archaeological record from 3 million years to 12,000 BC. *H. erectus* made refined tear-drop shaped flint axe heads and there is strong evidence of hearths at Koobi Fora in Kenya that indicate even the earliest *H. erectus* were using fire. It is only after 12,000 BC that the bow and arrow, fish basket traps and crude boats appear. The practice of agriculture and the domestication of animals began around 9,000 BC and with it the production of earthenware pottery, looms, hoes, ploughs and reaping-hooks. At around 5,000 BC the Stone Age was replaced by the so-called Bronze Age which in turn was replaced by the Iron Age around 1,100 BC.

39. The Angry Adulthood Stage of Adolescent Humanity

This is our Angry Adolescentman stage, the time when we experience the reality of the frustration and anger from trying but failing to defeat the ignorance of our idealistic instinctive self or soul and have to learn to Self-Discipline and thus civilise our now overly upset state.

The species: *Homo sapiens*—0.5 to 0.05 million years ago

The individual: 30 to 40 years old



Throughout our 20s we individually, or, in the case of humanity, *H. erectus*, settled into the long, corrupting journey to find understanding, ultimately self-understanding, understanding of why we became corrupted. Tragically the more we searched for knowledge the more upset we became, and, in the case of humanity, the more upset the human race as a whole became and the more new generations had to also contend with existing upset. It was an extremely upset-compounding situation. The development of integration chart at the beginning of this section depicts this rapid, exponential rate of increase in upset during humanity's adolescence. When looking at the graph of that exponential curve we can see that for the first three-quarters of it (basically to the end of Adventurous Adolescentman, *H. erectus*' long 1 million year reign) the rate of increase in upset was not great. However we can see that in the last quarter of that time period (during the half-million years' or so reign of Angry Adolescentman, *H. sapiens*) that the graph steepens markedly and then in the final 50,000 years (during the reign of Pseudo Idealistic Adolescentman, *H. sapiens sapiens*) the graph enters into a nose-dive—upset begins to compound at an extremely rapid rate. The nose-dive ends with the rise of human-condition-understood-and-thus-ameliorated Triumphantman, or Godman. The emergence of Triumphantman signals the end of humanity's search for its identity, which was its adolescence, and the arrival of humanity's adulthood where humanity has to implement that identity and knowingly and securely manage the development of order of matter.

A contributing factor to the speeding up of this progression in upset was the hardships and confinement of life during the four great ice ages that occurred in what is known as the Pleistocene epoch—the period from 1.8 million years to 10,000 years ago. The ice ages contributed to the increase in upset because they dramatically accentuated the difficulties

encountered by humans coexisting under the strain of the human condition. Isolation from encounter with the battle minimised the spread of exhaustion. If we were each alone with our level of exhaustion we would not be criticised by the fresher souls or corrupted by the more battle-worn. It was because of this truth that we often said we ‘**had to make an effort**’ if we were to go out and be social. Philosopher Jean-Paul Sartre encapsulated the difficulty of coexistence for upset, alienated humans when he said, ‘**Hell is other people**’ (*Closed Doors*, 1944). As will be referred to again in more detail later, increasing levels of alienation were also the reason we had to abandon living together in large extended families and develop the concept of individual homes on separate plots of land for each couple. We had to develop a social structure that accommodated our alienation, that allowed us to be alienated or estranged. Our world tended to become as alienated as we were so that we could live in it the way we were. Life towards the bottom of the graph charting the compounding increase in upset was so difficult that even coupling proved unworkable for some with marriage breakdown a common occurrence. The closer humans lived together during humanity’s adolescence and/or the more difficult the living conditions, the greater the occurrence and spread and thus increase in upset. Cold climate winters are particularly confining and testing so when the great ice ages occurred each did, in effect, represent one *very* long trying winter. It is not surprising then that the next more upset/ soul-exhausted/ embattled/ alienated stage of humans emerged out of the hardship of each of the great ice ages: from the rigours of the first great ice age, called the Günz Ice Age, came the flowering of *H. erectus*. *H. sapiens* emerged after the second ice age called the Mindel Ice Age while Neanderthal man, a precursor of *H. sapiens sapiens*, appeared after the third ice age called the Riss Ice Age. *H. sapiens sapiens* emerged after the Würm Ice Age, the fourth (and last) ice age. Each ice age contributed significantly to the culling of the human race in terms of humans’ adaption to life under the duress of the human condition. In fact as upset increased throughout humanity’s adolescence many must have, in effect, quit the great battle humanity was waging against the ignorance of our instinctive self or soul through not being able to endure the degree of compromise to their soul that was increasingly being demanded of them, leaving only the most courageous and enduring. Just how toughened the human race has become is now hidden under layer upon layer of self-restraint, or what we call ‘civility’. This restraining, civilising process will be explained shortly but the point being made here is that beneath our facade of restraint and manufactured positiveness, which was needed to cope with the horror of the human condition, lies a highly genetically toughened person.

To take up again where we were with humanity’s journey through its adolescence: by the age of 30 in the case of the individual, or by some half a million years ago in the case of humanity, the exponential increase in upset meant that the levels of upset had passed the graph of upset’s inflection point and entered the stage where upset increased rapidly. Upset, namely anger, egocentricity and alienation, increased dramatically from that time onwards and while all the adjustments that were made during the Adventurous 20s had served us individually—and, in the case of humanity, *H. erectus*—well there was now a need to take more specific measures to manage the new extreme levels of upset.

If we consider what happened to the 21 year old more closely we can see why management of upset had become such a serious matter. Despite the bravery and courage and sheer optimism of the 21 year old it wasn’t long before the reality of trying to win the battle of proving you were good and not bad started to sour. Gradually he or she

came to experience the full extent the difficulty of practicing self-management without an adequate defence for the mistakes that result. The problem was the harder you fought the more criticism you attracted from your idealistic soul and thus the more upset you became. Also you were increasingly encountering the upsetting difficulty of trying to survive and compete with other embattled humans who were also trying to prove their worth. The resulting compounding of upset meant that by the time you were 30 you were becoming very frustrated and angry and by the time you reached your mid-30s you were becoming a seriously upset, embattled person. In the case of those who had resigned, the hope of proving you were good and not bad through winning power, fame, fortune and glory rapidly began to reveal itself as futile. What wins you had achieved soon showed themselves to be hollow wins, empty of any real relief and satisfaction for the underlying insecurity of your human condition. The more you fought to prove your worth through power, fame, fortune and glory the more you seemed only to reveal yourself as a deluded fool. For a while you fought even harder for the relief that you thought being a winner would give you but paradoxically it only made you more frustrated, angry and retaliatory towards cooperative ideality for its increasing condemnation of you. What was happening was that the delusions that you were trying to live off were only fuelling your soul's criticism of your ego, compounding your sense of guilt, your insecurity of self. By the age of 30 the frustration and upset for the resigned was becoming very great and by their mid-30s, extreme. While 20 year olds were naive about the difficulties of living under the duress of the human condition, 30 year olds had become realists about such an existence. When 1960s social activist Jerry Rubin said, '**Don't trust anyone over thirty**', he was speaking the truth in terms of over 30 year olds no longer being youthfully idealistic about what you could hope to achieve living under the duress of the human condition. *I Was Only Joking* is the name of a song written by Gary Grainger and Rod Stewart, and which Stewart released in 1977. It contains lyrics that describe well the reality check of reaching 30: '**Me and the boys thought we had it sussed / Valentinos all of us / ...running free / Waging war with society / ...But nothing ever changed / ...What kind of fool was I / I could never win / ...Illusions of that grand first prize / are slowly wearing thin / ... I guess it had to end**'.

Unable to defend corruption it hasn't been possible to admit it, however this Japanese proverb does in effect acknowledge the stages of its development: '**At 10 man is an animal, at 20 a lunatic, at 30 a failure, at 40 a fraud and at 50 a criminal**'. With understanding of the human condition we can explain these stages. Ten year olds were '**animals**' in the sense that their instinctive selves were unrepressed. Twenty year old young men in particular were '**lunatics**' in the sense that they were swashbuckling cavaliers who believed they could take on and overthrow the ignorant world. They deluded themselves that they could actually defeat the oppressive foe of ignorance, or, from the resigned mind's point of view, that they could actually achieve satisfaction through winning power, fame, fortune and glory. Thirty year old men were '**failures**' in the sense that, even though they were still determinedly trying to defy the inevitable, they were being forced to accept that the task of defeating ignorance was going to be well and truly beyond them in their lifetime, or, from the resigned mind's point of view, they were being forced to accept that the corrupting life of seeking power, fame, fortune and glory was not going to be a genuinely meaningful and thus satisfying way of living. As will be described shortly, when the 40 year old stage is explained, 40 year old men in particular were '**frauds**' in the sense that they had become so corrupted and disenchanting with their efforts to 'conquer the world' that they suffered a

‘mid-life crisis’; a crisis of confidence that resulted in them deciding to take up support of some form of ‘idealism’ in order to make themselves feel better about their corrupted state. Having had enough of the critically important, yet horribly corrupting battle to champion the ego over soul, they effectively changed sides to become ‘born-again’ supporters of the soul’s ‘idealistic’ world. The last time they were sympathetic to the soul’s ideal world was when they were children just beginning to experiment in self-management. When they made this ‘born again’ conversion to taking up support of some form of idealism they were ‘**fraud[s]**’ because they were deluding themselves that they were at last on the side of good when in truth they were working against good in the sense that good depended on defying and defeating—not supporting—the ignorant ‘idealistic’ world of the soul. As will be described when the 50 year old stage is explained, 50 year old men in particular were ‘**criminals**’ in the sense that they were beaten on every front and had become bitter and vengeful; their attempts to defeat ignorance or, in the case of the resigned, win power, fame, fortune and glory had proved neither effective or satisfying, and nor had the fraudulent, immensely deluded life of being born-again to supporting the soul’s world of ‘ideality’.

Thus we can see that the 30 year old stage or, in the case of humanity, the lives of *H. sapiens*, was characterised by extreme frustration and anger. While they hadn’t given in and were still determinedly trying to defy the inevitability of becoming completely corrupted, they were being forced to accept that the task of defeating ignorance was going to be beyond them. Thirty year olds/ *H. sapiens* had entered the rapidly deteriorating stage in the development of upset where they were brought into contact with the destructive and depressing horror of being excessively upset.

Self-Discipline

It was at this point that radical measures had to be taken to contain the upset. The solution was to practice self-restraint of the upset. Still lacking the exonerating explanation of the human condition that could relieve our anger, all we could do was learn to discipline ourselves, contain our rage. Through bitter experience we learnt to rein in the expressions of upset. Fully aware that upset was not desirable we had been trying to, with varying success, practice self-restraint of our upset ever since upset first appeared in our childhood. What happened in our 30s when upset started to become seriously destructive of the social/ integrated fabric of our society was that self-discipline became a critically necessary part of our behaviour, something that everyone *had to* make sure they practiced. We learnt to manufacture a calm, controlled, even compassionate and considerate exterior and conceal the real extent of our by now inner savage fury from being so unjustly condemned by the Godly ideals. We, as we say, *civilised* our upset, brought it under control. ‘Civilise’ in the *Encyclopedic World Dictionary* means ‘**to make civil; bring out of a savage state; elevate in social and individual life; enlighten; refine**’ (1971). While our forebears were once innocent and free of any anger and savagery it is true that by our 30s/ *H. sapiens* stage we had become ‘**savage**’ with anger and if we didn’t restrain that fury it would express itself in an extremely destructive way. (Note, it should be emphasised here that, as was explained in Section 16, in the old evasive, denial-complying, pre-human-condition-understood world, *all* our early forebears were denigrated as ‘**savage**’, ‘wild’, ‘fierce’, ‘primitive’, ‘barbarian’ ‘brutes’ and ‘beasts’ as part of the false excuse that our species has a competitive ‘survival of the fittest’ biological heritage when the truth is the majority of our history was spent living in a

totally integrated loving state. The fact of the matter is the ‘**savage state**’ didn’t emerge until our mid 30s/ *H. sapiens* stage.) In Freudian terms civilising our upset meant developing a ‘super ego’, an ability to restrain, contain and repress our upset ego. The super ego watched over the ego and tried to mediate between it and the ideals of our conscience. In Jungian terms the now-much-repressed real upset self that occasionally could break loose was our ‘shadow’. This non-civilised or non-restrained real self is also what we have referred to as our ‘evil’ side.

Since this self-discipline and its civility has been the main way of managing our extremely upset state and has been practiced for so long now in human existence it has become to large extent an automatic, instinctive behaviour in humans, so much so we now hardly notice we are practicing it, to the extent that we are hardly aware of just how upset we really are underneath our restrained exterior. As was emphasised in Section 26, the truth is there is immense upset within us as a species from living for so long with the injustice of being condemned as evil, bad and worthless when we intuitively knew we weren’t but couldn’t explain why we weren’t. Morris West offered rare honest insight into the extent of the upset that exists in *all* humans now when he said in part: ‘**The disease of evil [now able to be understood as upset] is pandemic; it spares no individual, no society, because all are predisposed to it...I know that, given the circumstances and the provocation, I could commit any crime in the calendar**’.

Through civility, we not only concealed the extent of our anger and egocentricity, we also concealed the extent of our alienation—the extent of our estrangement from our original, unembattled, upset-free, happy, innocent true selves. We manufactured smiles and politely greeted acquaintances with ‘good morning’ and asked ‘how are you?’ and talked about totally non-confronting subjects such as the weather. In order not to be overcome by the true negativity of life under the duress of the human condition we have had to, as is said, ‘put on a brave face’, ‘keep our chin up’, ‘stay positive’, ‘keep up appearances’—the actor David Niven once said people actually ‘**had a duty to be cheerful**’. ‘Good manners’ is a term that we use without properly explaining it, because, once again, we were unable to acknowledge the issue of the human condition. The term means knowing that you have to avoid letting your upset feelings show. Such civility and positiveness, while it made living together possible, was an extreme form of pretence—of being what we were not. This falseness, while highly destructive of any young innocents looking on, was however far less destructive than allowing our real upset to express itself. While civility has been very necessary it now masks the extent to which we have blocked out the truth of our upset, corrupted condition. The extent of upset within humans even today only reveals itself in situations where our carefully controlled facade of restraint is discarded, such as in situations of war and sex. When we put on scary masks we were exorcising our real upset self; we were being honest about ourselves. We were saying ‘this is what I am really like’. The Greeks call masks ‘ekstasis’, a word which means ‘to stand outside oneself’. When we stand outside ourselves we are then looking into our self and seeing our real self. R.D. Laing spoke the truth about just how upset our species has become when he said, ‘**The condition of alienation...is the condition of the normal man...between us and It [the issue of our non-ideal state] there is a veil which is more like fifty feet of solid concrete**’.

The word ‘sapiens’ in *H. sapiens* is Latin for ‘wise’ or ‘knowing’. It is true that by our mid 30s we had finally experienced and thus become fully aware of and thus realistic about life under the duress of the human condition. We were at last ‘wise’ to and ‘knowing’

about the full horror of living with the human condition. What we did however as a result of making that realisation was to restrain/ discipline/ civilise the upset that we had encountered. We hid the reality of our true state under a facade of controlled togetherness. If we were to give an honest psychological description of what happened in our 30s the label 'False man' would therefore be more appropriate than 'Wise man', however, obviously wanting to live in denial of the human condition, needing to put a positive spin on the situation, the choice of 'Wise man' was preferable, but it was not the full story by any means.

It has to be emphasised that adopting self-discipline did not mean we had stopped the corrupting search for knowledge; we had just decided to try not to allow the expressions of it to show. When the 40 year old stage is explained shortly we will see that when upset developed even further, some were forced to abandon and even side against the corrupting search for knowledge in a far more drastic attempt to slow the increase in upset. Also, as has been emphasised, being self-restrained didn't eliminate the upset in ourselves, it merely disguised it. While we were upset we learnt to behave as though we weren't. Instead of expressing our hate, anger and fury with 'the world' we learnt ways to contain it and *act* cooperatively. While we manufactured discipline/ restraint on the surface, the truth was we were still extremely angry and upset underneath. Self-discipline was the art of containing and hiding our anger, not resolving it. Restraint bought time for humanity; it held humanity back from complete social disintegration and did allow us to feel much better about ourselves but it was a major step in humans becoming more dishonest/ false/ alienated. When teaching the subject of human culture in school, students were taught about a society's rituals, manners, customs, mythologies, costumes, styles of dwellings and diet etc but, as has been mentioned, what human culture was really all about was passing on techniques for coping with the upset state of the human condition. While societies needed to pass on practical skills for living, such as ways of acquiring food and avoiding predators, these were of minor concern compared to the need to develop and pass on ways of restraining upset.

Being civilised was all very well but it did mean bottling-up our frustrations and angers and this produced another problem of how to relieve that pent-up state. Unable to be honest about our internal upset we had to learn to valve off in ways that weren't destructive. The origin of humour for example has never been able to be properly explained but once it is understood how false humans became the source of humour becomes clear. For the most part, adults maintain a carefully constructed facade of denial but every now and again they make a mistake, they 'slip-up', and the truth of their real situation is revealed, providing the basis for humour. Occasionally situations occurred where the extreme denial, self-deception, delusion, artificiality, alienation became apparent and transparent, and in those moments the truth of that immense falseness was revealed and seen for what it really was—so farcical it *was* funny, in fact a joke. When someone fell over, for instance, it *was* humorous because suddenly their carefully constructed, civilised image of togetherness disintegrated. We take humour for granted now as being a natural part of our make-up but there was a time when there was no humour because prior to becoming false there was nothing very comic or silly or funny about humans to laugh about.

It should be acknowledged here that distracting and mood-lightening humour, while very important to us when we were exhausted, was infuriatingly distracting if we were

still trying to confront and understand the reason for the suffering in the world. The Bible contains no jokes or humour because the Bible is not evading the real problems on Earth. It is not concerned with self-distraction, with escaping, with relief. Many minds became so committed to evasion they went off in search of a joke as soon as a conversation began. Humour however is the opposite to seriousness and in truth humanity's plight has been extremely serious.

Swearing has been another way of tearing down and breaking free from the extreme dishonesty of our condition. A stark measure of just how dishonest humans have been is that we don't even have an everyday word for all the evasions and denials and delusions we practice every minute of the day—of integrative meaning, of a soulful past for our species, of the existence of our immensely alienated human-condition-afflicted, corrupted state etc, etc—that is, except for the swear word 'bullshit', or 'BS' or 'bull' or 'crap'. So, to use the only language we have available for one of the most dominant activities of human life—even, as we have been discovering, in the claimed objective discipline of science—the whole of humanity is 'full of it', in fact 'it is *so* up to here in it' it is a 'fucking joke'. To understand why 'fuck' is such a powerful swear word we only have to acknowledge the truth of what sex really is. As was explained in Section 22, while sex at its noblest level was something that marvellously complemented the human journey and as such has truly been an act of love, it has nevertheless at base been about attacking innocence (which women represent) for innocence's unjust condemnation of humans' (especially men's) lack of innocence. 'Fuck' means destroy or ruin, and what is being destroyed or ruined or sullied is innocence or purity. Such was the horror of the human condition; while humans were unable to explain their lack of innocence they had no choice but to use denial, retaliation and oppression to hold at bay the unjust criticism they were having to endure because of their divisive state. Sex has been such a preoccupation of humans and yet everyone lives in denial of the truth that it is at base an attack on innocence. This makes sex one of the biggest lies and thus jokes of all, which is why using the word 'fuck' is such a powerful attack on the world of lies, and thus such a powerful swear word. Swearing has been a way to be honest, a way to tear through all the denial, a way of admitting humans are living in an ocean of dishonesty. In one sense the civilised state, which required that humans avoid swearing, was marvellous because it made life bearable by concealing the ugliness of humans' extremely false condition, but in another sense it made life *unbearable* because it hid the truth of humanity's extraordinarily dishonest state. The importance of your adherence to or adoption of civility depended on your position: did you want to contribute to the maintenance of the lie, or did you want to relieve the world of its lying?

