

left' (Luke 17:34, 35; see also Matt. 24:40). Again, it has to be stressed that '**judgment day**' is not a time when some will be judged as deserving of being '**taken**' to heaven and others '**left**' rejected, but a time of compassionate understanding of everyone. With the arrival of understanding of the human condition no one is going to be '**left**' behind. As already emphasised, and as will be explained in Part 9 when the TRANSFORMED LIFEFORCE STATE is described in detail, all humans will be able to fully participate in the new human-condition-liberated world. There will be no inequality, no prejudice and no discrimination of anyone. Our species' liberation from the human condition comes at a price, which is exposure of all our falseness/lies/denials, but that price is not too high because the TRANSFORMED WAY OF LIVING allows everyone to joyously cope with that exposure.

Much more will be said about this denial of differences in alienation between individual humans and groups of humans in Parts 5:2, 7:4 and 7:5.

Part 4:4F Sixthly, the upset human race has had to deny that nurturing played the all-important role in both the maturation of our species and in the maturation of our own lives.

The sixth unbearably confronting truth that made thinking about the issue of the human condition unbearably confronting for the upset human race is the truth of the importance of nurturing in both the maturation of our species and in the maturation of our own lives.

As described in Part 4:4D, and this will be more fully explained in Part 8:4B, it was nurturing that allowed our ape ancestors to develop an instinctive orientation to living unconditionally selflessly and thus cooperatively. We humans still naturally carry instinctive expectations of receiving the amount of nurturing that all children received during this time when we did live in a totally cooperative, all-loving state, but since the battle of the human condition emerged obviously no child has received that amount of nurturing and, as a result, all children today are variously compromised/hurt/damaged/corrupted by that lack of reinforcing unconditional love. Not surprisingly, it follows that this truth of the importance of nurturing has been unbearably condemning for virtually all people today who haven't received adequate nurturing in their own upbringing, and for virtually all parents who have been trying but failing to adequately nurture their offspring. As the teacher and best-selling author about children, John Marsden, acknowledged, '**The biggest crime you can commit in our society is to be a failure as a parent and people would rather admit to being an axe murderer than being a bad father or mother**' ('A Single Mum's Guide to Raising Boys', *Sunday Life* mag. *Sun-Herald*, 7 July 2002). The so-called 'nature vs. nurture' debate has in truth not been about the evidence for one argument over the other, rather it is a manifestation of the terror most people have of confronting the truth of the significance of nurturing in their own lives and in the lives of their children and wanting to deny it by any means they can find, no matter how dishonest. Attributing our personalities to the influence of 'nature', to the influence of our genetic make-up, is so much less condemning than having to admit the immensely important role nurturing played in the formation of our character.

Taking all of this into consideration, it is little wonder that the truth about the importance of nurturing has been another of the unbearably condemning truths for the upset human race.

Summary of why the elements of instinct and intellect involved in producing the upset state of the human condition have been so difficult to acknowledge, think about and thus investigate.

The six truths that have been outlined are the main truths that the upset human race has found unbearable to think about, and being unable to think about them has meant that even recognising the obvious elements involved in the human condition of our instinct and intellect has been too difficult for virtually all humans—let alone trying to think about the nature of those elements and how their differences might have produced the upset state of our human condition! The result is that although the human condition has been the most important issue to solve, virtually no one has been able to go near it.

It should be said that these six truths are only some of the more prominent truths that the upset, insecure, human-condition-afflicted human race has had to live in denial of. As this presentation progresses it will become apparent that there have been many, many truths that have not been safe to admit. Only with the full truth, the explanation of the human condition found, as it now is, does it become safe to acknowledge all these truths—*only now* can upset humans stop living in denial and leave Plato's dark cave where they have been hiding and face the glaring light of the sun, which symbolises all the truth that, until now, has had to be denied.

Part 4:5 The history of the search for understanding of the human condition

The stalling point in finding the explanation of the human condition has been the almost universal inability to confront and think honestly about the obvious elements involved in producing the upset state of the human condition—our instinct and our intellect. However, having now described the six truths that had to be admitted and confronted in order to explain the human condition it can be appreciated why thinking about the human condition has been impossible for virtually all humans. As mentioned, Rod Quantock, Albert Camus and Bertrand Russell certainly weren't exaggerating when they recognised the danger of thinking truthfully and thus deeply in the following, respective quotes: **'Thinking can get you into terrible downwards spirals of doubt'**, **'Beginning to think is beginning to be undermined'** and **'Many people would sooner die than think.'**

Only a truthful, denial-free, 'out-of-cave' approach could hope to confront, think about and explain the human condition, but, as we will now see, such denial-free thinking has been almost non-existent.

As mentioned, science—humanity's designated vehicle for investigating the nature of our world and our place in it—was also stalled in its ability to look into and explain the human condition. As humans who, like the rest of humanity, suffered from the human condition, the great majority of scientists have necessarily had to live in denial of the issue of the human condition and of any truths that brought that issue into focus; they have, in almost all cases, been mechanistic, focusing their thoughts away from the overarching whole view of