

Chapter 2

The Threat of Terminal Alienation from Science's Entrenched Denial of The Human Condition



Michelangelo's *The Last Judgement* (detail), 1537-41



William Blake's *Cringing in Terror*, c.1794-96

Chapter 2:1 Summary

⁹⁸ Since the instinct vs intellect explanation of the human condition (which was outlined in the previous chapter and is fully explained in chapter 3) is a reasonably obvious explanation, the question that arises is why was it not identified by science long before now? As will become clear in this chapter, the answer is that humans have been *so* afraid of the issue of the human condition that we haven't been able to think truthfully and thus effectively about it. In fact, those charged with the task of finding understanding of human behaviour, namely biological scientists, have been *so* committed to living in fear-driven denial of the human condition that they not only failed to find the instinct vs intellect explanation, they built an immense edifice of human-condition-avoiding, dishonest 'explanations' to excuse our behaviour—including completely false explanations for the human condition itself. Furthermore, this attachment to living in denial of the issue of the human condition is why the so-called mechanistic, scientific establishment has so determinedly failed to recognise—indeed, it has ignored—this fully accountable, human-race-saving, instinct vs intellect

explanation ever since it was first presented back in 1983. While we couldn't truthfully explain the human condition, denial of it saved us from unbearable confrontation with the subject, but with the compassionate, redeeming, fully accountable, true explanation of the human condition now found, that practised, historical denial is not only unnecessary, it is blocking the way to humanity's freedom from the human condition.

⁹⁹Essentially, what has happened is that humans have become *so* habituated to living in Plato's dark cave of denial that when finally given the means to exit the cave and stand in the warm, healing sunshine of self-understanding, we have refused to leave! And, most frighteningly, in choosing to stay there means denial and the alienation from our true self that results from that denial can only continue to increase, so that very soon the human race will succumb to horrific terminal alienation. Indeed, the recent flood of movies and documentaries based on zombie, apocalyptic, escape-to-another-planet, 'we are being attacked by aliens [by our own alienation]', doomsday-preparation, 'we need a super hero to save the world' and other judgment-day-and-anxious-Bible-related-epic themes reflect the fact that the end play state of terminal alienation for humans that Michelangelo and Blake so frighteningly depict *is* upon us. The epidemic levels we are now seeing of the extremely psychologically distressed states of psychopathic narcissism, manic depression, Attention Deficit Hyperactivity Disorder (ADHD), and the ultimate completely-dissociated-from-the-world state of autism (states that will be explained later in chapters 8:16B, C and D) are similarly indicative of this state.

¹⁰⁰So the great hope, indeed expectation, with *FREEDOM* is that by complementing the carefully argued and constructed presentation of the instinct vs intellect explanation of the human condition (and all the other insights that flow from it) with deaf-effect-eroding introductory videos and the opportunity to participate in interactive online discussions, support for this world-saving information and the fabulous life outside of Plato's dark cave of denial it makes possible, will finally begin in earnest!

¹⁰¹The just described inability to think truthfully, or to accept truthful thinking, and the associated problem of the deaf effect that was explained in the previous chapter, all reflect a truth that will be established in this chapter, which is that our species has suffered from an *immense* fear of the human condition. In fact, our fear has been *so* pervasive that almost all human behaviour has been affected by — indeed, is a product of, even driven by — it. What this means is that to truly understand our behaviour — which is the purpose of this book — we have to first truly understand our extreme historical fear of the human condition. As such, the main presentation in this book, which begins here in chapter 2, must start with an exposé on just how terrified we humans have been of the issue of the human condition, of our species' upset state. The latter part of this chapter will then demonstrate how that extreme terror has dictated all of mechanistic science's human-condition-avoiding, blind and extremely dishonest thinking about the biology of human behaviour, a process that will in itself dismantle the giant edifice of denial-based non-answers about human behaviour that has so determinedly been assembled.

¹⁰²Following that demolition, chapter 3 will present the detailed account of the truthful human-condition-confronting-*not*-avoiding, instinct vs intellect, *real* explanation of our species' condition that was outlined in chapter 1, with subsequent chapters providing

the truthful explanation, alongside the dishonest accounts, of all the other outstanding questions about human behaviour—of the meaning of human existence (in chapter 4); of the origins of our altruistic moral nature (in chapters 5 and 6); of how and why humans became conscious when other species haven't (in chapter 7); of the true story of our species' journey from an original state of cooperative, loving innocence to our now immensely psychologically upset angry, egocentric and alienated condition (in chapter 8)—and, finally, how this real understanding of the human condition liberates and transforms the human race (in chapter 9).

Chapter 2:2 The psychological event of 'Resignation' reveals our species' mortal fear of the human condition and thus how difficult it has been for scientists to find the explanation of the human condition and make sense of human behaviour

¹⁰³ To briefly recount the description given in chapter 1 of what the human condition *really* is, it is worth reciting the incisive words of the polymath Blaise Pascal, who spelled out the full horror of our contradictory condition when he wrote, 'What a chimera then is man! What a novelty, what a monster, what a chaos, what a contradiction, what a prodigy! Judge of all things, imbecile worm of the earth, repository of truth, a sewer of uncertainty and error, the glory and the scum of the universe!' Shakespeare too was equally revealing of what the human condition *really* is when he wrote, 'What a piece of work is a man! How noble in reason! How infinite in faculty!...In action how like an angel! In apprehension how like a god! The beauty of the world! The paragon of animals! And yet, to me, what is this quintessence of dust? [Brutal and barbaric] Man delights not me'. Pascal's and Shakespeare's identification of the dichotomy of 'man' is what the human condition *really* is—this most extraordinary 'contradiction' of being the most brilliantly clever of creatures, the ones who are 'god'-like in our 'infinite' 'faculty' of 'reason' and 'apprehension', and yet also the meanest, most vicious of species, one that is only too capable of inflicting pain, cruelty, suffering and degradation. Yes, the eternal and seemingly unanswerable question has been: are we 'monster[s]', the 'essence' of 'dust', 'the scum of the universe', or are we a wonderful 'prodigy', even 'glor[ious]' 'angel[s]'?

¹⁰⁴ Thankfully, as was outlined in chapter 1, we can at long last now explain and understand that we are *not*, in fact, 'monster[s]' but 'glor[ious]' heroes. *However*, having had to live without this reconciling and dignifying understanding has meant that each human growing up under the duress of the human condition has suffered from *immense* insecurity about their fundamental goodness, worth and meaningfulness. So much so that the more we tried to think about this, in truth, most obvious question of our meaningfulness and worthiness (or otherwise), the more insecure and depressed our thoughts became. The emotional anxiety produced when reading Pascal's and Shakespeare's descriptions of the human condition gives some indication of just how unnervingly confronting the issue of the human condition really is. The truth, that will now be revealed, is that this intensely personal yet universal issue of the human condition has been so unbearably confronting and depressing that we eventually learnt as we grew up that we had no choice but to resign ourselves to never revisiting the subject, to never again looking at the seemingly inexplicable issue of the human condition. The examination of this process of what I call 'Resignation' to living in Plato's dark cave of denial of the human condition, and how it