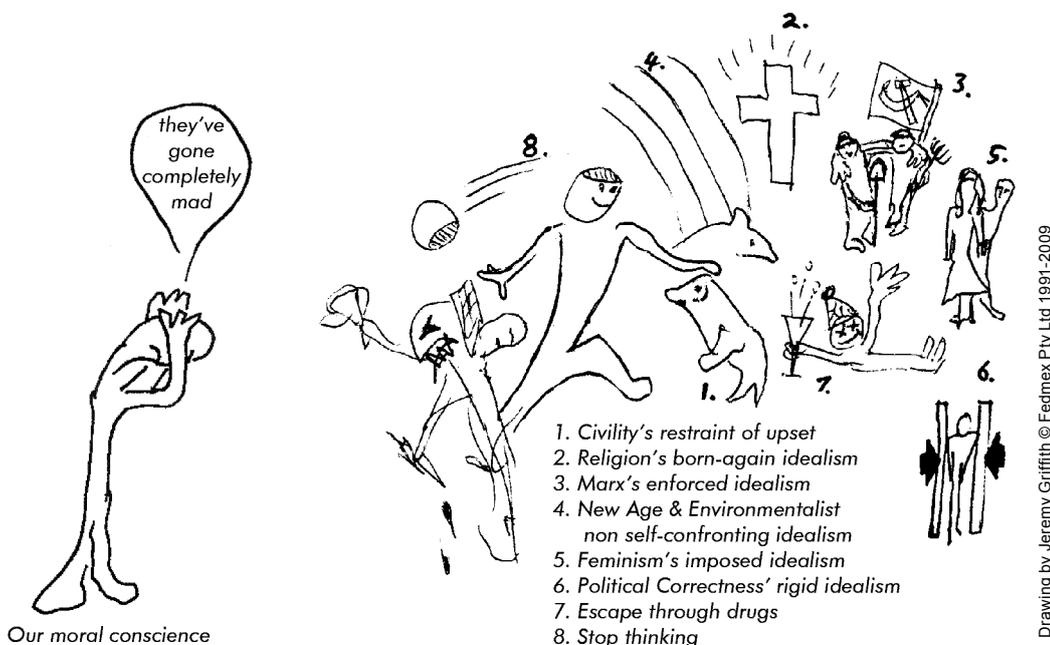
Of course civilising our upset didn't stop its development, it only concealed and helped contain it. Inevitably, as the corrupting search for knowledge continued, levels of upset were only going to grow until eventually, by our late 30s, we/ *H. sapiens* were in a rage of hate and anger. Because of the compounding effect of upset we became immensely embattled, 'punch drunk' in fact, and this made us absolutely desperate about our situation. On reaching this state of extreme anger and destructiveness we began to hate even ourselves. Life had become both personally and socially unbearable. This produced a crisis, the well-known 'the mid-life crisis' of the early 40 year old, or in the case of humanity, of *H. sapiens sapiens* who emerged from *H. sapiens* some 50,000 years ago.

40. The Born Again, Pseudo Idealistic Late Adulthood Stage of Adolescent Humanity

This is our Pseudo Idealistic Adolescentman stage, the time of ‘mid-life crisis’ and the adoption of Pseudo Idealism, the ‘born again’ in support of cooperative idealism lifestyle.

The species: *Homo sapiens sapiens*—0.05 million years ago to the present day

The individual: 40 plus years old



In this 40 year old stage humanity entered that part of the Development of Integration chart where upset was compounding so rapidly that the graph charting its increase went into a nose-dive, with social disintegration imminent. While upset was compounding throughout humanity's adolescence we always knew that if we didn't find the relieving understanding of the human condition soon enough then eventually the human race would enter a final endplay stage where the levels of upset anger, egocentricity and alienation would threaten to destroy humanity. The foreseen happened, the 2 million year race our species has been involved in between self-destruction and self-discovery finally entered this crisis stage some 50,000 years ago. The variety of humans involved was *H. sapiens sapiens*, us, anatomically modern humans who emerged at about that time from *H. sapiens*. In the case of the individual growing up during humanity's human-condition-afflicted, insecure adolescence, this was when we entered our so-called 'mid-life crisis' at about 40 years of age.

On one hand our upset had become so great that we were hating the condemnation from the cooperative idealistic world of our soul and beginning to become murderously behaved. On the other hand we were despising ourselves for being so upset and destructive of the world. Even though we had by now, through the measures taken through our 30s, developed a great deal of instinctive capacity to restrain and conceal—civilise—our upset, the upset was becoming so great that it all too easily broke out revealing the extremely angry person we had become. Aware how upset we were and how socially destructive that was, we oscillated between bouts of anger and bouts of remorse. This unhappy situation, of feeling so frustrated and angry with the criticism we were having to live with but at the

same time so guilt-ridden, was to characterise all of the 50,000 years during humanity's adolescence's final late adulthood stage, and, in the case of individual humans living during humanity's adolescence, all of life from 40 years of age onwards.

Humanity as a whole, and ourselves individually if we were 40 years old or older, had arrived at a desperate situation where the levels of upset had so escalated that both our original instinctive moral conscience and our newer civilised, self-disciplining instincts were no longer able to contain our upset. Incidentally we can see now how our moral sense played a crucial role in all that we humans have been able to achieve since we became conscious beings. In particular, while the criticism from our species' original instinctive cooperative, altruistic, loving moral sense caused our upset state, if it wasn't for our moral sense we almost certainly would not have had sufficient inclination to restrain and civilise our upset when we began to become upset. Our moral conscience both upset us and guided us. As with so many aspects of the human condition, it was a most paradoxical situation. The problem was our upset had finally outstripped the combined effect of our moral conscience *and* our civilised capacity for self-discipline.

Basically we had reached a point where we had to face the fact that all our hopes of conquering ignorance and proving our worth had failed miserably. What 'successes' we had managed to achieve were devoid of any capacity to genuinely validate ourselves, relieve ourselves of the insecurity of our corrupted human condition. For all our efforts to 'conquer the world' all we had to now show was an overly upset individual, in truth a wreck of a person. In the words of *The Man of La Mancha* we had finally '**marched into hell...scorned and covered with scars**'; that was the price we had to pay for pursuing the '**heavenly cause**' of trying to prove that the human race is fundamentally good and not bad.

In this desperate situation of oscillation between bouts of anger and bouts of remorse, deep analysis took hold of us. What could we do? The so-called 'mid-life crisis' long associated with becoming 40 years old had arrived. The essential problem for us personally was that we were loathing and depressed about what we and our world had become. This was basically the same situation that faced us in our early adolescence when we first started thinking philosophically about the corruption in the world and in ourselves. Journalist Ali Gripper acknowledged this parallel in an article titled 'Turning 40 and Frantic, Mid life crisis', when she wrote that '**Mid life is undoubtedly a recycling of adolescent issues. It is as if the psyche goes back and picks up the threads of what we were dealing with as teenagers**' (*Sydney Morning Herald*, 29 Mar. 1996). What had happened since our early adolescence to resurrect this overwhelmingly worrying dilemma of what to do about corruption was that we had accumulated a further 30 years of upset. When we were in our early adolescence, whether we were so corrupted that we had to resign or not, we basically made the decision to put aside the problem of the corruption in the world and in ourselves and get on with life and do the best we could to make a difference to the problems that beset us and the world. What then happened was that the process of 'getting on with life' for 30 years resulted in us becoming so upset and corrupted that we were forced to face the problem again of what to do about all the corruption in ourselves and in the world. No longer could we simply 'get on with life' as we had been doing because that had now led to the accumulation of too much upset.

As with the situation in early adolescence where individuals—especially resigning individuals—were faced with extreme states of despair and depression about their circumstances, so 40 year olds were faced with variously extreme states of desperation about their situation. And as with the adolescent struggling with their extreme despair and depression, so the 40 year old's mind searched frantically for a way to solve the problem of their untenable situation. For the 40 year old it was a psychologically desperate state

and just as the psychologically desperate adolescent came up with a desperate solution so did the 40 year old. The solution adolescents who weren't overly upset came up with was to put aside their overwhelmingly despairing and depressing view of the world and of their situation and focus on getting on with their life as the best way to deal with the problems of the world and themselves. In the case of the more upset adolescent they had to put aside the reality of their circumstances completely by resigning themselves to living in denial of cooperative ideality and thus of the depressing issue of the human condition. In the case of the 40 year old, the solution they came up with to cope with their now extremely corrupted state was to also put aside the overwhelmingly depressing truth of their situation but this time it was achieved through focusing on the positive, guilt-relieving effect that came from being civilised. The angry 30 year old had learnt to restrain/ civilise their upset but what the desperate 40 year old realised in their frantic search to find a solution to their problem was that being civilised or 'well-behaved' or 'good' produced a guilt-relieving positive feeling and this was the one positive in their life that they could derive reinforcement from. Indeed, in the case of the more extremely upset 40 year old, so desperate were they for relief from the horror, loathing and guilt of their situation that their mind decided to focus so completely on the positive that they were good when they behaved in a cooperative, civilised, ideal, loving way that they deluded themselves that they actually weren't corrupted, weren't massively upset human-condition-afflicted people. They deluded themselves that the mask or facade of civility was not a mask or facade at all but the representation of their true state— 'I am behaving in a cooperative, loving way therefore I *am* an upset-free, human-condition-resolved, thoroughly good, cooperative, loving human'. This was an *extraordinarily* false/ dishonest interpretation but the depression from feeling guilty/ bad/ worthless from being so upset was so great that their mind was well and truly capable of such a delusion. The situation was no different from the resigning adolescent being so overwhelmed by the depression of their situation that they were well and truly capable of making their *extraordinarily* deluded/ false/ dishonest interpretation that integrative meaning didn't exist and instead competition was the meaning of life and therefore that they weren't a corrupted 'bad' person.

So valuable has this 40 year old 'do good in order to delude yourself that you are actually good, actually free of corruption and thus the dilemma of the human condition', extremely deluded strategy of coping with the problem of the now massively corrupted human-condition-afflicted state been that the remainder of this book will be preoccupied describing how the strategy developed into such a huge industry that the dishonesty involved threatened to destroy humanity.

Being civilised, that is using self-discipline to restrain and contain your upset so it didn't show, did stop and relieve you of being destructively behaved, but what happened in the 40 year old stage for humanity and humans individually growing up during humanity's adolescence was that the relieving, 'feel good', 'warm inner glow', 'blissed out' positive of having restrained your upset and behaved in a 'good'/ ideal/ cooperative way became the whole focus of existence. In the end, as we will see, when humans became extremely upset—saturated with the problem of the corrupted state of the human condition—their whole mental preoccupation became one of searching for situations and opportunities where, through doing 'good', they could derive 'the rush' of relief from the condemning issue and truth of their corrupted state. The 30 year old used civilising self-discipline to restrain their upset but unlike the 40 year old they weren't, as we say, 'getting off on it', they weren't using it to delude themselves that they were free of the corrupted state of the human condition, they weren't using it in a psychologically sick way.

The immense danger of this preoccupation with relief hunting through ‘doing good’ was that it could become so addictive and thus selfishly indulged that it could threaten to stop the all-important search for knowledge. The reason it could stop the search for knowledge was because if there was too much preoccupation with ‘doing good’ it could result in insufficient tolerance of the corruption that unavoidably resulted from pursuing humanity’s heroic search for knowledge, ultimately self-knowledge, understanding of the human condition. Too much emphasis on cooperative idealism and humanity would never find liberating understanding of the human condition, and if it didn’t find this liberating understanding humanity would be condemned to the eventual emergence of terminal levels of upset—in particular, unbearable levels of the psychosis of alienation from having to adopt excessive amounts of psychological denial and delusion. The *dogma* of doing good could oppress and even stop the all-important search for knowledge by denying the *freedom* to be, to a degree, corrupted. As we will see later in this book, this extremely dangerous situation did arise; humanity did face a death by dogma, a fate which only the finding of the liberating understanding of the human condition that science has made possible and which is being presented in this book has the ability to save humanity from.

We can see that a conflict of positions emerged with this ‘do good to feel good’ relief-hunting lifestyle. Too much emphasis on it and there would be too much oppression of the freedom needed to be, to a degree, corrupted by the search for knowledge. It was the emergence of this conflict that formed the basis of what we recognise as the left and the right wings of politics and of what we refer to as democracy. While we couldn’t explain the human condition this whole revelation that is being put forward in this book about what was actually happening to humans throughout humanity’s journey through its adolescence could not be presented. We haven’t been able to even admit to the existence of the issue of the human condition, let alone our strategies for coping with it. The words ‘left wing’ and ‘right wing’ and ‘politics’ and ‘democracy’ have been used endlessly without anyone ever truly explaining what they actually mean and why the activities they describe became necessary. Also, we have constantly referred to the need for ‘freedom’, and talked about being ‘materialistic’ and ‘capitalistic’ and ‘egocentric’, but what specifically was it that we needed to be free from and why precisely were we materialistic (as opposed presumably to being spiritualistic), and why exactly was it that we were so focused on acquiring capital and being so ego-centric? The ‘left-wing’ dogmatically emphasised obedience to the oppressive cooperative ideals while the ‘right-wing’ emphasised the need for freedom from oppressive insistence on cooperative idealism in order to carry out the corrupting search for understanding, ultimately self-understanding, the liberating understanding of the human condition. Dogmatic insistence on idealism oppressed the job at hand, and the associated denial and delusion destroyed the honesty that the effective pursuit of truth depended on. ‘Politics’ was the business of trying to manage that duality effectively and ‘democracy’ was the business of allowing everyone to cast their vote on where they believed the ideal balance between insistence on ideality and freedom for reality lay in order to find the majority view and, hopefully, the most accurate balance. The Statue of Liberty in New York symbolises freedom, but again what do we mean by freedom? Freedom from what? To search for understanding we needed ‘freedom’ from the oppression of the unjustly condemning integrative ideals that our instinctive self or soul in particular was simplistically, dogmatically and unrealistically insistent upon. The penalty for being free to search for knowledge was however that we became angry, egocentric and alienated. As some compensation for having to suffer such self-corruption we needed to surround ourselves with material comforts. ‘Materialism’

was the poor substitute for spiritualism—for the ability to explain why we were good and not bad. Money or capital was needed to supply these material rewards. Materialism and ‘capitalism’ accompanied freedom. We also sought contrived success through power, fame, fortune and glory as a way of finding some satisfaction for our embattled egos, an ‘egocentricity’ that the imperial Empire State Building and other tall, defiant, ‘one-day-we-will-prove-that-we-humans-aren’t-bad’ buildings symbolise.

We find it hard to imagine any other world than one where there exists opposing political positions on social issues, but this was the situation before the emergence of born-again pseudo idealism. Prior to the emergence of pseudo idealism people thought and argued fairly about where balance lay between excessive freedom to search for knowledge and as a result be to a degree upset, and between excessive restraint from searching for knowledge through obedience to cooperative ideality. However, once pseudo idealism developed all reasonableness disappeared and so any debate and discussion about where balance lay became a conflicting contest of wills. How can you have an effective discussion about what is the best course of action to take in a situation if participants in the discussion are not interested in whether the action is right or not, only in whether what they are going to say will make them feel good and/or whether the course of action itself will make them feel good? The answer is you can’t. It’s a derailed, ineffective, dysfunctional, highly imperfect, in fact pointless debate—hence you end up having to have a democratic vote and just hope enough people are not yet seduced by left-wing pseudo idealism. It’s like being in mid-ocean on a life-boat trying to find your way to the safety of land when someone on board decides to hijack and destroy the mission by capsizing the boat because they have become obsessed with wanting to cool off in the water. It is totally selfish, in fact mad behaviour. The human race has been trying to save itself from destruction by finding knowledge, ultimately understanding of the human condition, but pseudo idealists have only been interested in making themselves feel good. Contrary to what their banners say, they don’t care any longer about the future of the world. It is extremely selfish behaviour—not at all the idealistic behaviour they are making out and deluding themselves it is. Thank goodness we can at last explain what the whole human journey has been about and stop this madness, because it was only while it wasn’t possible to explain humanity’s great heroic battle that it was possible to get away with such mad, pseudo idealistic behaviour—‘Can’t you see we are being idealistic, we are making a better world’—what rubbish, they were being totally selfish and now that selfishness is completely exposed.

As has been clearly explained, resignation to living in denial of the issue of the human condition and taking up a competitive, egocentric, selfish power-fame-fortune-and-glory-seeking lifestyle was an extremely desperate and very mad behaviour, but this pseudo idealistic, pretend-you’re-sound-and-the-human-condition-doesn’t-exist, totally deluded and totally selfish lifestyle was far more desperate and far madder behaviour. Irresistible as it became for ever-increasing numbers of people, pseudo idealism was incredibly mad and incredibly dishonest and thus incredibly dangerous behaviour—which, as will be explained shortly, made religion such a valuable and excellent form of pseudo idealism.

Once pseudo idealism emerged then the predicament occurred where, as a result of too much left wing obedience to the ‘good’, cooperative ideals there would not be sufficient freedom from those condemning ideals to carry on the all-important corrupting search for knowledge. The danger of excessive oppression of freedom was particularly great because of the massively seductive effects of relief-hunting. If we return to the Adam Stork analogy for describing the human condition, at any time Adam could surrender to his criticising instinctive self and fly back on course, obey his instinctive orientation, and

by so doing stop and thus relieve the criticism emanating from his instinctive self, but that meant abandoning the all-important search for knowledge. In the case of humans, the sense of guilt from defying our original instinctive orientation was greatly compounded by the fact that our original instinctive orientation wasn't to a migratory flight path but to behaving cooperatively, selflessly and lovingly. Having this instinctive orientation meant that when we became upset from searching for knowledge, that is angry, egocentric and alienated, we were having to live with extra criticism. When Adam flew off course from his instinctive flight path and became angry, egocentric and alienated such upset behaviour wasn't at odds with his instinctive flight path, however when we humans began searching for knowledge—defying our instinctive orientation and experimenting in self-adjustment and became angry, egocentric and alienated—that upset behaviour *was very much* at odds with our particular cooperative, selfless, loving instinctive orientation. In the case of humans, when we defied our instincts and became upset that upset made our instincts criticise us even more, made us feel exceptionally bad or guilty, in effect making us doubly upset. It follows that 'flying back on course' for us was an *extremely* guilt-relieving option. Giving up the upsetting, corrupting, anger-egocentricity-and-alienation-producing search for knowledge and taking up support of—being, as we revealingly say, 'born-again' to—the cooperative, loving, selfless, 'Godly' ideals of life was an *extremely* tempting option because it was so guilt-relieving—but the very great and inherent danger was that it meant giving up the all-important search for knowledge.

In the real situation of humans there was a further very significant dimension to the problem of 'flying back on course', being 'born again' to supporting the cooperative ideals our instinctive self dogmatically demanded. Since our instinctive self was orientated to behaving cooperatively, when we abandon the search for knowledge by taking up support of cooperative idealism we were not only abandoning the battle to champion our ego or conscious thinking self over our idealistic instinctive self or soul *we were also* taking sides against those fighting the battle. We were changing sides from supporting the battle against oppressive cooperative idealism to opposing the battle by taking up support of cooperative idealism. When we took up support of cooperative idealism because we were too corrupted to go on with the corrupting battle, we weren't just 'taking a rest' to recuperate, we had actually switched camps to side with the enemy.

It can be seen from what has just been pointed out that while abandoning the battle was extremely tempting because it was so guilt-relieving, it was also loathsome from the point of view that in humanity's battle to overthrow the ignorance of our instinctive self we were taking sides against all those fighting and trying to win that battle. Despite how tempting it was, the reality was that the revulsion of siding against humanity and those fighting the battle meant that it took a great deal of despair and fear of depression about being overly corrupt to give up the battle and change sides. While we haven't been able to explain, confront or talk about it, the truth is all humans who have lived during humanity's adolescence have intuitively been aware of the battle of having to overthrow the ignorant idealism of our soul—when we shook our fist in the air we were saying, 'fuck you world, one day we are going to prove you wrong about us humans'. Therefore we knew that to give up the battle against our idealistic soul, and not just give it up but side with the enemy and against those trying to win the battle, was a crime against all those still fighting, and against humanity as a whole. We were aware that it was an act of treachery and cowardice, but what alternative was there? If we became any more upset and destructive we were going to destroy the human race anyway.

Indeed, while we were siding against the human journey to enlightenment when we took up support of our soul's cooperative ideal world by focusing on being 'good' in order

to relieve ourselves of the guilt of our overly corrupt condition, from the point of view of stopping ourselves from behaving overly destructively we were working in the interests of humanity's journey to enlightenment. Being 'born again' to supporting the cooperative ideal world did relieve and thus stop us from behaving in an extremely upset, corrupt way. There was a positive aspect for humanity even though we were fighting against humanity from the point of view that we were opposing humanity's efforts to vanquish ignorance.

It was in humanity's interest that we abandon the upsetting battle when we became overly corrupted. Unfortunately, unable to admit that we were corrupted and face the issue of the human condition, we had no choice but to take up support of idealism because it was by supporting idealism that we could delude ourselves that we were free of the human condition, even though the penalty of supporting idealism was that we were then siding with the enemy, namely the oppressive cooperative ideals. It was a case of either carrying on in our overly upset way of living or joining humanity's enemy camp of our soul's oppressive cooperative ideal world. Both alternatives were destructive, so, as pointed out, it became a case of which was the lesser of the two evils. Clearly in the case of someone like Genghis Khan or Adolf Hitler the criticism of them is that they didn't take up a born again to supporting idealism lifestyle and instead chose to live out their upset. Why some people chose not to take up a born again to supporting idealism lifestyle when it was in their and humanity's interest to do so will be looked at shortly.

It has to be emphasised that in taking up a born again to cooperative idealism lifestyle there had been no change of heart in the sense of there being any intention of being honest; it was in fact a further hardening of the heart. We were masquerading as a cooperatively ideal person in complete denial of our true, corrupted state and of the real issue of the human condition that our corrupted state raised. Also, by taking sides against the corrupting battle that humanity was waging we were in effect advocating—and, as time went on and the delusion increased, not just in effect advocating but actually claiming to others—that it was wrong to take part in the battle and that everyone should do what we were doing. In this born again strategy egocentricity still prevailed, 'egocentricity' being the self-preoccupied, selfish focus on finding a way to view ourselves as 'good' and not 'bad'. In the situation where humanity had still to find the honest explanation for the corrupted state of our human condition, egocentricity was the state of being preoccupied with deriving a success or win for ourselves in a non-self-confronting and thus dishonest way. In the born again to support of idealism situation we were using idealism to feel good about ourselves, to relieve ourselves of guilt. True idealism, true 'goodness', true concern would admit, be honest about, confront and seek to understand the human condition, not go to the most extreme degree of dishonesty in denying and escaping the truth of our overly corrupted state and the issue of the human condition it raised as this born again attitude did. The born again lifestyle was not true idealism, it was false or pseudo idealism.

Of course, when we were born again to supporting idealism we were also pseudo idealistic from the point of view that we were pretending to be ideal and free of the corrupted state of the human condition. The truth was we were far from a truly ideal person—that is, someone free of upset. We were having to masquerade as being ideal because the truth was we were an extremely upset and corrupted person, saturated with the human condition.

The danger of the pseudo idealistic lifestyle, of behaving selfishly in the interest only of ourselves, rather than selflessly in the interest of humanity, lay in being seduced by the extreme 'feel good' relief and even psychological rush that taking up a pseudo idealistic cause could give massively embattled and upset humans. Living under the duress of the human condition it was all too easy to be irresponsibly carried away with the relief that

pseudo idealism offered; take it up, advocate it to others and even try to impose it on the whole world in a way that was above and beyond what was needed to contain our overly upset behaviour. The fact of the matter is pseudo idealism was extremely dangerous and if practiced needed to be done so with the utmost care and restraint. As we will see later, this care and restraint was eventually dispensed with and the seductive tide of pseudo idealism threatened to end the human journey to enlightenment.

It is necessary to go over the basic situation of the born again, pseudo idealistic way of coping with the corrupted state of the human condition once more because it is so important we understand it if disaster for humanity is to be averted; changing sides in humanity's battle against our soul's integrative, ideal world and taking up some form of support of that ideal world brought extraordinary relief from the despair, distress and guilt from being overly upset and corrupted, but then we had to cope with having not only abandoned humanity's all-important battle but having taken sides against it as well. There was one solution of sorts to this dilemma. If we took up support of cooperative idealism and by so doing became in appearance a 'good' person we could delude yourself that we were actually free of corruption and thus the problem of being at odds with cooperative ideality. While we were still corrupt underneath we could use our *appearance* of being cooperative to delude ourselves that we were no longer corrupt and thus not at odds with the cooperative ideals of life. We would be both acknowledging the cooperative ideal state at last and appearing to be cooperatively behaved. From being an extremely angry, destructive individual we were now, outwardly *appearing* to be a force for good. This all depended on delusion, on blocking out from our mind that we were actually an excessively upset human who had quit the battle and by supporting the enemy were actually now working against those still fighting the battle. However, it was such a relief to be *appearing* to be on the side of good and to *appear* to be creating a better world, as opposed to *appearing* to be a destructive 'bad' person that this option was irresistible. In *appearance* we had well and truly solved our problem of being overly corrupt. To those still fighting the battle we simply said, 'well I'm appearing so good compared to you that I think you all should do what I have done'. We deluded ourselves that we held the moral high ground and that we had the solution to all the upset in the world—that if everybody did what we were doing all the corruption and problems in the world would stop. We adopted a self-righteous, finger-pointing, smug smile that 'I'm good while you're not', and 'I'm leading the way to a new ideal, cooperative, loving, peaceful world'. In reality we were completely denying the existence of the issue of the human condition, totally transcending our own reality and the reality of humanity's heroic battle against ignorance. It was an *extremely* dishonest way of living but there was no other option for the overly upset. Pseudo idealists—the dishonest intellectualist as opposed to the honest instinctualist—presented a conceited image of such 'rightness', of being superior, of being the ones in possession of the truth, when in fact pseudo idealist intellectuals were the most removed of any people on Earth from the truth. It was a terrible bluff of themselves and therefore something that they had to constantly try to maintain by desperately trying to convince everyone else of the rightness of their attitude. The truth in fact was entirely the opposite of the pseudo idealistic intellectual's view that the way to win the battle was to abandon it. Only engaging and winning the battle against the ignorance of our idealistic instinctive self or soul could humanity be freed from upset and a caring, peaceful world be introduced.

As emphasised, this born again, pseudo idealistic strategy was not a return to real honesty and idealism. When we took up this strategy we were simply disguising our true upset, aggressive, selfish nature with selflessness. We were *manufacturing* selflessness

in order to delude ourselves that we were free of corruption. We were living off delusion. While our behaviour was selfless we were still maintaining our evasions of the unfrontable issue of our corrupted human-condition-afflicted state and of humanity's battle to solve it. It was a pseudo form of idealism that we had taken up because real idealism and honesty would involve confronting the human condition, admitting and being honest about our corrupted state and the battle of the human condition to solve it. As we will see shortly when the different stages in the development of ever more deluded forms of pseudo idealism are described, saving the trees *was* being good to the environment and patting a dolphin *was* being kind, but to use these acts, and as we will soon see many others like them, to delude ourselves that we were a truly cooperatively idealistic/ loving/ selfless/ caring/ 'good' person when the truth was we were in the most extreme state of upset anger, egocentricity and alienation that has ever existed, was the height of self-deception. Such acts, while they brought temporary relief to the soul and the environment, were a far greater affront to the truth than the live-out-our-upset existence, and being so dishonest were actually taking humanity further away from the truth about our human condition, the truth that our species had to find to free ourselves from the human condition. Instead of bringing real kindness, peace and togetherness to Earth, as the practitioners of pseudo idealism deluded themselves they were doing, they were actually leading humanity *away* from such an ideal state.

It is worth mentioning that what greatly helped make it possible to carry off such an extreme delusion, namely that our manufactured acts of cooperative idealism meant we were actually free of corruption, was that we had already been either putting aside or practicing total denial of the issue of our corrupted, human-condition-afflicted state since our early adolescent years. All that we were doing was adding yet another layer of delusion to one already well practiced.

A comparison needs to be made between the evasion, and, in the case of the resigned, the total denial adopted in adolescence, and the denials and delusions of the born again, pseudo idealistic post 40 year old state. In our adolescence we evaded and even denied the issue of the human condition by either putting the issue aside or, in the case of the resigned, denying the integrative, selfless meaning of existence, instead maintaining that the meaning of existence was to be competitive and selfish and that success in such competition meant we were a successful, superior, better, good, winning person. In the pseudo idealistic situation, the way we denied our corrupted state was to manufacture cooperative behaviour and then delude ourselves that that meant we were not corrupted. And to cope with our non-participation in humanity's heroic battle to overthrow our soul's ignorance what we did was deny that the battle existed and even deluded ourselves that non-participation was the path to peace for the human race. The dishonesty adopted at adolescence, especially of the resigned state, was extreme because we were denying integrative meaning and by so doing that we were corrupted—but at least we were still directly participating in the battle to overthrow ignorance. The delusion and dishonesty of the born again state was so much greater because not only were we denying we were corrupted, we were also denying there was a battle to be fought. Resigned people were certainly bullshitters, but pseudo idealists were double bullshitters. It was explained that *H. sapiens* or 'Wise Man' was actually 'False Man' because the main feature of his civility was the disguise of his true state of upset. We can see how appropriate therefore was the name *H. sapiens sapiens* or 'Wise Wise Man' because he was actually living a doubly false existence; he was actually 'False False Man'. Pseudo idealism was in fact the most sophisticated form of lying to have ever developed on Earth. The *Encyclopedic World Dictionary* (1971) defines the word 'sophisticated' as 'deceptive; misleading' while

‘sophistic’ means ‘fallacious’ or false, so sophisticated is certainly what Pseudo Idealistic Man was. Incidentally, we can see here that both the resigned and the pseudo idealistic states make a mockery of the requirement in court to put your hand on the Bible and swear to tell the whole truth and nothing but the truth. The fact of the matter is the resigned and the pseudo idealist *never* tell the truth.

It should be mentioned how destructive of innocence this ever-increasing dishonesty being practiced by humans has been. The ultimate, most outrageous, most deceptive and thus destructive of innocence lie was the reverse-of-the-truth lie because it is the most extreme lie and thus the most intimidating. To pretend to be free of corruption and to be leading the way to a peaceful world as pseudo idealists did was just such an extremely-destructive-of-innocence reverse-of-the-truth lie. The falseness of the delusion, while it was necessary and relieving for the person practicing it, was extremely destructive of anyone more innocent looking on because they were being coerced into believing the extreme lie was the truth. At base it was dishonesty that has been destroying the world—which is why the ability to be honest that comes with finding the reconciling understanding of the human condition saves the world. The whole of the post-resigned state was one big lie. It was all a silent denial of the existence of the human condition. This whole description of life during humanity’s adolescence, from the resigned state to the born again pseudo idealistic state, is the story of ever-increasing levels of delusion/ dishonesty/ alienation/ denial/ lies. While such delusion was necessary to protect upset humans from unjust condemnation the cost, of the destruction of innocence that these lies caused, was enormous. Of course there was a positive in that the delusions saved those who were having to employ them from living out their upset, which had they lived out would have also been extremely destructive of innocence. While upset anger and aggression and divisive behaviour *is* extremely destructive of innocence, dishonesty has been the most difficult behaviour for innocence to cope with because, as was explained in Section 23, their innocence made them codependent to such lies. Unable to talk about the human condition humans haven’t acknowledged how much lies psychologically destroyed upcoming generations. Psychologically it was not what happened in our life—although what happened to us could be physically destructive, even fatal—so much as our inability to understand and thus be honest about and thus confront and thus cope and live with and thus not have to become blocked out and alienated from and thus psychotic about what happened to us.

In summary, the born again, pseudo idealistic lifestyle brought such immense relief to humans when they became overly corrupted it was a lifesaver. It allowed humans to transcend the whole issue of their corrupted human-condition-afflicted state and even to confidently masquerade through the world as the ones in possession of the solution to all the world’s problems. It is no wonder that it was said that ‘life begins at 40’. Compared to the agony of being a depressed teenager or a ridiculously optimistic 20 year old or an angry 30 year old, the freedom from being able to totally transcend the whole issue of the human condition was so wonderful that life did suddenly become enjoyable. Tragically, as we will see, the delusions involved, though immensely relieving, came to threaten the future of the human race.

While the most important psychological event in human life has been resignation, the adoption of the born again pseudo idealistic lifestyle was close behind it in significance. They both involved major states of psychological desperation, depression and finally extraordinary delusion.

That completes the introduction to the pseudo idealistic strategy that was variously adopted from 40 years of age onwards by individual humans growing up during humanity's adolescence, and, in the case of humanity, as an ever increasing influence in the lives of *H. sapiens sapiens* from 50,000 years ago onwards. We now need to chart the truly extraordinary journey of the development of this born again to idealism, pseudo idealistic strategy for coping with the human condition.

We can expect that the change from using civilised behaviour to restrain our upset to using it to relieve ourselves of the guilt of the human condition would have been a gradual process from 50,000 years ago onwards, or from 40 years of age onwards in the case of individual humans growing up during humanity's adolescence. It was pointed out that since taking up pseudo idealism amounted to a treacherous, cowardly act of siding with the enemy there was a great reluctance to taking it up. Intuitively knowing that we were giving in and abandoning the battle, and not just abandoning it but siding with humanity's enemy, there was a deep resistance to adopting the strategy and therefore a strong inclination to keep on fighting the battle to overthrow ignorance, even though we were becoming unbearably and dangerously upset and destructive by doing so. Because of this reluctance only the most unbearably embattled would take up the strategy, and even they could become so repulsed by the dishonesty of it that they would revert to fighting 'the good fight' that humanity was waging to prove that our idealistic instinctive self or soul was wrong in its insinuation that we humans were fundamentally bad and worthless. What this means is that even though the pseudo idealistic strategy had become an option and indeed a necessary one for increasing numbers of people, many continued in the upsetting battle against ignorance. The effect of this resistance to taking up pseudo idealism was that the levels of upset in society continued to grow. Upset hadn't been eliminated by the advent of pseudo idealism by any means. The inevitable ongoing search for knowledge meant that upset was going to be increasing regardless. In truth only the arrival of the genuinely relieving understanding of the human condition could stop the march of upset in the world.

41. The last 11,000 years when Imposed Discipline and Religion were developed

As a result of this situation where adopting pseudo idealism was resisted and even abandoned and the upsetting search for knowledge was continuing, we can expect that from 50,000 years ago to 11,000 years ago upset would have continued in its compounding nose-dive rate of increase. In other words the advent of pseudo idealism would not have greatly lessened the now dangerously rapid rate of increase of upset in humans.

What happened around 11,000 years ago to dramatically increase the level of upset in humans and take the graph of its increase into almost vertical descent was the advent of agriculture and the domestication of animals that began around that time. Why agriculture and domestication of animals lead to an even greater increase in upset than was already occurring is the effect living close together in numbers—which is what these developments made possible—had on the spread and increase in upset in humans. As was explained earlier when the effect of the ice ages was being described, the closer humans lived during humanity's adolescence and/or the more difficult the living conditions, the greater the spread and thus increase of upset. Coexisting under the strain of the human condition dramatically accentuated the difficulties encountered by humans who were living with upset. Isolation from encounters with the battle of the human condition minimised the spread of upset or soul-exhaustion. If we were each alone with our level of

exhaustion we would not be criticised by the fresher souls or corrupted by the more battle-worn. Jean-Paul Sartre's comment that '**Hell is other people**' encapsulated the difficulty of upset, alienated people trying to live with each other. The more people interacted the more effect one person's upset had on another. Isolation from others preserved innocence while the lack of it contributed to the destruction of innocence. To take the extreme situation, innocence did not survive long in New York's Times Square or in Sydney's Kings Cross where drug pushers, prostitutes and muggers worked the streets while extravagant, chauffeur-driven limousines cruised by. As was mentioned earlier, the prophet Mohammed said '**every prophet was a shepherd in his youth**'. There was a good reason for this. Only individuals who were extremely sheltered from the horror of the effects of the human condition, such as natural living and almost totally isolated shepherds, were going to be sufficiently free of exposure to the corrupted upset state of the human condition and thus sufficiently free of needing to adopt denial, delusion and alienation to be, as Berdyaev said, capable of a '**prophetic**' '**critique of pure conscience**'. The more humans lived in close proximity the more upset spread and grew.

The introduction of agriculture and the domestication of animals from 11,000 years ago onwards brought about a more sedentary lifestyle for humans and with it closer interaction which in turn led to an even more rapid increase in upset than was already occurring. By some 4,000 years ago (2,000 BC) the development of villages, the movement by people into specialised occupations, the beginnings of trade and industry and the close interaction between humans that each development inevitably brought led to humans becoming so upset that some could no longer contain their upset and had to live it out, let it express itself if they were to find any relief from the pressure of being so upset. Men especially began to feel the periodic need to go on a rampage of raping and pillaging. The 13th century Mongol conqueror Genghis Khan could be described as someone who lived out his upset to the full. Every day he satisfied his anger with bloodletting, his egocentricity through the domination of others, and his mind or spirit by blocking out any feelings of guilt or remorse coming from instincts within himself; to quote the words of the words of a Yomut Turkoman Mongol marauder: '**I do not have a mill with willow trees, I have a horse and a whip. I will kill you and go**' (*The Songlines*, Bruce Chatwin, 1987, p.221 of 325).

The periodic feelings of needing to go on the rampage and express unbearable levels of upset resulted in endless rounds of payback warfare where warriors from one tribe or village would raid another tribe for their material goods and maidens which in turn would provoke a counter raid and so it went on. Clearly at this point, where the upset in humans had become so great that the constant warfare and killing and raping of other humans was being carried out in wave after wave of ever-increasing ferocity and brutality, a new way of restraining upset simply had to be invented. The truth is that despite Genghis Khan or the Yomut Turkoman marauder obtaining some relief from feeling so upset by rampaging across the world, there would have been no inner peace in their own lives, nor, more significantly, any peace in their blood-soaked worlds.

Imposed Discipline

What emerged to address this overwhelming need for a new form of restraint was the first major social form of control, Imposed Discipline—an agreed upon set of rules and laws enforcing social (integrative) behaviour through threat of punishment. Once it was developed this new form of restraint proved very effective. For example, around the time of the arrival of Europeans to North America a grand union of Indian tribes, known as the Iroquois Confederacy, was formed by two Indian prophets, Hiawatha and 'The Great Peacemaker'. These prophets realised that the endless rounds of payback warfare

between and within the tribes could only be prevented by everyone agreeing to a set of restraining rules that were enforced by punishment. The result proved so effective that the Confederacy rapidly emerged as one of the strongest forces in north-eastern North America during the 17th and 18th centuries. Parallels can be drawn with the way in which the Jewish prophet Moses effectively brought order to the Israelite Nation through his Ten Commandments some 1,500 years BC.

Before talking more about the effect of Imposed Discipline on the march of upset it is necessary to briefly return to the case of individual humans who adopted a born again to cooperative idealism, pseudo idealistic lifestyle in their 40s. Given the falseness and cowardice of adopting the pseudo idealistic way of living there was, as has been explained, a reluctance to live that way and those who did were inclined to tire of it and abandon it. Not only did those taking it up become disenchanted by the deluded lifestyle, they were also becoming so upset by their late 40s that their anger was continually breaking through to the surface of their lives. As was described in the explanation for the Japanese proverb presented earlier, 50 year old men were ‘criminals’ in the sense that they were beaten on every front and had become bitter and vengeful; their attempts to win power, fame, fortune and glory had not proved satisfying, nor had the fraudulent, immensely deluded life of being born again to the soul’s world of idealism. This ‘grumpy old man’, vengeful, burnt-out, empty, sad state that men inhabited by the time they reached 50 and beyond was perfectly described by T.S. Eliot in his 1925 poem *The Hollow Men*: ‘We are the hollow men / We are the stuffed men / Leaning together / Headpiece filled with straw. Alas! / Our dried voices, when / We whisper together / Are quiet and meaningless / As wind in dry grass / Or rats’ feet over broken glass / In our dry cellar // Shape without form, shade without colour / Paralysed force, gesture without motion //...This is the dead land / This is cactus land / Here the stone images / Are raised, here they receive / The supplication of a dead man’s hand / Under the twinkle of a fading star // Is it like this / In death’s other kingdom / Waking alone / At the hour when we are / Trembling with tenderness / Lips that would kiss / Form prayers to broken stone // The eyes are not here / There are no eyes here / In this valley of dying stars / In this hollow valley / This broken jaw of our lost kingdoms // In this last of meeting places / We grope together / And avoid speech / Gathered on this beach of the tumid river //...Between the desire / And the spasm / Between the potency / And the existence / Between the essence / And the descent / Falls the Shadow /...This is the way the world ends / Not with a bang but a whimper’ (*T.S. Eliot Selected Poems*, 1954, pp.77–80 of 127).

For women, ageing during humanity’s adolescence was, in its own way, similarly horrible because it meant the loss of the image of innocence they depended on for reinforcement; the loss of their sex-object ‘attractiveness’, and with it, the loss of their meaning in the world—a source of meaningfulness that all women’s magazines that focus entirely on how to be ‘attractive’ are testament to. When women are young their beauty is generally so empowering it is as if they own the world, but when they become older and their beauty/ ‘attractiveness’/ innocence fades they discover that they have become invisible; when they walk in the streets they are no longer noticed. While men become ‘hollow’, women become ‘invisible’; you see older couples walking together in the park united by their comparable afflictions. This quote from the French beauty therapist Diane Delaheve describes how devastating it can be for women to lose their sex appeal: ‘Her eyes, the mirror of her soul, speak nothing but despair. Her face may have kept its beauty, but it has become

a picture of affliction. For some women, the prospect of age is sheer tragedy, worse than death, which might be seen as an escape' (Sydney Morning Herald, 4 Sept. 1988).

In his 1947 novel *Zorba The Greek*, Nikos Kazantzakis gave this stark account of how difficult women have found losing their sex appeal: "But what do you mean, Zorba?" I replied. "Do you seriously think all women have nothing else but that [sexual attention] in mind?" "Yes, boss, they've nothing else in mind. Listen to me, now—I've seen all sorts, and I've done all kinds of things—A woman has nothing else in view. She's a sickly creature, I tell you, and fretful. If you don't tell her you love and want her, she starts crying. Maybe she doesn't want you at all, maybe you disgust her, maybe she says no. That's another story. But all men who see her must desire her. That's what she wants, the poor creature, so you might try and please her! I had a grandmother, she must have been eighty. What a tale that old soul's life would make! Never mind, that's another story, too—Well, she must have been eighty in the shade, and opposite our house lived a young girl as fresh as a flower—Krystallo she was called. Every Saturday evening, raw young bloods of the village would meet for a drink, and the wine made us lively. We stuck a sprig of basil behind our ears, one of my cousins took his guitar, and we went serenading. What love! What passion! We bellowed like bulls! We all wanted her, and every Saturday we went in a herd for her to make her choice...So every Saturday the old girl pulled her mattress up to the window, took out her little mirror and combed away at the little bits of thatch she had left, and carefully made a parting. She'd look round slyly, for fear someone saw her. If anyone came near, she'd snuggle back and look as if butter wouldn't melt in her mouth, pretending she was dozing. But how could she sleep? She was waiting for the serenade. At eighty! You see what a mystery woman is, boss! Just now it makes me want to cry. But at that time I was just harum-scarum, I didn't understand and it made me laugh. One day I got annoyed with her. She was hauling me over the coals because I was running after the girls, so I told her straight out where to get off: 'Why do you rub walnut leaves over your lips every Saturday, and part your hair? I s'pose you think we come to serenade you? It's Krystallo we're after. You're just a stinking old corpse!' Would you believe it, boss! That day was the first time I knew what a woman was. Two tears sprang into my grandma's eyes. She curled up like a dog, and her chin trembled. 'Krystallo!' I shouted, going nearer so as she'd hear better, 'Krystallo!' Young people are cruel beasts, they're inhuman, they don't understand. My grandma raised her skinny arms to heaven. 'Curse you from the bottom of my heart!' she cried. That very day she started to go into a decline. She wasted away and two months later, her days were numbered'" (pp.52–53 of 315).

There has been an added dimension to the situation faced by older women. As was explained in Section 22, women were not responsible for the main battle of having to champion the ego over ignorance. As a result of this women found that their role of living in support of the battle was limited. A common observation of a woman's life has been that she progresses from '**bimbo, breeder, babysitter to burden**'. Men, able to be involved in the battle of championing the ego, do not face the prospect of one day feeling they are a '**burden**' to the extent that women do. In his 1993 book *The Fisher King & The Handless Maiden*, the American Jungian analyst Robert A. Johnson relates the myth of the Handless Maiden. In it, a miller makes a deal with the devil in order to complete more work with less effort. The devil demands the miller's daughter as payment. '**The miller is desolate but unwilling to give up his much expanded mill, so he gives his daughter to the devil. The devil chops off her hands and carries them away**' (p.59 of 103). Waited on by her newly prosperous family, the handless maiden is content for a time, until her growing sense of desperation sends her out to the forest alone. Johnson explains that the cry of women, like that of the handless maiden, is '**What can I do? I feel so useless or second-rate and inferior in this world that puts its women on the rubbish heap when they are through with courtship and childbearing!**' (p.56).

In Section 25 it was mentioned that the artist Francis Bacon depicted the human condition as honestly as anyone has ever managed to write about it. Ralph Steadman is another whose drawings have always managed to wrench to the surface the truth of the full horror of the predicament of humans during humanity's insecure adolescence. His work includes one particularly revealing drawing that depicts humans as reptilian monsters. It features in Hunter S. Thompson's 1971 classic novel about the human condition, *Fear and Loathing in Las Vegas*, and is reproduced below. Humans live in such denial of the extent of their alienation that it is only in pictures such as this, or in exceptionally honest passages of literature, such as those just included from the writings of T.S. Eliot and Nikos Kazantzakis, that the true extent of the corruption of humans' soul is revealed. For example, the eyes of the main dragon in this drawing show the hollowness that T.S. Eliot wrote about: 'This is the dead land / This is cactus land'. Also apparent is the terribly sad, 'sickly creature', 'old corpse' state of women that Kazantzakis described so honestly.



The *Lizard Lounge* by Ralph Steadman, 1971

In effect the maturation of our own lives from 40 years on followed the maturation that has been described for humanity through that equivalent age. The out-of-control, all-restraints-thrown-to-the-wind, rampaging, warring state that humanity arrived at was equivalent to the beaten-on-every-front, bitter and vengeful, burnt-out, 'dead...cactus land' grumpy old man and 'sickly creature', 'old corpse' state of women.

Thank heavens this tragic state of the human condition that humans have so courageously had to endure as best they could can finally end and our true self can be restored! The arrival of understanding of the human condition finally makes it possible for Insecure Adolescentman to mature to Secure Adultman.

The question arises, if all humans who have lived since 60,000 years ago belong to the 40-year-old-equivalent, Pseudo Idealistic Adolescentman stage, why were the hunter-gatherers of recent times described earlier as being in the procrastinating teenage-equivalent stage, and the herding Caucasians described as having entered the adventurous 20-year-old-equivalent stage? What is being described is another level of refinement of the already established stages. The first T-model Ford car had all the basic elements of a car in place but that did not mean the elements could not become much more refined.

The relatively innocent hunter-gatherer Bushmen people of the Kalahari Desert have all the basic adjustments in place for managing extreme upset. They are civilised, instinctively restrained from living out all their upsets; they don't generally attack when they feel frustrated and angry. They have a form of marriage to artificially contain sexual adventurousness. They clothe their genitals to dampen lust. The women love to wear adornments such as jewellery; they are adapted to being sex objects. The men love hunting animals; they find relief from attacking innocence. Men and women don't relate to each other as well as their own gender; there is a lack of understanding between the sexes. They make jokes about their fraudulent state; they employ a sense of humour to lighten the load of the agony of being so corrupted and fraudulent. They employ fatigue-inducing dance to access their repressed soul. In short they are members of Pseudo Idealistic Adolescentman. While they have these basic adjustments for managing extreme upset well in place, they are still a relatively innocent race compared to the adventurous, high-spirited Vikings, or the embattled, angry Mongols who raided Europe.

Religion

To return to humanity's journey, effective as Imposed Discipline was in containing upset, it did have a limitation, which was that restraining your upset through fear of punishment was a negative, oppressive way to have to live; complying with laws out of fear is not a very spiritually inspiring existence. In time, as levels of upset continued to grow, it became apparent that what was needed was a more personally satisfying form of restraint, and the solution that arose was religion.

The essential premise of religion is that it requires individuals to defer to the soundness of self and resulting integrity of thought of a great prophet, or prophets. As was explained earlier in this book, obviously a great range or spectrum of upset exists amongst humans. Some people have been more exposed to the upsetting battle that humanity has been waging against the ignorant instinctive state than others. Prophets were simply those individuals at the extreme innocent end of that spectrum, individuals who had relatively little exposure to upset and who were thus relatively sound in self, relatively free of the psychological block-out, denial and its alienation, that upset humans have historically had to employ to varying degrees to protect themselves from the condemning criticism of their corrupted condition. Again, the word 'holy', as it is used to describe prophets, literally means whole or entire; it has the same origins as the Saxon word 'whole' and thus confirms the prophets' wholeness or soundness or lack of alienation. It was no coincidence that it was prophets from amongst the native American Indian nation and the prophet Moses of the Israelites who had the clarity of insight to introduce the great social revolutions referred to above. Alienation with all its defensive dishonest denials is not in a position to think truthfully and thus effectively. It can't think in a way that is free of distortion. You simply can't think effectively with lies. It is this purity of prophets and their honesty, soundness and effectiveness of thinking that offered upset humans a way to overcome the problem of their corrupted condition. Rather than live out and live through your upset self you placed your faith in the purity, soundness and truth of the prophet, and in doing so you were, as has been said, effectively 'born again' from your upset angry, egocentric and alienated state to that of a well behaved, 'good' person.

As will become clear in the explanations and descriptions of the different forms of pseudo idealism that developed after religion, religions represented the first and greatest of all refinements of the born again, pseudo idealistic way of living. In religion the form of idealism or 'goodness' that you became supportive of in order to feel good about yourself

was the ultimate form of goodness available in the corrupt world that a person could possibly find to defer to and live through, namely the actual embodiment of uncorrupted, integration-orientated, Godly soundness in the form of an exceptionally innocent prophet.

Compared to living under the oppressive yoke of Imposed Discipline—the strategy that had been developed to contain the outbreak of violent levels of upset in society—the great benefit of religion was that you were actively *participating* in goodness rather than having it forced upon you; you felt you were on the side of right at last, that you were righteous, and, as a result, you gained immense relief from the guilt of being so overly upset. Through your support of the religion’s prophet you could participate in idealism, be living on the side of idealism instead of feeling oppressed by idealism as occurred with Imposed Discipline. While Imposed Discipline was a negative, oppressive state religion offered an immensely uplifting positive way to live.

Possibly the best sales pitch ever given for born again, pseudo idealistic religious life was by the apostle St Paul when he wrote: **‘Now if the ministry that brought death, which was engraved in letters on stone [Moses’ Ten Commandments that were enforced by the threat of punishment], came with glory [because they brought society back from the brink of destruction]... fading though it was [there was no enticing positive in having discipline imposed on you], will not the ministry of the Spirit be even more glorious? If the ministry that condemns men is glorious, how much more glorious is the ministry that brings righteousness! For what was glorious has no glory now in comparison with the surpassing glory. And if what was fading away came with glory, how much greater is the glory of that which lasts!’** (2 Corinthians 3:7–11). Thus, in coping with the now raging levels of upset in ourselves the first ‘glorious’ improvement on destructively living out that ferocious upset, that for example Ghengis Khan lived out, was that of discipline enforceable by punishment. But since discipline provided little in the way of joy for the mind or spirit it was hard to maintain, it didn’t ‘last’, it was ‘fading’, especially in comparison to the immensely guilt-relieving, ‘righteous’ way of living offered by the next ‘surpassing glory’, religion.

Religion wasn’t only the first and greatest refinement of the born again, pseudo idealistic way of living because you were in support of the ultimate form of ‘goodness’ or idealism available in the corrupt world of an exceptionally innocent and thus sound prophet; it was also by far the greatest refinement of the pseudo idealistic way of living because of all the forms of pseudo idealism to develop religion was the only one that contained a way to counter the extreme dishonesty of the pseudo idealistic strategy. It has been mentioned how the degree of dishonesty increased with each new method for coping with the human condition. The levels of artificiality, superficiality, pretence, delusion and denial, and thus alienation from our true selves and along with it all the great truths such as integrative meaning, increased dramatically from the resigned way of living to the strategies of Self-Discipline and then Imposed Discipline and now to sophisticated forms of pseudo idealism. The great danger of the dishonesty of denial and delusion was that they not only deceived innocents looking on, they also blocked access to the issue and truth of the corrupted state of the human condition. The effects of denial in blocking access to the truth were clearly evidenced in Section 16, where it was described how science, humanity’s vehicle for inquiry into the truth, ended up totally derailed and confounded in its ability to find understanding of the human condition. The fundamental objective of the human journey was to find the truth about ourselves; therefore adopting more and more denial and evasion of truth, especially of truth about the human condition, was clearly taking humanity away from its objective. In terms of this great danger of excessive dishonesty, especially in the most dishonest strategy ever developed for coping

with the human condition of pseudo idealism, religion represented a way of countering the dangerous dishonesty.

The great value and indeed immense beauty of religion—especially in comparison to increasingly escapist, guilt-relieving and dishonest forms of pseudo idealism that, as we will see, followed religion—was that while you personally had abandoned and were in effect taking sides against the upsetting battle of searching for knowledge, ultimately self-knowledge, understanding of the human condition, that great battle to find liberating knowledge did continue indirectly through the honesty of the prophet your religion was founded around, in particular honesty about the sound, soulful, ‘heavenly’, cooperative, loving and selfless Godly, ideal state and the less-than-ideal, upset, corrupted, ‘fallen’, ‘sinful’, competitive, aggressive and selfish present condition of humanity. The prophet’s soundness/ integrity of self and honesty of thought was an indirect acknowledgment of your lack thereof. Religions provided a way for humans to be, to a degree, honest about their corrupted, false state without having to openly admit and therefore nakedly confront it. In allowing this, religions helped minimise the truth-destroying levels of delusion and denial in the world. As Carl Jung was fond of saying about the Christian religion, ‘**in Christianity the voice of God [truth] can still be heard**’, and ‘**The Christian symbol is a living thing that carries in itself the seeds of further development**’ (*The Undiscovered Self*, 1957).

The beauty of religion was that it allowed you to live in denial of your corrupted state and of the issue of the human condition while at the same time indirectly allowing the truth out about the issue of the corrupted state of our human condition, as well as many other related truths—such as integrative meaning, which the religious concept of God was an acknowledgment of, and the truth that humans once lived in a cooperative, harmonious, soulful, integrative state that became corrupted which religions’ focus on the emergence of sin and guilt recognised. Thus religion was a way to live in safe denial about your condition but at the same time indirectly be honest about.

Of course while being able to indirectly be honest was extremely valuable, the ability to live in denial was the fundamentally important aspect and attraction of religion. Obviously to derive the pseudo idealistic sense of guilt-relieving righteousness that religions supplied depended on being able to delude yourself that you had eliminated the problem of your corrupted state and that there wasn’t any great battle that you were siding against. Given humanity’s inability to clearly explain the upsetting battle to overthrow the ignorance of our idealistic soul the reality was such delusion and denial wasn’t too difficult. In *The Simpsons* cartoon series, Ned Flanders is the born again religious character who is typically portrayed as having a self-satisfied, ‘I-occupy-the-moral-high-ground’ attitude over the still-human-condition-embroiled Homer Simpson. This drives Homer crazy with frustration because he intuitively knows Ned is deluding himself in thinking he has the moral high ground, is the more together, sound person and is on the right track, but Homer can’t explain why Ned is so extremely deluded and totally dishonest in his view of self. Homer can’t explain and thus reveal the truth that real idealism and the truly on track, moral high ground lay with continuing the upsetting battle to find knowledge and that Ned had become so upset, so unsound, he had to abandon that all-important battle and leave it to others to have to fight, including Homer. Worse, Ned was effectively siding against those still trying to win the battle, adding substantially to the opposition they had to overcome. As has been pointed out, it was this delusion and dishonesty that made giving up the battle particularly dangerous because its maintenance required constantly persuading yourself, and others, that you are right—even Ned has an intuition he is practicing delusion so he has to work hard at maintaining it.

While the great benefit of religion was the honesty imbued in the prophet, or prophets the religion was founded around, that honesty was to eventually become a liability. As upset continued to increase at a rapid rate and thus the need for relief from guilt grew this great benefit of religion, of its degree of honesty, became a problem for humans. As people became more upset the honesty in religion became too confronting, guilt-inducing and dangerously depressing. By retaining a presence of a prophet's soundness and truth, religions reminded us of our own corrupted state and our alienation from truth, which in turn accentuated our sense of guilt; as author Mary McCarthy once wrote about religion, **'Only people who are very good can afford to become religious; with all the others it makes them worse'** (*Memories of a Catholic Girlhood*, 1957). It was at this point when the honesty of religion became too confronting that much less confronting and less guilt-emphasising forms of pseudo idealism had to be found, with the extremely dangerous negative being the loss of the precious honesty contained in religion.

42. The final 200 years when increasingly dishonest forms of Pseudo Idealism were developed

At this point we need to consider the situation faced by humanity in the final 200 years of its now plummeting path to self-destruction through excessive upset, because it was during this final stage in the march of upset that the honesty of religion became too confronting and other extremely dangerous forms of pseudo idealism were adopted.

Eventually, as the graph of the exponential growth in upset in the world entered the stage where it dropped almost vertically, compounding at an extremely rapid rate, a crisis stage in the human journey occurred. This crisis stage is where the upset in humans becomes so great that the need to find relief from the associated guilt and escape the dangerous depression it causes becomes so intense that the extreme danger for humanity of abandoning the corrupting search for knowledge through excessive emphasis on oppressive idealism becomes irrelevant; it is ignored. It is this endplay crisis stage that is occurring at this very moment in humanity's 2 million year long journey through adolescence. We have arrived at the situation where the need to feel good about ourselves has almost taken over and the greater responsibility to carry on humanity's heroic but corrupting search for knowledge, ultimately self-knowledge, is on the very threshold of being abandoned.

What happened around 200 years ago to dramatically increase the levels of upset in society was another serious amplification of the factors that caused a sudden increase in upset 11,000 years ago. Eleven thousand years ago it was that the domestication of crops and animals that led to greater numbers of humans living in closer proximity, resulting in each person's upset having a much greater effect on others. It was also mentioned that the amplification of the degree of interaction of people and thus the further spread and growth of upset occurred again around 4,000 years ago with the development of villages, the specialisation by people into different occupations and the beginnings of trade and industry. What occurred at around 200 years ago to drastically amplify the degree of interaction of people yet again was that the world's population had so increased that people were living virtually on top of each other in many parts of the world, with villages having become cities and even mega-city metropolises. In cities people were not only living shoulder to shoulder, many grew up never even encountering the natural world of nature that our species' instinctive self or soul expected to be immersed in. Above all, by 200 years ago the isolation from the horror of the human condition that was needed

to preserve innocence had disappeared for the great majority of humanity. In truth the importance of cities was not that they were functional centres for operation as is evasively claimed, but rather hide-outs for alienation, places where upset humans could live relatively unoppressed by the exposing innocence of nature and where they could distract themselves from their upset condition with all manner of escapist preoccupations, but in being so they were places that both spread and perpetuated alienation. While cities were kind to upset adults they were particularly murderous of the innocence of children growing up in them, but again, as humans became more upset their need for relief became such that they couldn't afford to worry about the next generation. Cities represent the most extreme congestion of people and life there was particularly destructive of innocence; as Australian historian Manning Clark said, '**The bush [wilderness] is our source of innocence; the town is where the devil prowls around**' (*Sydney Morning Herald*, 18 Feb. 1985). In the new human-condition-reconciled world that can now emerge cities will be seen as dangerously corrupting of our innocent souls. Christ anticipated this future when he said, '**Do you see all these great buildings?...Not one stone here will be left on another; everyone will be thrown down**' (Matt. 24:2; Mark 13:2; Luke 19:44,21:6). The human race will go back to nature to rehabilitate its soul and become sound again. However, we shouldn't 'throw out the baby with the bath water' and lose all the knowledge, albeit denial-complying knowledge, that we gained, such as in technology. While our energies were often horribly misdirected and our creations often as horribly distorted as we were, we did nevertheless, in our mad and driven state, cover a lot of valuable ground in inquiry that will be needed when we set about repairing and integrating our world.

The overall effect of the extremely congested living, especially in cities, was that it led to upset rising to a crescendo within the human population, the end result of which was two massive world wars and the invention of weapons of such ferocity that they could wipe out entire cities, namely the atomic bomb.

Another influence that amplified the spread and growth of upset and thus alienation in the world as a result of greater human interaction was the advent of communication technology of such sophistication that, in terms of one human's access to another, it basically shrunk the world down to one giant city—worse, down to one immense household. First there was the delivery of letters through a sophisticated postal system, then mass printing of documents and newspapers, and then typewriters, and then the telephone, and then television, and then credit cards, and then computers and faxes, and then emails and mobile phones, and then the world wide web. The shepherd's innocent gentle life surrounded by our soul's friends the animals and the trees and the wind and the rain and the sunshine had all but disappeared from human life. From the moment of birth we were immersed in a sea of alienation and overwhelmed by anxiety and stress.

There is one more phenomenon that should be mentioned and that is what I call 'the Baywatch effect'. During the so-called colonisation period of the world where the more materially developed countries established colonies in materially undeveloped countries, the indigenous populations of those nations had little awareness of just how materially successful people in the 'developed world' were, but this changed dramatically with the advent of sophisticated communication technology. The reason why some races have been more materially successful than others is explained in *A Species In Denial* in the chapter 'The Denial-Free History of the Human Race'. Basically, having had to live in denial of any difference in alienation between individuals and races, because any recognition of those differences would have led to unjust criticism of those who were more upset, meant that there has been no acknowledgment of such differences. The truth of course is that there are immense differences between individuals and races which can, now that it can

be understood that all humans are equally good though variously upset, be at last safely admitted. The result of these differences in upset between races is that there are races of people who are relatively naive about the difficulties of living with the human condition, and other races who are more instinctively adapted to upset and can thus cope better with it, and still other races who are so instinctively adapted to upset that they are too aware of the reality of life under duress under the human condition and thus overly cynical about being ideally behaved and thus overly selfish and opportunistic and thus socially uncooperative. The result of all this is that some races have been extremely effective in living with the human condition while others have been either too innocent and naive or too burnt out and cynical. The end result is those races who have been most operational under the duress of the human condition and thus most materially successful, and these were the ones that colonised the world, brought with them such a materially successful existence that the less operational races found themselves unable to compete. Because communication technology was still undeveloped during the colonisation period the indigenous populations that were being colonised had, as emphasised, little awareness of just how materially successful the colonisers were. With the advent of the likes of television suddenly these colonised people could see what they were missing out on materially and when they found themselves unable to compete with these ‘successful’ colonisers it naturally made them insanely envious. People in the slums and impoverished parts of the world were watching programs like *Baywatch* (TV-series 1989–2001) where gorgeously groomed people in stunningly enticing swimsuits played in a fabulously wealthy world and naturally they were overcome with distress about what they were missing out on. The psychiatrist Professor Clancy McKenzie gave this stark description of ‘the Baywatch effect’ in action: **‘While visiting Machu Picchu in Peru in 1979 I noted very poor persons, living in the mountains, who had only the clothes they wore and perhaps a lama or two, but had beautiful, warm smiles and seemed content and happy. Days later I was in Bogota in Colombia. It was a very hot day and we asked the driver to stop at an outdoor tavern to buy cold beer. The people were very impoverished, but there was a TV playing and they were able to view the “outside world” where everyone seemed to have more, and luxury was abundant. I offered to go in with the driver and he urged me to wait in the car. I soon learned why. The absolute hatred was so intense that it was palpable. These people did not have less than those in Machu Picchu but they saw others who had more, and their needs were intensified’** (*The Human Condition Documentary* correspondence, 27 Mar. 2006). This distress from jealousy was a form of extreme upset and, as will be described later when the development of fundamentalist forms of religion is explained, it led to the adoption of extremely strident expressions of fundamentalist religion to manage the unbearable situation.

For all these reasons, it is during the last 200 years that the growth of the levels of upset in the world have entered the vertical descent part of the graph of exponential growth in upset where the levels of alienation in society, both in impoverished societies and in wealthy societies, are now doubling virtually every generation. This is now, and very quickly, taking humanity to a state where levels of alienation within humans everywhere are at terminal heights, so much so that it is testing not only our ability to live with each other but even to live with ourselves. Being relatively innocent the hunter-gatherers lived in extended family groups but in the final stages of the development of upset that became impossible with almost every family having to secede to a little fenced off house-block separate from their neighbours to keep upset under control. We had to develop a social structure that accommodated our alienation, that allowed us to be alienated or estranged. Our world tended to become as alienated as we were so that we could live in it the way we were. Finally, when upset reached a crescendo, even family life

became impossible with the number of divorces and single-parent families sky-rocketing. By this stage even living with ourselves was becoming almost impossible and escape from neurosis (fear of thinking) and psychosis (denial of soul) through drugs became the only bearable option for many.

The overall principle is that the more alienated the human race became as a whole, the more difficult it was for humans to coexist. Alienation tested *all* interactions between humans so with levels of alienation throughout society rapidly increasing it is no wonder that even the basic human relationship, that of the family unit, has become strained to and beyond breaking point, with all the upsetting consequences the so-called 'broken' family has on all members of that historic, fundamental unit, especially innocent children.

Again it has to be emphasised that while we couldn't explain the human condition we couldn't acknowledge our alienation or the extent of it in society. Denial, which is what alienation is, was our only means of coping with the truth of our upset, corrupted condition and its effects on the world. Now that we can explain the human condition we can understand that alienation was not an evil, bad, shameful state but rather an unavoidable product of humanity's heroic search for knowledge. It is this dignifying, fully compassionate understanding of our condition that makes it at last safe to acknowledge, discuss and accept the effects of alienation.

With this compassionate awareness in mind, the following are revealing but honest indications of the arrival of the terminal levels of alienation in society that characterise the crisis, endplay stage of humanity's adolescence: **'today's children are probably the least loved generation of all'** (Robert de Grauw, Letter to the Editor, *Time* mag. 3 Apr. 2006), that **'96 percent of American families are now dysfunctional'** (popular US therapist and author John Bradshaw quoting recovery movement statistics on dysfunctional families in America, in *The Australian*, 8 May 1993), that **'The 1990 US Census stated there will be more stepfamilies than original families by the year 2000, and that 66 percent of those stepfamilies break up when children are involved'** (Stepfamily Foundation, www.stepfamily.org/statistics), that **'one in two US children will live in a single-parent family at some point in childhood'** (US Census Bureau of Household and Family Statistics, 2000), that **'63 percent of the 18.5 million US children under 5 years of age were in some type of regular child care arrangement'** (US Census Bureau, 2005), that **'the electronic age has ushered in electronic parenting. Kids spend far more time sitting passively before a device such as a computer or television than they do playing or speaking with their families'** (*The Commercial Appeal*, 26 Aug. 2001), that **'the sexualisation of Western culture [has meant] that sex has been robbed of its emotional depth...For young men and women, it's increasingly a physical activity, with no real pleasure and no meaning at all...one hears of lipstick parties, where teenage girls wearing different coloured lipstick line up to give oral sex to boys with the aim of giving them a candy-striped penis'** (Clive Hamilton, co-author of the report 'Youth and Pornography in Australia', *The Australian*, 24 June 2006), that **'someone born since 1945 is likely to be up to 3 times more depressed than their parents and 10 times more than their grandparents'** (psychologist Michael Yapko in his 1999 book *Hand-Me-Down Blues*), that **'Depression is now the leading cause of disability in the US'** (Andrew Solomon in his 2001 book *The Noonday Demon*), that **'Truly alarming evidence from pharmaceutical prescriptions for Attention Deficit Hyperactivity Disorder (ADHD) drugs shows that in 2005 one in 25 children in many poorer areas of Australia suffer from ADHD'** (*The Daily Telegraph*, 13 June 2006), and that **'According to the Centers for Disease Control and Prevention (CDC), about 1 in 166 American children born today will fall somewhere on the autistic spectrum. That's double the rate of 10 years ago and 10 times the estimated incidence a generation ago'** (*Time* mag. 15 May 2006).

To context some of these reports we first have to re-emphasise that while we lacked understanding of the human condition denial was the only means of coping with it, but now that the human condition has been explained compassionate honesty is both possible and necessary. In particular, as was explained earlier in Section 23, instead of blaming

genes for the effects of our upset state upon our offspring we can acknowledge the real problem of the universal upset state of the human condition that we unavoidably suffer from. In the case of depression, ADHD and autism, an Australian newspaper article titled ‘Epidemic of autism mystifies experts’, referred to a study which showed that in California the incidence of autism had **‘more than tripled from 1987 to 1998’** (*Sydney Morning Herald*, 19 Oct. 2002). As is commonly recognised now, California represents the leading edge of trends in the developed world so what is happening there is a good indication of what is going to happen before too long everywhere else in the developed world. Significantly this article, which was first published in the *New York Times*, made the point that **‘You can’t explain an increase of this magnitude on genetics. Something else is happening.’** That **‘[s]omething else’** is the rapidly escalating levels of alienation in society. Recent generations have been revealingly labelled the ‘X generation’, the ‘XX generation’, the ‘Y generation’, and more recently the ‘ACES generation’ — the **‘alienated, cynical, experimental and savvy’** generation (*Sydney Morning Herald*, 8 Aug. 1996). The Canadian writer Douglas Coupland defined a Generation X-er as one who **‘lives an X sort of life—cerebral, alienated, seriously concerned with cool’** (*Sydney Morning Herald*, 22 Aug. 1994). All of these qualities attributed to X and ACES generations are qualities associated with having had to adjust to an extremely corrupt world. As was emphasised in Section 23, children exposed to the current world of extreme alienation simply cannot cope with it, hence the occurrence of childhood madness, which is really what ADHD, autism and schizophrenia are. Regarding the reference to the trivialisation of sex in Western society, it was explained in Section 22 that at base sex, as humans practice it, is concerned with attacking the innocence of, in particular, women, so while it has also become an act of love it must be managed with care because of its destructive impact on innocence. That that care has been abandoned is therefore another indicator of extreme levels of alienation having emerged in society.

As stated, the consequence of the arrival of terminal levels of alienation in society is that a crisis occurs in humanity’s overall journey to enlightenment where there is an extreme danger of the all-important search for knowledge being brought to an end. The following section of this book charts the different ways of coping humans have had to adopt during this final stage in the march of upset—when the graph of upset plummets vertically—and which have now culminated in this crisis situation.

As mentioned, with the emergence of such extreme levels of upset the honesty of religion, which was its great benefit to the human race, became too confronting and much less guilt-confronting forms of pseudo idealism had to be found. Again, as Mary McCarthy wrote about religion, **‘Only people who are very good can afford to become religious; with all the others it makes them worse’**. However the price of adopting such dishonest, superficial ways of living was the danger of terminating humanity’s journey to enlightenment before its completion.

Fundamentalist Expressions of Religion

Before describing the various less guilt-confronting forms of idealism that were developed to replace religion it needs to be explained that before religions were completely abandoned attempts were made to modify them so they weren’t as confronting. The emphasis in religion could be shifted from any self-confronting honesty and interpretation of the deeper truths contained in the religion’s scriptures to simply worshipping the prophet as a more indirect way of glorifying and supporting the truth he stood for, and to simple, literal, non-interpretative propagation of the religion’s scripture. And, overall, to counter the increasing waywardness of the greater levels of upset, to even more strict obedience to the cooperative ideals and principles espoused by the religion.

The popularity of literal, fundamentalist expressions of religion, especially simplistic, emotional, ‘evangelical’, ‘charismatic’ forms of Christianity and Muslim fundamentalism have increased so much in recent times that they are now the fastest growing forms of religion in the world.

The more upset and thus insecure and guilt-feeling we became the more fundamentalist or literalist we needed to be. Mindlessness saved us from hurtful mindfulness. In his book *Jung and The Story of Our Time*, Laurens van der Post railed against this increasing, but, as we can now understand, necessary mindlessness in the Christian religion: **‘Yet the churches continue to exhort man without any knowledge of what is the soul of modern man and how starved and empty it has become...They behave as if a repetition of the message of the Cross and a reiteration of the miracles and parables of Christ is enough. Yet, if they took Christ’s message seriously, they would not ignore the empiric material and testimony of the nature of the soul and its experience of God that [Carl] Jung has presented to the world. He did his utmost to make us understand the reality of man’s psyche and its relationship to God. But they ignore the call’** (1976, p.232 of 275).

The Gnostics were an early Christian sect who encouraged the kind of self-confronting introspection and analysis and interpretation of the Gospels that van der Post advocated. Gnosticism stressed self-knowledge and the need, as they said, to **‘find the Christ in yourself’**. The word ‘knowledge’, which means ‘to know’, has in fact the same roots as the word ‘gnosis’. The Gnostics also practiced living a frugal, ascetic, ‘pure’ life. Since the majority of people found such dedicated introspection and interpretation of the Gospels far too confronting and a life of frugal purity unbearably devoid of much needed self-distraction and escape from reality, Gnosticism eventually died out. In fact around 1230AD a branch of Gnostics in France called the Cathars were viciously persecuted and eventually destroyed by emissaries from the Roman Catholic Church. The Catholic branch of Christianity especially caters for the more upset by emphasising worship and a more literal interpretation of the Gospels. Rather than austerity and self-confrontation Catholicism also emphasises self-distracting pomp, ceremony and ritual. As a result they viewed the Cathars as heretics and burnt many of them at the stake. The tenets of Catholicism are unity, visibility, indefectibility, apostolic succession and sanctity. Notice there is no mention of need for any form of self-confrontation. Other branches of Christianity, such as the Anglicans, aren’t so upset-adapted and thus escapist and fundamentalist in their orientation.

The more upset and thus insecure we became the more literal and non-interpretative of scripture we needed to be, and the more we needed to emphasise deferment of self to the prophet through worship as opposed to emphasising confronting self-analysis. Also the more we needed to express our faith through the adornment of our churches and through elaborate ceremony, as opposed to expressing our commitment to the prophet’s embodiment of the cooperative ideals of life through living humbly without extravagant adornments and ceremony. Van der Post observed how humans’ religious images reflected their degree of alienation when he wrote: **‘It seemed a self-evident truth that somehow the sheer geographical distance between a man and his “religious” images reflected the extent of his own inner nearness or separation from his sense of his own greatest meaning. If so this made the conventional Christian location of God in a remote blue Heaven just as alarming as, conversely, the descent of his Son to earth was reassuring’** (*Jung and the Story of Our Time*, 1976, p.31 of 275). While the increase in artificiality of life that accompanied increased upset was **‘alarming’** there was no other alternative because trying to be any less artificial was too confronting, guilt-inducing and depressing. With the finding of the dignifying understanding of the human condition the need for denial is obsoleted and all our alienation can be dismantled. In the case of

religious truths, instead of making them more and more abstract so they are less and less confronting, we can at last afford to explain and demystify them. For example, it was explained in Section 12 that we can now understand that ‘God’ is the personification of integrative meaning which virtually all humans have so departed from that they have lived in mortal fear of ‘him’; to such an extent they could only cope by creating a ‘**distance**’ and ‘**separation**’ from ‘him’, abstracting ‘him’ from reality, making ‘him’ a supernatural being seated upon a throne ‘**in a remote blue Heaven**’ surrounded by people with wings. By deifying and worshipping prophets we similarly distanced ourselves from them, made them appear to be different beings to us so that we no longer had to compare ourselves with them, but, as has been explained, the truth is they were simply individuals who had been exceptionally nurtured and sheltered from exposure to upset and were thus relatively free of alienation from the cooperative ideal Godly state that our original instinctive self or soul was orientated to—Christ therefore was in effect the ‘**Son**’ of God, the uncorrupted expression of God. We can also understand that the so-called ‘**virgin mother**’ of Christ was simply a metaphor for the exceptionally innocent mother needed to nurture an exceptionally innocent child who would be capable of becoming a denial-free thinking prophet. We can also understand that the ‘**resurrection**’ of Christ after his martyrdom was emblematic of the opportunity he gave upset humans to be ‘**born again**’ or raised up or resurrected from their corrupted, dead state. We can also understand that the trinity of God the Father, Son and Holy Ghost or Spirit is a perfect pre-scientific representation of the three fundamental aspects of existence on Earth. God the Father is integrative meaning; God the Son is the first great tool for integrating matter, namely the gene-based learning system that gave rise to our integratively orientated instinctive self that Christ for example was an uncorrupted expression of; and God the Holy Ghost or Spirit is the second great tool for integrating matter, namely the nerve-based learning system that gave rise to our conscious self which is our thinking ability or spirit. This demystification of religious concepts, like all the insights that suddenly become accessible with the arrival of understanding of the human condition, is a lot to adjust to and takes time—it is the ultimate ‘**future shock**’ as Alvin Toffler said. Physicist Paul Davies summarised the problem when he said, ‘**A lot of people are hostile to science because it demystifies nature. They prefer the mystery. They would rather live in ignorance of the way the world works and our place in it... many religious people still cling to an image of a God-of-the-gaps, a cosmic magician**’ (from Davies’ 1995 Templeton Prize acceptance speech). (Note, a detailed presentation of the demystification of all the main religious concepts can be read in *A Species In Denial* in the chapter ‘The Demystification of Religion’.)

Less Guilt-Emphasising Religions, Atheism and Secularism

Of course adapting religion to be less confronting had its limits and in time, as upset increased, some people began to change their religion to less guilt-emphasising varieties of religion. Since God is representative of the cooperative ideals and ‘his’ presence in effect stands in judgement of our non-ideal state, religions that didn’t emphasise God, sin and guilt, such as Buddhism, became increasingly popular in the latter stages of the last 200 years when upset has become extreme. For some people, complete denial of God became the only acceptable option. Atheism, disbelief in God, and secularism, the rejection of all forms of religious faith and worship, gained popularity. Indeed in recent years the resentment and anger towards God for ‘**condemning people**’ (*What the Bleep do We Know!?*, 2004), and towards religion for being ‘**the church of perpetual misery**’ (from a 2005 animated TV cartoon), has grown so much that secularism is on the rise everywhere. This now extreme resentment and anger is palpable in Oxford University’s Professor of Public Understanding of

Science, Richard Dawkins', statement that **“faith is one of the world's great evils, comparable to the smallpox virus, but harder to eradicate. The whole subject of God is a bore”...those who teach religion to small children are guilty of “child abuse”** (quoted by Garth Wood, *The Spectator*, 20 Feb. 1999). While all forms of religion were losing favour in more affluent parts of the world, religion, especially the more fundamental and charismatic expressions of religion, continued to grow in popularity and influence wherever the increasing levels of upset was also accompanied by impoverishment and/or lack of education. It requires a degree of material comfort and education to be able to engage the subtleties of life under the duress of the human condition, in particular the issue of how to manage the guilt associated with being an upset, non-ideal person. When mere survival is a struggle, especially if you are starving, thinking about your psychological state is a luxury. Also, without some education you lack the base of knowledge with which to think intellectually and sophisticatedly about the dilemma of being an upset human. As will shortly be described, while entirely new forms of pseudo idealism that were much more sophisticated than religion in avoiding guilt were developed in wealthier parts of the world, for the upset who were impoverished and/or uneducated, religious faith remained the main way of countering upset. In fact, with ever greater numbers of people in the world and an ever greater frustration and resentment of the widening gap between the materially fortunate and the materially impoverished, the attraction and influence of religious faith, especially the simple fundamentalist expressions of religion, only increased amongst the materially less fortunate. In time, with greater levels of upset developing everywhere, coupled with resentment by the less fortunate of the gap between the 'rich and poor', extremely strident, even militarist and terrorist expressions of fundamentalism began to be adopted by the less fortunate. Since religion was essentially about indirectly maintaining the search for knowledge this strident form of fundamentalism would amount to a dangerous form of anti-religion. It could threaten the need for there to be sufficient freedom to continue the search for knowledge, ultimately self-knowledge, liberating understanding of the human condition. This subject of the threat to freedom from the rise of fundamentalist expressions of religion amongst the less materially fortunate will be returned to later in this book. What will be looked at now is how the adoption of more guilt-free forms of pseudo idealism in the wealthier parts of the world also came to seriously threaten the all-important human journey to enlightenment.

As another reflection of the compounding rate of increase of upset in humans, the time interval between the development of one form of pseudo idealism to the next more evasive form in this chronology became shorter and shorter, shrinking from centuries to decades to years. Communism was a long time coming after the development of religion whereas the forms of pseudo idealism that followed communism appeared, or if they had been germinating for some time then became prominent, one after the other in rapidly shrinking time intervals.

Socialism or Communism

In wealthier parts of the world, with religion becoming more artificial and fundamentalist and even unpopular there, the need for a more guilt-free form of idealism to live through that didn't involve the religious presence of a perfecting, condemning God and faith in a prophet eventually gave rise to Socialism or Communism. These movements denied the notion of a perfecting God and avoided the depressing recognition of a prophet's world of soundness. Instead they simply, dogmatically demanded an idealistic social or communal world and, in doing so, denied and oppressed the whole reality of the knowledge-finding, creative, egocentric, corrupting, unavoidably-variously-upset, individualistic, competitive, combative, materialism-compensation-needing,

self-distraction-hungry, human-condition-afflicted world. Karl Marx, whose mid 19th century theories gave rise to socialism and communism, said, **‘The philosophers have only interpreted the world in various ways; the point is [not to understand the world but] to change it’** (*Theses on Feuerbach*, written in German in 1845). By **‘change it’** he meant just make it cooperative or social or communal. Marx was wrong—the whole **‘point’** and responsibility of being a conscious being *is* to understand our world and place in it. The attraction—and inherent lie—of socialism or communism was that you could support and have the ideals without acknowledging the reality of the human condition and its struggle. It can be seen from this that these movements were far more sophisticated than religion in their degree of evasion, superficiality and dishonesty.

The New Age Movement

The limitation of socialism or communism was that while there was no confronting prophet present, there was an obvious acknowledgment of the condemning cooperative, social ideals. In time, as levels of upset and thus insecurity rose, the need again arose for the development of an even more guilt-free form of idealism to live through. This was supplied by the New Age Movement (the forerunners of which were the Age of Aquarius and Peace Movements). In this movement all the realities and negatives of our corrupted condition were transcended in favour of taking up a completely escapist, think-positive, human-potential-stressing, self-affirming, motivational, feel-good approach. The truth is the new age movement was not leading humanity to an aquarian new age of peaceful freedom from upset, but to an even more heightened state of deluded, dishonest alienation than that espoused by socialism. Talking about how he became **‘a personal growth junkie’** the Australian comedian Anthony Ackroyd summed up the extremely deluded artificiality of the new age movement when he said: **‘What are millions of us around the globe searching for in books, tapes, seminars, workshops and speaking events? Information to enhance our lifestyles and enrich our experience on this planet? Certainly...But I smell something else in the ether. Something more desperate and deluded. A worrying snake-oil factor that is spinning out of control. It’s the promise of salvation. Salvation from the basic rules of human life. This is the neurotic aspect of the human potential movement. This hunger for a get-out-of-the-human-condition-free card’** (*Good Weekend mag.*, *Sydney Morning Herald*, 13 Sept. 1997). Yes, to **‘get out of the human condition’** we had to confront and solve it, not deny and escape it; ultimately trying to escape it only made it worse. As the philosopher Thomas Nagel recognised, **‘The capacity for transcendence brings with it a liability to alienation, and the wish to escape this condition...can lead to even greater absurdity’** (*The View From Nowhere*, 1986).

The Feminist Movement

The limitation of the new age movement was that while it did not remind humans of the cooperative ideals, its agenda still involved the issue of humans’ variously upset, troubled, estranged, alienated state—a problem the next level of delusion dispensed with by simply denying its existence. The Feminist Movement maintained that there is no difference between people, especially not between men and women. In particular it denied the legitimacy of the exceptionally egocentric, combative male dimension to life that we can now understand was taking on the heroic front role in fighting the ignorance of our instinctive self. Women’s lack of awareness of the all-important role that men have been playing is evident in this comment from Germaine Greer, an icon of modern feminism: **‘As far as I’m concerned, men are the product of a damaged gene. They pretend to be normal but what they’re doing sitting there with benign smiles on their faces is they’re manufacturing sperm’**

(*Sydney Morning Herald*, 14 Nov. 1991). Beyond their necessary role in reproduction men have been viewed as meaningless—leading feminist Gloria Steinem famously said, ‘**A woman needs a man like a fish needs a bicycle**’—but the truth is now able to be revealed that men were carrying out the most important and difficult task being undertaken on the planet. With the arrival of understanding of the human condition light can finally be shed on so many situations and in many cases the truth was not at all as it appeared. Based on extreme dogma, the feminist movement could not and has not produced any real reconciliation between men and women, rather, as this quote points out, ‘**What happened was that the so-called Battle of the Sexes became a contest in which only one side turned up. Men listened, in many cases sympathetically but, by the millions, were turned off**’ (Don Peterson, *Courier Mail*, June 1994). Only by winning the battle to champion the ego—that is, explain the human condition and establish that our egocentric conscious thinking self is good and not bad—could the polarities of life of so-called ‘good’ and ‘evil’, that women and men are in truth an expression of, be reconciled.

The Environment or Green Movement

Where feminism falls down is that while it superficially dispensed with the problem of humans’ divisive reality, we still remain the focus of attention and that is confronting. The solution that emerged to counter this limitation was the Environmental or Green Movement which removed all need to confront and think about the human state since in this movement all focus is diverted from self onto the environment—as this quote acknowledges, ‘**The environment became the last best cause, the ultimate guilt-free issue**’ (*Time* mag. 31 Dec. 1990). Of course the truth is that by not addressing the cause of the destruction of the natural world, namely the issue of our human condition’s massively upset angry, egocentric and alienated state, there has been no real let up in the pace of our world’s devastation. As these quotes emphasise, ‘**The trees aren’t the problem. The problem is us**’ (*Simply Living* mag. Sept. 1989), and, ‘**We need to do something about the environmental damage in our heads**’ (*Time* mag. 24 May 1993).

The Politically Correct Movement

For all its guilt-relieving benefits there is still a condemning moral component to the environmental movement. If we are not responsible with the environment, good, we are behaving immorally, bad. Moreover, the purity of nature exists in stark contrast to humans’ corrupted condition. At this stage in the march of upset a form of pure pseudo idealism had to be manufactured whereby confrontation with the by now extremely confronting and depressing truth of the dilemma of the human condition was totally sidestepped. What was required was a completely guilt-stripped dogma that was devoid of any need to confront and wrestle with the issue of soundness and Godliness, with whether you are a cooperative, social person, with the issue of your troubled self, with the morality issue of men and women’s treatment of each other, and with the issue of whether or not you are being good to the environment. Upset had become so great the need was to just be ideal without question. This need for a totally non-confronting form of relief from feeling ‘bad’ resulted in the establishment of the Politically Correct Movement which has no other focus or requirement beyond simply choosing, from the two simplistic, fundamental, ‘political’ options in life, of being either ‘good’ or ‘bad’, to be ‘good’. There is no other reference point or consideration or concern in the politically correct agenda other than to being ‘good’, in truth escaping from feeling ‘bad’. (Note, the ‘good’ and ‘bad’ are in inverted commas to indicate that they relate to behaviour that is consistent

with conventional, cooperative, loving pseudo idealism, rather than with behaviour that is consistent with participating in humanity's heroic but upsetting conscious thinking self or ego's knowledge-finding battle with our ignorant instinctive self or soul.)

Within the politically correct culture the need for relief from guilt was all-pervasive, with the mind constantly on the hunt for opportunities to be 'idealistic' and achieve that rush of psychological relief from feeling you are a 'good' rather than a 'bad' person at last. Wherever there was a victim of the battle, there was an opportunity to take up their cause and access that all-important relief. With humanity now reaching the critical limit in the amount of upset we humans can cope with, relief-hunting has become a huge industry, to the extent that we have in fact become, as sociologist Frank Furedi recognised, **'a society that celebrates victimhood rather than heroism'** (*The Culture of Fear*, 1997). The truth is that while extreme upset is universal many of us are now so utterly exhausted with upset that the need for relief from guilt has become so great we are way beyond caring about being deluded and dishonest. All humans' intuitive awareness of the responsibility to keep on fighting humanity's heroic but upsetting battle against ignorance and searching for liberating understanding is being easily ignored in favour of escaping the battle outright and desperately taking up some form of pseudo idealism to relieve the overwhelmingly depressing guilt of our spent condition. For many of us it has literally become a case of relief at all costs.

The rise of this extreme state of being concerned only with finding relief from guilt through taking up pseudo idealistic causes is extremely dangerous because, as has been explained, it involves abandoning the battle to find the all-important liberating understanding of ourselves. This is not to say that in a critical battle, such as the one humanity is involved in, showing care and consideration towards those who are struggling and suffering from the effects of the battle is not important. It is in fact very important because even though we are involved in an upsetting battle, selflessness is still, as was explained in Section 12, what binds wholes together; it is the glue within humanity's army. However while caring for those struggling to keep up is important, it is obviously more so to maintain support for those on the frontline who are still carrying on the battle otherwise the battle will surely be lost. In this light it can be seen how very dangerous and irresponsible the politically correct movement's focus only on caring for victims of the battle is. In a world where we couldn't explain the reality of the upsetting battle humanity has been involved in, and where, in that vacuum, pseudo idealism has had a field day mocking realism as evil, the following quote from philosopher Friedrich Nietzsche provides a rare acknowledgment of the truth about the all-important need to carry on the heroic but upsetting search for knowledge, ultimately liberating self-knowledge, and of the extreme anger-from-feeling-so-condemned-based delusion and dishonesty of those ignoring the reality of this search: **'There have always been many sickly people among those who invent fables and long for God [ideality]: they have a raging hate for the enlightened man and for that youngest of virtues which is called honesty...Purer and more honest of speech is the healthy body, perfect and square-built: and it speaks of the meaning of the earth [to face truth and one day find understanding of the human condition] [p.61 of 342] ...You are not yet free, you still search for freedom. Your search has fatigued you...But, by my love and hope I entreat you: do not reject the hero in your soul! Keep holy your highest hope! [pp.70–71] ...War and courage have done more great things than charity. Not your pity but your bravery has saved the unfortunate up to now...What warrior wants to be spared? I do not spare you, I love you from the very heart, my brothers in war! [pp.74–75]'** (*Thus Spoke Zarathustra: A Book for Everyone and No One*, 1892; tr. R.J. Hollingdale, 1961). (Note, the profundity of Nietzsche's thinking led to much misunderstanding and misrepresentation of his work, most notably his concept of 'the will to power' which was misused to justify

Nazi doctrines of racial superiority. We can now understand that ‘will to power’ means humans’ will to defeat and thus achieve power over the ignorance of our instinctive self as to the fact of our goodness; to win the ‘war’ between our knowledge-finding conscious self and our ignorant instinctive self.)

The Postmodern Deconstructionist Movement

While being interested only in those who are suffering has been so extremely dishonest and dangerous, from the perspective of the politically correct supporter, relief from guilt/ self-confrontation/ depression/ the human condition was all that mattered; when truth is killing you there are no qualms about escaping it. To help ensure no subversive questioning could creep in, a philosophical justification for truthlessness was added to the political correct culture. This was Postmodern Deconstructionism, ‘a bewilderingly complex school of continental philosophy, or pseudo-philosophy’ of ‘intellectual assumptions—truth is a matter of opinion, there is no real world outside of language and hence no facts independent of our descriptions of them’ (Luke Slattery, *The Australian*, 23 July 2005). While language is artificial it nevertheless models a real world, so to say that just because language is artificial there can be no universal truths is ridiculous, but of course such logic doesn’t matter because all that was required was for some philosophy, no matter how patently false, to be invented—just baffle the world, and yourself, with intellectual baloney; just do whatever it takes to free yourself from unbearably depressing condemnation.

The point is exhaustion levels in society had become so great that for ever increasing numbers of people relief-hunting had become an all-consuming exercise with the mind constantly searching for opportunities to be ‘idealistic’. The American columnist Ann Coulter understood and spelt out the magnitude of the problem when she said, ‘**Whenever the nation [the USA] is under attack, from within or without, liberals side with the enemy. This is their essence**’ (*Time* mag. 27 Sept. 2004). This report in the *Sydney Morning Herald* presents a similar observation: ‘[US] presidential adviser, Karl Rove...comments that left-wingers wanted to respond to the savagery of the September 11 attacks with “therapy and understanding for our attackers” rather than preparing for war’ (26 June 2005). Often accurately described as ‘compassion junkies’, relief-hunters have become a very powerful force; drawn together by their very particular need of finding causes through which to feel ‘good’ they have captured such major institutions as the national broadcasters in the USA, the UK and Australia. As former British Broadcasting Corporation (BBC) correspondent Robin Aitken said, he ‘**could not raise a cricket team of Tories among BBC staff**’ (*The Australian*, 10 Oct. 2005). British journalist Melanie Phillips similarly observed that ‘**With a few honourable exceptions, the BBC views every issue through the prism of left-wing, secular, anti-Western thinking**’ (*Daily Mail*, 16 May 2005). Almost every program on Australia’s national broadcaster, the Australian Broadcasting Corporation (ABC), is now either outrightly dedicated to, or at least heavily skewed in its presentation towards servicing the needs of relief-hunters. These national broadcasters serve no purpose now other than as safe havens for extreme upset and its alienation. Alienation is the common factor, which those involved are totally preoccupied with avoiding admitting. Neither the national interest nor humanity’s are of any concern, even though the illusion is that these are their only interests. Much of academia, our supposed environment of higher learning, has similarly been hijacked by truth-hating relief-hunters, as was illustrated by the earlier quote from Richard Dawkins, Professor of Public Understanding of Science at Oxford University, Europe’s second oldest university, that ‘**those who teach religion to small children are guilty of “child abuse”**’. Literary scholar Harold Bloom’s 1994 book, *The Western Canon*, was an exposé on how

a ‘rebellion in U.S. schools against Dead White European Male authors’ (or ‘D.W.E.M.’s’) will lead to ‘the end of civilization’ through a ‘triumph of the forces of darkness’ (*Time* mag. 10 Oct. 1994). ‘Batman comics’, Bloom said, ‘will replace Chaucer, Milton and Wordsworth’ (*The Courier Mail*, 15 Oct. 1994). An article in *The Australian* newspaper reported that Australia’s Prime Minister John Howard (who incidentally will undoubtedly be recognised in the clarity of the post-human-condition-understood world as one of the greatest leaders of a country the world has seen) ‘believes the postmodern literature being taught in schools is “rubbish”... accusing state education authorities of “dumbing down” the English syllabus and succumbing to political correctness. [He said] “I feel very, very strongly about [this situation where]...traditional texts, are treated no differently from pop cultural commentary”’. He also referred to postmodern discourse as meaningless ‘gobbledegook’. The article said Howard’s comments were in response to great literature now basically being dismissed as elitist, sexist and racist with a leading Sydney private school having ‘asked students to interpret Othello from Marxist, feminist and racial perspectives’ (21 Apr. 2006). The real subject students should be asked to ‘interpret’ is how artificial and dishonest pseudo idealism is and how it is threatening to condemn humanity to extinction. In his insightfully titled 1987 book *The Closing of the American Mind*, political scientist Allan Bloom also wrote about the devastating effects of deconstructionist teaching in American universities, contending that, ‘we are producing a race of moral illiterates, who have never asked the great questions of good and evil, or truth and beauty, who have indeed no idea that such questions even could be asked...deprived of literary guidance they [students] no longer have any image of a perfect soul, and hence do not long to have one. They do not even imagine that there is such a thing...If the classics are studied at all in the universities they are studied as curiosities in the humanities departments, not as vital centres of the liberal tradition, and not as texts offering profound insight into the human condition’ (*The Australian*, 25 July 1987). Of course the whole point of the politically correct movement was to avoid ‘the great questions’ about our ‘soul’ and what has happened to it, namely the question of our self-corruption and alienation, the issue of ‘good and evil’, ‘the human condition’, ‘truth’. The object was to stop thinking, stop the pain of guilt, bring about a ‘closing of the...mind’, ‘dumb’ the mind ‘down’. The deeper, fundamental and true objective of education is to enlighten us about the underlying issue in all of human life of the human condition, and that is precisely what literature that has historically been considered great has managed to do. While not overly confronting us with our upset, corrupted, fallen condition it has, through great literary skill and device, managed to throw light on it. But it is precisely that great gift that postmodernism found a way to destroy. The character Kurtz in Joseph Conrad’s great/ classic novel ‘Heart of Darkness [of our condition]’ acknowledged ‘The horror! The horror! [of our condition]’, but of course for the politically correct postmodernist this is a despicable ‘D.W.E.M.’-written piece that propagates male chauvinism, elitism, racism and aggression. Not long ago, Prince Charles, the future King of England, wrote a letter of deep concern to the Lord Chancellor of Great Britain, questioning the extreme bias now apparent in legal thinking, stating, ‘The Human Rights Act is only about the rights of individuals. I am unable to find a list of social responsibilities attached to it and this betrays a fundamental distortion in social and legal thinking’ (*The Australian*, 27 Sept. 2002). The media, our centres of education and learning, the judiciary—these are all pillars of society that are crumbling. The world is in danger of being hijacked by those who are no longer concerned with humanity’s heroic journey to enlightenment and who only want to escape depression from the effects of their own human condition. Total self-preoccupation, selfishness disguised as selflessness had arrived.

With its supposedly underpinning postmodern deconstructionist philosophy, the politically correct movement was a pure form of freedom-denying dogma that fabricated,

demanded and imposed ideality or ‘correctness’, specifically that of an undifferentiated world, in complete denial of the reality of the underlying issue of the existence of and reasons for humans’ variously embattled and upset states, and beyond that of the deeper question raised by those ‘non-ideal’ states of the issue of the human condition. The politically correct movement now teaches that the children’s nursery rhyme *Baa Baa Black Sheep* is racist and must instead be recited as ‘**Baa baa rainbow sheep**’ (*London Daily Telegraph*, 18 Feb. 1997). The 1994 postmodernist teaching guide, *From Picture Book To Literary Theory*, similarly argues that school children shouldn’t be read stories about witches on broomsticks because they are sexist for ‘**narrowly defining women’s roles**’, or the *Three Little Pigs* fairytale because of its elitist promotion of ‘**the virtues of property ownership and the safety of the private domain which are key elements of capitalist ideology**’. In his 2001 book *The Liar’s Tale: A History of Falsehood*, Jeremy Campbell described ‘**postmodern theory**’ as having elevated ‘**lying to the status of an art and neutralised untruth**’. It has ‘**neutralised untruth**’ because by denying the existence of the whole issue of humans’ variously embattled and upset states it has made any discussion of such differences—any pursuit of insight into the human condition—impossible. Liberation from the human condition was being denied because now that we can at last understand the human condition we can understand—and, as mentioned earlier, this is more fully explained in ‘The Denial-Free History of the Human Race’ chapter in *A Species In Denial*—that in humanity’s long, heroic struggle some races, like some individuals, *have* happened to have been less exposed to the battle and are thus more innocent than others, while other races, like other individuals, *have* ended up more upset and upset-adapted, but that the more upset are now able to be understood as *not* at all bad or evil, just more *heroic* from having fought for humanity longer and/or more intensely. We are all variously embattled, but we are all equally good. Human upset is a result of humans’ unavoidable and necessary *heroic* struggle against ignorance. Understanding the cause of the upset state of the human condition eliminates the possibility of the prejudicial views of some people being good and therefore superior and others evil, bad, unGodly and therefore inferior, but this *real* liberation from prejudice was being denied by the politically correct deconstructionist movement. Thankfully the whole issue of differences between individuals, sexes, ages, generations, races and cultures is rendered meaningless with, as will shortly be explained, *everyone*, irrespective of their backgrounds, now able to go wholeheartedly to work for the greater good of humanity.

The truth is the politically correct deconstructionist, postmodernist movement was entirely about pretence and delusion. It was concerned with *pretending* to behave ideally and by so doing *deluding* yourself that you were an ideal, ‘good’ person. The delusion involved was in fact so great the movement boldly labelled itself the ‘politically correct’ movement and brazenly claimed to be taking humanity beyond or ‘post’ the existing upset, embattled ‘modern’ state to a good versus evil ‘deconstructed’, ‘correct’ world when in truth it was behaving *non-ideally* and working *against* the search for the liberating understanding that would take humanity beyond the upset state to a human-condition-ameliorated, good-versus-evil-reconciled and thus truly deconstructed, genuinely correct world. The gloves were off now, the confidence of—and sheer anger and aggression underlying—the industry of denial and delusion was such that it was now prepared to go the whole hog and outrageously mimic the arrival of the true world at the actual expense of any chance it had of arriving. The fact is the postmodernist politically correct movement represented the very height of dishonesty, the most sophisticated expression of denial and delusion to have developed on Earth. The ‘**forces of darkness**’ articulated

by Harold Bloom were certainly in ascendance. Terminal alienation was upon us and humanity was entering endplay, a death by dogma.

It should be emphasised that the politically correct movement was only the peak expression of the extreme danger of pseudo idealism derailing the human journey to enlightenment. Many people now deride the excesses of the politically correct/postmodern movement and dissociate themselves from it while ignoring the freedom-oppressing, human-condition-avoiding-at-all-costs, feel-good, pseudo idealistic, battle-ignoring, relief-hunting focus of their environmentalist, animal liberationist, feminist, secular (or at least supporters of a faith that doesn't emphasise God and guilt), multiculturalist, disenfranchised-people and anti-globalisationist, human-potential-new-age-for-humans-deluded, everyone-hug-each-other-and-there-will-be-peace, joy-to-the-world-moral-high-ground-self-satisfied lives. A non-confronting, massively deluded pseudo idealistic world that has been made safe from any condemning guilt is all very well but it is a world stripped of any honesty and thus truth, which means that in terms of the quest for knowledge it is a world that has become *completely* meaningless, effectively *dead*. It is happiness at the expense of any future for the human race. It is total, bloody-minded self-preoccupied selfishness.

Describing such behaviour as 'bloody-minded' is not as compassionately contexted as the description given six paragraphs back where it was explained why 'many of us are now so utterly exhausted with upset that...we are [unavoidably] way beyond even caring about being deluded and dishonest' — in other words it was a case of having no choice other than to be so self-preoccupied with delusion because the alternative was suicidal depression — however saying it was bloody-minded does spell out the truth of the situation from humanity's perspective because such behaviour *was* going to destroy humanity. Humans' state of alienation is now able to be understood and explained but there is a lot of truth to have to face, which only gives insight into Isaiah's and Mohammed's warning in Section 28 that the arrival of the liberating truth about the human condition can make people feel that their 'nakedness' is so 'exposed' that it is as though they are being 'crushed' with 'terror' and 'retribution'. Honesty is ultimately the only therapy but with the matter of our human condition there is so much denial in place that the arrival of honesty about it was always going to be difficult to face. How we *can* cope — and cope very happily — with the liberating but confronting honesty about our immensely upset and deluded condition will be explained in the latter part of this book.

The science historian Jacob Bronowski summed up the dangerous situation the march of pseudo idealism posed to humanity when he said: **'I am infinitely saddened to find myself suddenly surrounded in the west by a sense of terrible loss of nerve, a retreat from knowledge into — into what? Into...falsely profound questions about, are we not really just animals at bottom; into extra-sensory perception and mystery. They do not lie along the line of what we are now able to know if we devote ourselves to it: an understanding of man himself. We are nature's unique experiment to make the rational intelligence prove itself sounder than the reflex [instinct]. Knowledge is our destiny. Self-knowledge, at last bringing together the experience of the arts and the explanations of science, waits ahead of us'** (*The Ascent of Man*, 1973, p.437 of 448).

As emphasised, we can now understand that the decision by many to quit the battle to find knowledge was not a cowardly 'loss of nerve' from their perspective but a necessary decision to avoid suicidally dangerous depression. As upset increased, ever more deluded and artificial guilt-relieving ways of living simply *had to be* adopted. Of course, as has been mentioned, this guilt-relieving aspect could not be admitted because without the explanation for why we were upset we had to cope by denying we had anything to be guilty about. To avoid admitting that these new directions in ways of living were driven by

guilt we justified them by saying they were necessary means of countering the devastating levels of upset in the world. However the truth is the procession of movements, from religion onwards, was entirely self-preoccupation or selfishly based upon finding more sophisticated ways to avoid guilt. It can be seen here how, from the perspective of humanity's journey to enlightenment, religions offered an infinitely better way to support idealism and counter upset both in ourselves and in the world than these new forms of pseudo idealism. Religions have been the only truly effective so-called 'alternative lifestyle' to the battle-engaged, egocentric one.

To explain another aspect of the self-preoccupation/ selfishness that drove the procession of movements that followed religion; the reality is that when we became so upset that we had to take up support of such movements we had less natural and real concern and empathy for others than any other people—indeed that is the core truth we were trying to conceal from ourselves and the world. People who are not overly upset, not overly soul-corrupted, are naturally concerned for other individuals, genders, races, cultures, the environment, etc, while those who are overly upset are merely pretending to be concerned for anyone and anything other than themselves to relieve themselves of their guilt. Upset does basically mean self-preoccupation: you are preoccupied with expressing *your* anger, with satisfying *your* egocentricity and with maintaining *your* alienation. In a quote shortly to be included Christ speaks of the great danger posed by religion-hating pseudo idealists, insightfully and truthfully describing them as having had their 'love' 'grow cold'.

Of course the overly upset were not only to be found on the side of left wing pseudo idealism. Some people who were overly upset resisted taking up support of left wing pseudo idealism because they didn't want to be perceived as, or consider themselves to be, weak and cowardly for having abandoned the battle, and/or because they were intuitively aware that too many had already adopted pseudo idealism resulting in the now extremely high levels of delusion and dishonesty in the world and they didn't want to contribute any further to that state. As the search for knowledge continued and upset grew so too did the dilemma of life for humans. The more angry, egocentric and alienated humans became, the more there was a need to abandon such socially brutal and unbearably guilt-producing behaviour and adopt some form of pseudo idealism; but, on the other hand, the more people abandon humanity's all-important, heroic but upsetting battle against the ignorance of our idealistic instinctive self and take up ever more dishonest and deluded forms of pseudo idealism, the greater the danger was and is of the all-important battle being lost. The problem with not abandoning an overly upset state and continuing to participate in humanity's heroic but upsetting battle was that while you were not contributing to the dishonesty and delusion in the world you were contributing to the levels of brutal selfish, aggressive and egocentric upset. As has been mentioned, the criticism, and ultimate tragedy, of someone obviously overly upset like Adolf Hitler was that he, like Genghis Khan, continued to live out his upset rather than becoming 'born again' through a religious faith or, alternatively, taking up support of some form of left wing pseudo idealism. It must be remembered however that the options on the left were also becoming extremely socially dangerous and personally distressful. Pseudo idealism was becoming dangerously oppressive of humanity's need to search for knowledge and, on a personal level, unbearably fraudulent. In the end the dilemma of the whole political situation was bound to escalate with both the left wing and right wing options in life destined to become virtually untenable.

What is so important about what has been explained about pseudo idealism in this book is that it is not real idealism—because real idealism has never been able to be

explained before. The criticism of the anger, egocentricity and alienation of the upset embattled state of humans has been clear since the battle of the human condition emerged but it is only now with the ability to explain the battle that produced the human condition that the great danger of abandoning the battle can also be explained. What is revealed, and this will come as a shock to a world that has been living in denial of the human condition, is that of the two political attitudes in human life the attitude that is the *real* threat to humanity and the *real* problem in the world is *not* the individualistic, free enterprise, corrupting political right as so many people believe, but the freedom-oppressing, relief-hunting political left. Extreme levels of aggressive and selfish upset behaviour have certainly caused terrible human inequality, suffering and environmental devastation, however what is now able to be revealed is that the real danger to humanity comes from freedom-oppressing pseudo idealism. Humanity has certainly entered end game or endplay from both excessive upset behaviour and from the excessive oppression of freedom to search for knowledge, ultimately self-knowledge, the understanding of our human condition, but if we succumb to the latter and fail to pursue the search for that knowledge, that understanding—and, since science has now made that understanding available, fail to support it because it is too confronting—then all is certainly lost. The real assessment and appreciation of the danger humanity is in is, at last, now finally able to be clearly made and seen. Thankfully, as will be explained shortly, there is an easy way to solve the problem of the arrival of the unbearably exposing and thus confronting truth about our corrupted condition.

In this endplay situation, where the effects of freedom-dependent, knowledge-finding upset in the world has become so extreme, it is rapidly becoming virtually impossible to find sufficient soundness (from having a relatively nurtured, loving, secure upbringing and thus not too much upset) coupled with strength of character (from having some, but not too much, genetically adapted toughness to life under the duress of the human condition—see the ‘Denial-Free History of the Human Race’ chapter in *A Species In Denial*) to stand against the tide of pseudo idealism and continue the freedom-dependent search for the liberating understanding of the human condition. Resolve and solidarity for our species’ all-important, freedom-dependent journey to enlightenment is fast disappearing, and it is the lack of solidarity, the failure to present a strong, united front, that is especially encouraging and empowering of the radical opponents of freedom such as Saddam Hussein in Iraq and Osama bin Laden in Afghanistan. In fact it is the first sign of the collapse of the will needed to complete our species’ journey to enlightenment.

The truth is relief-hunters have been inflicting a terrible distortion upon the democratic process, akin to having a mad person participate in what should be a rational debate. Their interest only in relief from the guilt of the human condition, at any cost, was without balance: it was skewed, irrational, and worse—their desperate need to convince themselves they weren’t deluded tended to make their advocacy hysterical. Further, such extreme delusion and dishonesty was so offensive it was fuelling upset everywhere, making many, many people very angry—and the practitioners of this relief-hunting pseudo idealism were fast becoming a majority! This is the scenario of a world undergoing death by dogma. Such is life when terminal levels of alienation arrive at the very bottom of the departure from integration curve.

To attempt to describe how serious the situation is, freedom (which we can now clearly understand means freedom from oppressive levels of denial of truths and issues related to the human condition, or simply freedom to be honest, or, even more simply, just honesty) is as under threat from pseudo idealism (pseudo idealism being the most

sinister and dangerous form of dishonesty because it masquerades as truth, idealism and honesty when it is the complete opposite) as a country or community or individual or the defender of a new concept would be if it was surrounded by intensely hostile countries or communities or individuals or opponents of the new concept respectively and had given up, or was about to give up, defending itself.

One reason pseudo idealism is so dangerous is because the deficiencies of it have become so invisible, especially to its practitioners. They see nothing wrong with their behaviour, after all they say ‘what could possibly be wrong with being concerned for those who are disadvantaged, suffering and oppressed, or with loving the environment, or with wanting peace?’

As explained, the problem was that the dishonesty of pseudo idealistic relief-hunting could not be exposed until explanation of the human condition was found. As will be described shortly, now that, at the very death-knell for humanity, understanding of the human condition has finally emerged, not only is the extreme danger of relief-hunting finally exposed, the whole political process of the left and right wing is thankfully obsoleted. Indeed it will shortly be explained that when the truth about the human condition arrives the whole intellectual and psychological world that humans’ have been living in—our whole culture—is suddenly obsoleted and ended and a new human culture and civilisation emerges. I think everybody would agree that such a change is not before time.

The danger for humanity’s journey to enlightenment came from the increased levels of delusion and denial that we humans were having to employ in order to cope. To be truly free we had to confront and understand our condition, not escape it by adding more and more layers of denial. Denial blocked access to the truth, that being its purpose, but ultimately we had to find the truth. The purpose of a conscious mind is to understand; ultimately to understand ourselves—as Socrates said, **‘the only good is knowledge and the only evil is ignorance’**, and **‘the unexamined life is not worth living’**—but in the end a preference for ignorance and the associated need to oppress any examination of our lives, oppress any freedom to think, question and pursue knowledge, threatened to become the dominant attitude in the world. As George Orwell famously predicted, **‘If you want a picture of the future, imagine a boot stamping on a human face [freedom] forever’** (*Nineteen Eighty-Four*, 1949). While journalist Geoffrey Wheatcroft recognised that **‘the great twin political problems of the age are the brutality of the right, and the dishonesty of the left’** (*Australian Financial Review*, 29 Jan. 1999), and scientist philosopher Carl von Weizsäcker similarly stated that **‘The sin of modern capitalism is cynicism (about human nature), and the sin of socialism is lying’** (mentioned in a speech by Prof. Charles Birch that was reproduced in the Geelong Grammar School mag. *The Corian*, Sept-Oct. 1980), it was the dishonesty of the left which had the potential to, and which was poised to destroy the world.

Having been unable to explain the human condition and, as a result, see through all our denials and delusions, it can, as mentioned, come as a shock to discover just how dangerous pseudo idealism has been. Now that we are able to explain the human condition we can at last understand that real idealism involved being prepared to ‘fly off course’ in search of knowledge and that these movements that lacked religion’s central element of honesty and truth were dangerously pseudo idealistic. They were deluding their adherents that they were capable of bringing about real change in the world when the truth is they were leading humanity *away* from any such meaningful change. Ever since its inception pseudo idealism has been the art of creating the cooperative ideal state by denying the reality of the upsetting battle involved in achieving it. The litany of pseudo idealistic

causes served to relieve humanity of excessive guilt but, as Bronowski said, ‘**They do not lie along the line of what we are now able to know if we devote ourselves to it: an understanding of man himself**’.

In truth, all the movements that have emerged since the advent of religion have represented false starts to the human-condition-free new world and have been led by false prophets, merchants of denial and delusion, advocates of means to escape rather than pursue understanding of our condition.

Strident forms of Religious Fundamentalism

We now need to return to looking at what was happening with the development of fundamentalist forms of religion that were continuing to be adopted to cope with the emergence of excessive upset in poorer, more impoverished regions of the world. As was pointed out, when religions became too condemning we could either find a more evasive form of pseudo idealism to support or modify the religion to make it less confronting. The emphasis in religion could be shifted from self-confronting honesty, introspection and interpretation to simple literal (non-interpretative) propagation of the religion’s scripture, to strict obedience to the cooperative ideals imbued in the religion and to worship. Since the sophisticated reasoning required for the more evasive forms of pseudo idealism was a luxury that people struggling simply to survive could not afford their only option as upset developed in their world was to adopt even more strident and fundamentalist expressions of religion. In fact as the politically correct, deconstructionist movement began to spread in the ‘developed’ and more affluent part of the world its growing influence was matched in the ‘undeveloped’ and more impoverished parts of the world by increasingly strident and fundamentalist expressions of religion, especially Muslim fundamentalism and simplistic, emotional, ‘evangelical’, ‘charismatic’ forms of Christianity. These strident forms of religious fundamentalism were as stripped of honesty and thus as dangerous as the extreme forms of pseudo idealism such as politically correct deconstructionism. Thus, the human journey to enlightenment is under serious attack from two quarters, from extreme forms of pseudo idealism and from fundamentalist expressions of religion.

Endplay

We have reached the point in the human journey where the rapidly rising tide of the politically correct, deconstructionist postmodernist culture in affluent parts of the world, and its fundamentalist religious counterpart in poorer parts of the world, are threatening to stifle the freedom of expression upon which liberating enlightenment of the human condition depends.

In more affluent parts of the world the need to escape the escalating dilemmas and psychoses of life is becoming desperate and as a result the relief offered by idealistic, self-affirming, emotional causes is becoming increasingly irresistible. In poorer parts of the world there is an ever-growing need to counter the ravages of disorder and wretchedness through strict obedience to ideal principles. But the great danger is that if the strategy of imposing idealism or ‘correctness’ becomes universal then the *freedom* to differ will be denied and the *responsibility* to address and resolve (rather than to escape and repress) the dilemmas of life will be abandoned—and *real* progress will be stopped.

A crisis has emerged for humanity where the seductive qualities of delusion have become irresistible and/or the need for ultra-restraint has become a necessity for the bulk of humanity. In the on-rush of the psychosis-escalating struggle of the human journey it was inevitable that a point would eventually be reached where the need for relief and

restraint would become so great that the delusion of dogma—the artificiality of imposing ideality to solve reality—would become invisible to its practitioners. We are now in that situation where the advocates of dogma have become blind to its short-comings and consequently are now on an all-out mission to seduce and intimidate everyone with their culture.

It has been said that **‘postmodernism has peaked, and will die with the century’** (‘A Strange Outbreak of Rocks in the Head’ by Damian Grace, *Sydney Morning Herald*, 21 Jan. 1998), but this is a psychosis-driven situation where increasingly people *have to* variously live in adherence to pseudo forms of idealism to cope with their circumstances. Therefore, if you live in an affluent part of the world, no amount of opposition will halt the rise of politically correct culture, or, if you live in an impoverished part of the world, no amount of opposition to fundamentalist expressions of religion will halt its growth.

Throughout history there have been warnings of this great danger of the rise of extreme forms of pseudo idealism and fundamentalist expressions of religion. George Orwell’s prediction that **‘If you want a picture of the future, imagine a boot stamping on a human face [freedom] forever’** is relatively recent; the Bible presents *extremely* powerful warnings in both the Old and New Testaments.

In the Old Testament the Book of Daniel focuses specifically on the emergence of the various ways of coping with the human condition that arise in the final stages of the development of upset where the graph charting its increase begins to plummet. While his account obviously couldn’t be given in the first principle based biological terms that are possible today, using powerful analogies Daniel was nevertheless able to describe exactly what has been described in this and previous sections of this book about the stages that occur in the final passage of upset’s development. He said, **‘I have come to explain to you what will happen to you people in the future’** (10:14), **‘I will tell you what is written in the Book of Truth’** (10:21). Daniel used a number of different analogies to present his insight into the future. In one he describes different kings competing for power and involved in endless rounds of payback warfare. He then describes the emergence of an all-dominating king which we can now understand is the kingdom based on the very effective form of management of upset of religion involving the imposed discipline of, for example, the Ten Commandments. After describing the time of many competing kings Daniel said, **‘Then a mighty king will appear, who will rule with great power’** (11:3). He then described how in time this highly effective and thus all-powerful system will disintegrate into two competing world views, which we can now understand is the emergence of extremely artificial forms of pseudo idealism and with them the need to oppose such dogma and thus the emergence of the left wing and right wing political positions. Daniel said, **‘After he [the mighty king] has appeared, his empire will be broken up...his empire will be uprooted...[and] The king of the South [the resigned right wing emphasis on freedom, power, fame, fortune and glory] will become strong, but one of his commanders will become even stronger than he and will rule his own kingdom [to the north] with great power [this represents the rise of the left wing emphasis on pseudo idealism]. After some years, they will become allies [the left and the right harmonise through the practice of politics]. The daughter of the king of the South will go to the king of the North to make an alliance, but she will not retain her power, and he and his power will not last...one of her family line will rise to take her place. He will attack the forces of the king of the North...then the king of the North will invade the king of the South...then the king of the South will march out in rage and fight against the king of the North...the king of the North will muster another army larger than the first...The forces of the South will be powerless to resist; even their best troops will not have the strength to stand [pseudo idealism becomes increasingly seductive and powerful]. The invader will do as he pleases; no-one will be able to stand against him...[but eventually he] will make an alliance with the king**

of the South...[and eventually] **will stumble and fall...**[however in time] **He will be succeeded by a contemptible person** [even more dishonest forms of pseudo idealism emerge] **who will not be given the honour of royalty** [they will lack religion's honesty]. **He will invade the kingdom** [the religious kingdom of honesty]...**and he will seize it through intrigue** [dishonesty masquerading as honesty]. **Then an overwhelming army will be swept away before him; both it and a prince of the covenant** [religion] **will be destroyed...**when the richest provinces feel secure, **he will invade them and will achieve what neither his father nor his forefathers did** [no force has been able to overthrow religion before]...**The king of the South will wage war with a large and very powerful army, but he will not be able to stand...**[yet again the right wing attempts to fight back and in time] **The two kings with their hearts bent on evil** [the dishonesty of the resigned right wing strategy and the even more dishonest left wing pseudo idealistic strategy], **will sit at the same table and lie to each other, but to no avail...****the king of the North will return to his own country with great wealth, but his heart will be set against the holy covenant** [set on completely destroying and/or corrupting religion for being too confronting and condemning]...**At the appointed time he will invade the South again, but this time the outcome will be different from what it was before** [this time the right wing will not be able to stand against the seductive tide of extreme forms of pseudo idealism, particularly politically correct deconstructionism]...**he will return to show favour to those who forsake the holy covenant** [forsake religion]. **His armed forces will rise up to desecrate the temple fortress and will abolish the daily sacrifice. Then they will set up the abomination that causes desolation** [pseudo idealism and fundamentalist forms of religion will take over the world and lead humanity to a death by dogma]. **With flattery** [the truth-and-guilt-avoiding, do-good, feel-good self-affirmation that pseudo idealism feeds off] **he will corrupt those who have violated the covenant** [pseudo idealism will seduce the more upset away from religion's infinitely more honest way of coping with the human condition], **but the people who know their God will firmly resist him** [the more secure, less evasive will not be deceived and *must* strongly resist the seductive tide]...**The** [pseudo idealistic] **king will do as he pleases. He will exalt and magnify himself above every god and will say unheard-of-things against the God of gods** [such as Richard Dawkins' statement about religion]. **He will be successful until the time of wrath** [until the all-exposing truth of understanding of the human condition arrives to save the world]...**He will invade many countries and sweep through them like a flood...he will set out in a great rage** [the strident anger of fundamentalist forms of religion; actually not forms of religion but forms of *anti-religion*] **to destroy and annihilate many...Yet he will come to his end, and no-one will help him...**[however while he reigns] **There will be a time of distress such as has not happened from the beginning of nations until then...From the time that the daily sacrifice is abolished and the abomination that causes desolation is set up, there will be** [many days]' (from Dan. chpts 11&12).

In another analogy of the same progression, which in some ways is even more revealing, mentioning as it does how '**truth was thrown to the ground**', Daniel used the symbol of a ram for the right wing and a goat for the left wing. He said that to begin with '**No animal could stand against him** [the ram], **and none could rescue from his power. He did as he pleased and became great...**[greed and indifference to others was so great that children were used in coalmines to mine coal but then the] **goat...charged at him in great rage...**[the left wing emerges and] **The ram was powerless to stand against him; the goat knocked him to the ground and trampled on him, and none could rescue the ram from his power. The goat became very great...It set itself up to be as great as the Prince of the host** [it set itself up to be more important than religion]; **it took away the daily sacrifice from him, and the place of his sanctuary was brought low...It prospered in everything it did, and truth was thrown to the ground...**"**How long will it take for the vision to be fulfilled—the vision concerning the daily sacrifice, the rebellion that causes desolation, and the surrender of the sanctuary** [the abandonment of religion] **and of the host that will be trampled underfoot** [the seduction of the human race]...**It will take** [many days]...**understand that the vision concerns the time of the end.**"...[when humans] **have become completely wicked** [and], **a stern-**

facéd king [the deeply upset and angry], **a master of intrigue, will arise** [the pseudo idealistic, false prophet merchants of denial and delusion will arise]...**He will cause astounding devastation and will succeed in whatever he does. He will destroy the mighty men and the holy people** [even the strong will begin to cave in to the intimidating tide of pseudo idealism, such as we have recently seen where many in the supposed free world refused to stand against the tyrant Saddam Hussein]. **He will cause deceit to prosper, and he will consider himself superior...**“**The vision...concerns the distant future** [that has now arrived]” (Dan. ch.8).

In the New Testament Christ gave exactly the same warning as Daniel, even referring to Daniel’s description of pseudo idealism as the ‘**abomination that causes desolation**’, but going further than Daniel by advising people to head for the hills when pseudo idealism and strident fundamentalist anti-religion threatens to destroy humanity. Referring to ‘**the sign...of the end of the age**’, Christ said that ‘**At that time many will turn away from the faith and will betray and hate each other** [a great deal of upset will develop], **and many false prophets** [pseudo idealists claiming to be leading the way to peace and a new age for humans] **will appear and deceive many people...even the elect** [the strong]—**if that were possible. See, I have told you ahead of time...Wherever there is a carcass** [the overly upset and exhausted], **there the vultures** [false prophets] **will gather. Because of the increase of wickedness** [upset], **the love of most will grow cold. So when you see the “abomination that causes desolation,” spoken of through the prophet Daniel, standing where it does not belong** [throwing out religion and claiming to be presenting the way to the human-condition-free, good-versus-evil-deconstructed, post-human-condition, new age]—**let the reader understand—then let those who are in Judea flee to the mountains. Let no-one on the roof of his house go down to take anything out of the house. Let no-one in the field go back to get his cloak. How dreadful it will be in those days for pregnant women and nursing mothers! Pray that your flight will not take place in winter because those will be days of great distress** [mindless dogma and its consequences] **unequaled from the beginning of the world until now—and never to be equalled again. If those days had not been cut short** [by the arrival of understanding of the human condition], **no-one would survive**’ (extracts from Matt. 24 & Mark 13 combined).

(Note, it might be asked how, in such ancient times, could the threat pseudo idealism and strident forms of fundamentalist anti-religion posed to the human journey have been so accurately anticipated by Christ and Daniel. The truth is all the nuances of the human condition can be seen in any sample of human behaviour for those sufficiently psychologically open to seeing it. In the case of pseudo idealism you only have to be caught in heavy traffic and observe how instead of holding their place against aggressive lane swappers some drivers are clearly deriving a feel good rush from letting such drivers push in front of them, even slowing down to encourage them. With a little more observation you can extrapolate what is eventually going to happen in the world, especially if you are sufficiently free from needing to live in denial of the issue of the human condition—in particular free from having to live in denial of integrative meaning or God—to be able to, and want to, think deeply about such matters. Daniel for example, in explaining why he said ‘**I have greater wisdom than other living men**’ [Dan. 2:30] and why he was able to have his mind ‘**turned to things to come**’ [Dan. 2:29], ‘**praised the God of heaven** [he embraced the truth of integrative meaning and is unafraid of the issue of the human condition]... [who] **gives wisdom to the wise and knowledge to the discerning** [not denying integrative meaning enables him to think truthfully and thus effectively]. **He reveals deep and hidden things; he knows what lies in darkness, and light dwells with him. I thank and praise you, O God of my father: You have given me wisdom and power**’ [Dan. 2:19,21,22,23].)

Like Daniel and Christ, there have been other exceptionally unevasive, human-condition-confronting, denial-free, sound, relatively upset-free, honest, penetrating, deep thinking *true* prophets in history who have been strong enough to stand against the tide

of pseudo idealism and warn of its great danger. As with Daniel and Christ, Friedrich Nietzsche didn't mince his words when he said, as mentioned earlier—and it's a statement worth repeating—that **'There have always been many sickly people among those who invent fables and long for God [ideality]: they have a raging hate for the enlightened man and for that youngest of virtues which is called honesty...Purer and more honest of speech is the healthy body, perfect and square-built: and it speaks of the meaning of the earth [to face truth and one day find understanding of the human condition]...You are not yet free, you still search for freedom. Your search has fatigued you...But, by my love and hope I entreat you: do not reject the hero in your soul! Keep holy your highest hope!...War and courage have done more great things than charity. Not your pity but your bravery has saved the unfortunate up to now...What warrior wants to be spared? I do not spare you, I love you from the very heart, my brothers in war!'** (*Thus Spoke Zarathustra: A Book for Everyone and No One*, 1892; tr. R.J. Hollingdale, 1961). (Note, some may argue that Nietzsche can't have been 'sound' and 'relatively upset-free' because he went mad at the age of 44. However it is explained in the 'Resignation' chapter in *A Species In Denial* that while some human-condition-confronting true prophets did go mad from confronting the subject, the fact that they were able to confront it at all means that by comparison with virtually all other humans who couldn't go even near the normally terrifyingly depressing subject they had to have been sound and relatively upset-free.)

Laurens van der Post, the most exceptional denial-free thinker of last century, was another who was 'square-built' enough to speak out strongly against the 'abomination' of pseudo idealism that causes 'astounding devastation', saying: **'the so-called liberal socialist elements in modern society are profoundly decadent today because they are not honest with themselves...They give people an ideological and not a real idea of what life should be about, and this is immoral...They feel good by being highly moral about other people's lives, and this is immoral...They have parted company with reality in the name of idealism...there is this enormous trend which accompanies industrialized societies, which is to produce a kind of collective man who becomes indifferent to the individual values: real societies depend for their renewal and creation on individuals...There is, in fact, a very disturbing, pathological element—something totally non-rational—in the criticism of the [UK] Prime Minister [Margaret Thatcher]. It amazes me how no one recognizes how shrill, hysterical and out of control a phenomenon it is...I think socialism, which has a nineteenth-century inspiration and was valid really only in a nineteenth-century context when the working classes had no vote, has long since been out of date and been like a rotting corpse whose smell in our midst has tainted the political atmosphere far too long'** (*A Walk with a White Bushman*, 1986, pp.90–93 of 326).

(Note, again it does need emphasising that upset is a heroic state, with the most upset being the most heroic individuals of all because they have necessarily been involved in the battle that humanity has been waging longer and/or more intensely than any others. While the above descriptions of the extremely upset being 'wicked', 'stern-faced', 'cold', 'sickly' 'carcasses' and 'vultures' involved in creating a 'rotting corpse' were necessary to match the no holds barred, absolutely brutal, assault on the truth that was being left 'trampled underfoot' by pseudo idealists, in the human-condition-understanding new world such rhetoric is entirely wrong and redundant.)

It is a measure of how extremely dangerous the threat of pseudo idealism and fundamentalist forms of anti-religion are to humanity's journey to enlightenment that four of the most exceptional denial-free and thus soundest thinkers in recorded history have given such dire warnings about it. Pseudo idealism especially is the art of lying to the maximum, which means it takes humanity the furthest away from the truth, and thus its freedom, that is possible. That is why it is the 'abomination that causes desolation'—it leads to humanity's death by dogma. What was foreseen has eventuated with the extreme

artificiality and its dishonesty of the delusion and denial of pseudo idealism, along with fundamentalist forms of anti-religion now set to dominate the world. In the race between self-discovery and self-destruction from terminal alienation, it appeared the latter had won. Again, R.D. Laing got the truth up about just how sick with alienation the human race has become when he wrote: **‘We are born into a world where alienation awaits us [p.12] ... the ordinary person is a shrivelled, desiccated fragment of what a person can be. As adults, we have forgotten most of our childhood, not only its contents but its flavour; as men of the world, we hardly know of the existence of the inner world [p.22] ... The outer divorced from any illumination from the inner is in a state of darkness. We are in an age of darkness. The state of outer darkness is a state of sin—i.e. alienation or estrangement from the inner light [p.116]’** (*The Politics of Experience and The Bird of Paradise*, 1967). **‘We are dead, but think we are alive. We are asleep, but think we are awake. We are dreaming, but take our dreams to be reality. We are the halt, lame, blind, deaf, the sick. But we are doubly unconscious. We are so ill that we no longer feel ill, as in many terminal illnesses. We are mad, but have no insight [into the fact of our madness]’** (*Self and Others*, 1961, p.38 of 192). In his 2005 inaugural mass, Pope Benedict XVI similarly acknowledged that, **‘We are living in alienation, in the salt waters of suffering and death; in a sea of darkness without light.’**

The situation where extreme delusion threatens to destroy humanity has now arrived. Its influence and hold has become so great that political opposition will soon no longer stop it. As the prophets above anticipated, humanity has finally reached the end game situation where only the arrival of understanding of the human condition can save the situation. With the arrival of that all-important liberating understanding the dire situation humanity has been in suddenly changes to one of extraordinary excitement where everything we have ever dreamed of in terms of human happiness and freedom from suffering is within reach. While it is within reach there remains one last impasse to be overcome.

43. The arrival of understanding of the human condition and with it the all-exciting and all-satisfying Transformed Way of Living and new civilisation for humans

What has saved the day at this eleventh hour is the arrival of the dignifying, ameliorating, biological understanding of the human condition; that is as long as we can overcome the final hurdle described in Section 28 of there being so much disguised upset in humans now, as R.D. Laing made very clear in his above quote, that we can find it unbearably difficult facing and acknowledging its extent. Just reading this book will be unbearably confronting for many and yet discussion of the human condition has hardly begun in this book.

As was pointed out in Section 28, while the arrival of the dignifying and thus liberating biological understanding of our human condition is the ultimate breakthrough in the human journey to enlightenment there is an immense problem with its acceptance. While we humans couldn’t explain our corrupted, fallen state we sensibly coped with it by denying it and creating contrived, artificial excuses and forms of reinforcement to sustain our sense of self-worth. However with the arrival of this ameliorating truth about why we became so upset, all these artificial, fabricated denials, delusions and evasions that we have been using to cope are suddenly exposed. The truth destroys the lies, as it must, but we are now so habituated to the lies we find the truth hard to face. Honesty day, truth day, revelation day is also exposure day, transparency day, in fact the ‘judgement day’ many mythologies have long anticipated. While ‘judgement day’ is actually a day of

great compassion—as an anonymous Turkish poet once said, it is **‘not the day of judgment but the day of understanding’** (*National Geographic*, Nov. 1987)—having the truth about our false selves revealed can feel like the foundations of our whole existence are being pulled from under us. When the all-precious reconciling, humanity-saving understanding of the human condition arrives, rather than it feeling like the long sought-after liberating fulfilment and reward for all our species’ accumulated efforts, it feels like a hurtfully exposing, vicious, even punishing attack.

As was mentioned in Section 28, our mythologies have foreseen this problem. In the Bible the prophet Isaiah spoke of a time when the truth arrives, which **‘gives you relief from suffering and turmoil and cruel bondage...[that it] will come with vengeance; with divine retribution...to save you. Then will the eyes of the blind be opened and the ears of the deaf unstopped...Your nakedness will be exposed’** (14:3; 35:4,5; 47:3). The prophet Mohammed referred to **‘the Day of Reckoning’**, describing it thus: **‘when the Trumpet is blown with a single blast and the earth and the mountains are lifted up and crushed with a single blow, Then, on that day, the Terror shall come to pass, and heaven shall be split...On that day you shall be exposed, not one secret of yours concealed’** (*Koran*, chpts 56, 69).

The reality is that to solve this problem of the dangerously depressing exposure that the liberating truth brings, we have two choices. We can refuse to accept the liberating knowledge—attack and try to destroy it with all the misrepresentation and vitriol we can muster while building our wall of denial up even higher to make it even more impregnable to the truth. However, since the accumulated efforts of all the humans who have ever lived have essentially been dedicated to finding the liberating knowledge that will secure the welfare of all future generations, this option is not really open to us. The second option we have is to accept and support the liberating knowledge *but avoid confronting it too deeply*. Clearly it is this second option that we must take up—and avoiding overly confronting the exposing information can be done. We each have to investigate the explanation of the human condition that is now available sufficiently to verify to our own satisfaction that it is the liberating explanation of the human condition *and then support the information without pursuing our study of it and the truths it reveals beyond what we are personally capable of confronting*.

The main concern has to be that the all-important insights into our human condition are made available to future generations so they don’t have to grow up without understanding of the human condition as we all did. With access to the reconciling explanation of the human condition they won’t have to adopt all the denials and delusions we had to adopt to cope and which now make confronting the truth about ourselves so difficult.

The task of the current generations who have grown up in the dark as it were, without the ability to understand the human condition, is to hold this key understanding aloft, support it in every way possible. By doing so the upset state of the human condition will, over only a few generations, be brought to an end. We have to see ourselves as the conduit generation connecting the old world of denial with the new denial-free world.

What is so wonderful about this transformed way of living is that whereas only yesterday there seemed to be no hope for the human race and the world appeared to be spiralling to destruction, suddenly, today, a totally psychologically rehabilitated human race is only a step away. Having struggled through so much psychological darkness for so long, we, humanity, are in sight of the lights of home. Tired to our very core as the human race is from the agony and stress of the great journey we only need one last effort

now to be free of our historic upset, free of all the anger, egocentricity and alienation that has plagued humanity and in fact the whole of our planet. Indeed, throughout the universe we would be known by any other intelligence as the species living in denial, but that is all about to change. We are coming in from the cold and dark and lonely world of estrangement from our true selves and the all-sensitive, loving and knowing true state. We are coming home at last. Our terrible banishment has ended.

There is still some artificiality in this transformed way of living whereby our old egocentric, competitive, individualistic way of living is abandoned in favour of living in support of the insights into the human condition that are now available. We are not living out our upset and we are to a degree transcending our upset state, but the level of dishonesty is minimal compared to all the aforementioned artificial ways we have coped with the human condition. Overall it is infinitely less artificial than the mind-abandoning, people-controlling cult of denial of the all-important issue of the human condition that the human race has, up until now, been in the grip of. There is no denial of the human condition in the transformed way of living, a situation which alone removes almost all the dishonesty from the world.

Importantly this transformed way of living and the new culture and civilisation for humans that it gives rise to has no relationship to the dogma of religion. There is no deity or central figure of worship or adoration, nor is there any mysticism or religiosity or abstract metaphysic involved. The focus is entirely on knowledge, albeit knowledge we variously can't fully confront personally. Further there is no faith involved. Faith has been replaced by first-principle-based knowledge.

This focus on knowledge, on our support being based on science's ability to now finally explain the human condition, is all-important. There have been so many abandon-yourself-to-the-dream-of-the-human-condition-liberated ideal/ communal/ utopian/ new age/ undifferentiated/ Earth-considerate/ postmodern/ correct states that the ability to explain the human condition and by so doing *actually* liberate humanity from the human condition is crucial. It is this knowledge-based *true* start to the human-condition-free new world that clearly differentiates it from all the preceding utopia-promising false starts—including the ultra dangerous psychotically-messianically-deluded, and led, varieties of cults. As Bronowski anticipated, **'Knowledge is our destiny. Self-knowledge...awaits ahead of us'**. The realm of the human condition represents an extremely muddled pool where all manner of charlatans have been operating, but it is nevertheless *the* most important of all realms because it is where the liberating understanding of the human condition must inevitably come from. Paradoxically the realm where the worst of delusions and madnnesses occur is also the realm where the most precious of insights emerge. But because work in this realm has an almost totally blemished history the analysis of the human condition being presented here can be maliciously misrepresented as another deluded false start, or even another psychotically-messianically-deluded and ultra-dangerous movement, by individuals who hold such an extreme stake in denial of truth that they couldn't care less about being unscrupulous. Any considered, fair analysis can however establish the knowledge-based, human-condition-confronting-and-explaining, sound nature of this presentation. It *is* a very muddled pool, but **'by their fruit you will recognize [what is sound and what is deluded because]...a bad tree cannot bear good fruit'** (Matt. 7:16, 18) and the **'fruit'** here is easy to verify as sound because it is first-principle-based explanation that can be rationally, logically followed and understood. The problem is not one of being able to know if this is sound or not, that is easy to ascertain—in fact the

material is *so* clearly penetrating of the ‘fifty feet of solid concrete’ disguise of our condition that that is very obviously the real problem; people who have, as Nietzsche said, ‘a raging hate’ of the truth don’t want these insights to emerge and deliberately misrepresent them as unsound in order to try to destroy them. Description, analysis and insight into the human condition can’t be achieved from a position of delusion because to need to be deluded means you haven’t been able to defeat the problem of the human condition. You can’t have defeated the human condition and not have defeated it. Alienation can’t see through alienation, if it could it wouldn’t be alienated. **‘How can Satan drive out Satan?’** (Mark 3:23). Laurens van der Post was making this point when he said, **‘He who tries to go down into the labyrinthine pit of himself, to travel the swirling, misty netherlands below sea-level through which the harsh road to heaven and wholeness runs, is doomed to fail and never see the light where night joins day** [find reconciling understanding of our condition] **unless he goes out of love in search of love’** (*The Face Beside the Fire*, 1953, p.290 of 311). Nevertheless, because work in the realm of the human condition has such a chequered history the misrepresentation and dismissal of sound work in this realm as dangerously deluded is all too effective. You could be an axe murderer or a paedophile and the social stigma you would have to live with could not come close to the stigma that can be cast upon anyone who enters the realm where the issue of the human condition resides. The most important work in the world can so easily be stigmatised as the most evil by the unscrupulous, but to do so means risking committing the greatest crime in human history—denying humanity its liberation. At its very heart the democratic principle of freedom of expression—the right of ideas to be openly and fairly debated—was established to ensure the door would always be kept open to the possibility of understanding of the human condition emerging. And in this most important of all debates about the human condition, malicious lying represents the most serious form of undemocratic, door-closing censorship. It is ice-cold pure hate—of the human race, of everything that is beautiful, of life itself; it is pure bloody-minded revenge upon all things of value, but, as this book explains, it is that degree of exhausted upset that some of the human race have reached. Democracy will be put to the test. (Note, a more detailed account of the great danger of extreme prejudice stopping the emergence of the all-important understanding of the human condition is given in my essay *Crisis Point in the Human Journey*, which is available at <www.worldtransformation.com/crisis>.)

Another crucial difference about the departure now to the new human-condition-free world and its transformed way of living is that the ‘weakness’ aspect of giving up the battle has gone because the battle to ‘fly off course’ and find knowledge, ultimately self-knowledge, has been won. There is no longer any justification for anyone pursuing the upsetting, corrupting search for knowledge. The search for more knowledge continues of course, but from here on it has to be conducted as much as possible from a secure, unevasive, denial-free basis, rather than from the insecure, evasive, denial-complying position from which it has been carried out in the past. The priority for the immediate future is not to attain more knowledge, but to expeditiously bring the human race, and indeed the world, back from the brink of destruction.

Giving up the battle is an extremely discredited strategy because it has for so long been perceived as weak and that misperception does take time to overcome. The truth is however that this transformed way of living has virtually no negative aspects to it and as that fact dawns on people—that they can go to work for humanity now in a most extraordinarily effective way without there being any tainted aspect to doing so—it is going to lead to an almost unbearably excited state of being for humans. While we are not

yet free of the human condition we are as good as free of it because the excitement of just being able to participate in this final great charge to freedom will carry all before it. The great exodus from the horror and darkness of the human condition is on. Soon an army in its millions will appear from horizon to horizon to do battle with human suffering and its weapon will be understanding. In St Paul's measures, if imposed discipline was considered 'glorious' yet had 'no glory now in comparison with the surpassing glory' of religion, where we participated in idealism through our support of the embodiment of the ideals, then this transformed way of living, where we live in support of the understandings of the ideals, is the beyond-comparison, culminating glory of all glories.

Many mythologies have anticipated this time when *everyone* is finally able to, and indeed now has the responsibility to go to work for humanity and not for themselves. In the Bible the prophet Joel provides this description: **'Like dawn spreading across the mountains a large and mighty army comes, such as never was of old nor ever will be in ages to come...Before them the land is like the garden of Eden, behind them, a desert waste—nothing escapes them. They have the appearance of horses; they gallop along like cavalry...They charge like warriors; they scale walls like soldiers. They all march in line, not swerving from their course. They do not jostle each other'** (Joel 2). There are similar portrayals elsewhere in the Bible, for instance in Isaiah 2 where Isaiah says, **'They will beat their swords into ploughshears and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore'**, and that **'the earth will be full of the knowledge of the'** truth and, as a result, **'the wolf will live with the lamb'** (11:6,9). Other entries can be found in Isaiah Chapters 5, 11 and 40; in Daniel Chapters 8 to 12; in Hosea Chapters 5 and 14; and in Hosea Chapter 6 where Hosea says the relieving truth **'will come to us like the winter rains, like the spring rains that water the earth'**.

In recent times other equally prophetic descriptions have appeared in popular culture, such as in the lyrics of Bob Dylan's songs *When The Ship Comes In* (1964) and *The Times They Are A-Changin'* (1964); Jim Morrison's *Break on Through* (1966); *Aquarius* (1966, written by James Rado & Gerome Ragni) from the rock musical *Hair*; Elvis Presley's *If I Can Dream* (1968, written by Earl Brown); Cat Stevens' *Peace Train* (1971) and *Changes IV* (1971); John Lennon's *Imagine* (1971); Tracy Chapman's *Why?* (1986); U2's *I Still Haven't Found What I'm Looking For* (1987); and Hunters & Collectors' *Holy Grail* (1993, written by Mark Seymour). In a similar vein, while The Rolling Stone's *I Can't Get No Satisfaction* (1965), Bob Dylan's *Like a Rolling Stone* (1965) and Supertramp's *The Logical Song* (1979, written by Richard Davies & Roger Hodgson) don't anticipate the new human-condition-ameliorated world, they fully see through the existing one. (Note, the lyrics of most of these songs with interpretations appear in *A Species In Denial* on pages 75–77, 164, 218 and 490–492.)

It should be observed at this point that while the left wing attitude of idealism appeared to have been defeated in the end by the individualistic right wing attitude of realism, it is in fact the ideal attitude of serving humanity rather than self that finally prevails. As alluded to earlier, the whole political duality of the left and right wings is now reconciled and thus obsoleted. In the new human-condition-reconciled world there will be no politics. Indeed all the manifestations of the historic poles of human life of idealism and realism, or of 'good and evil'—such as of instinct and intellect, soul and mind, conscience and conscious, subjectivity and objectivity, ignorance and knowledge, dogma and logic, mysticism and rationalism, religion and science, faith and reason, holism and mechanism, Yin and Yang, socialism and capitalism, the impoverished and the wealthy, women and men, young and old, black and white, soundness and alienation, innocence and upset, the 'lamb' and the 'wolf', the soft and the toughened, spiritualism and materialism,

country and city, the natural world and alien environments, Abel and Cain, honesty and falseness, instinctualism and intellectualism, altruism and egotism, sensitivity and insensitivity, the innocent non-sexual and the upset sexual, peace and war, love and hate, selflessness and selfishness, etc—have now been reconciled, to the extent that the concepts of ‘good’ and ‘bad’, of ‘superior’ and ‘inferior’, of ‘heaven’ and ‘hell’, and of ‘Godly’ and ‘sinful’/ ‘evil’/ ‘guilty’/ ‘unGodly’, are now entirely removed from our conceptualisation of ourselves and our predicament. John Lennon wasn’t dreaming when he imagined such a world because it has now arrived.

In conclusion, it can now be seen that there were three great steps in managing our upset state during our species’ awesomely heroic journey to enlightenment: firstly, living in fear of punishment; secondly, living in support of the embodiment of the ideals through religion; and now, finally, living in support of the understanding of the ideals. In 10th century Flora, Italy, an abbot named Joachim famously proposed that human history unfolds in three stages. He expressed his concepts in terms of the Christian Trinity, with God the Father being the first stage of authority where humans obeyed the disciplining Ten Commandments of Moses. This was followed by God the Son, the stage where humans supported the embodiment of the ideals, such as in Christ. The third stage, he said, would be the age of the Holy Ghost or Spirit, which we can now understand is the stage where humans support the understanding of the ideals. He predicted this final stage would occur at the end of the first millennium, much to everyone’s disappointment when that didn’t eventuate. It turns out Joachim was a millennium short in his prediction of when we would be able to live the ultimate life of value.

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