

accustomed to from human-condition-avoiding, mechanistic science], **which he would think really far clearer than the things being shown him. And if he were forcibly dragged up the steep and rocky ascent [out of the cave of denial] and not let go till he had been dragged out into the sunlight [shown the truthful, real description of our human condition], the process would be a painful one, to which he would much object, and when he emerged into the light his eyes would be so overwhelmed by the brightness of it that he wouldn't be able to see a single one of the things he was now told were real.** Significantly, Plato then added, **'Certainly not at first. Because he would need to grow accustomed to the light before he could see things in the world outside the cave'** (*The Republic*, 515-516).

⁸⁴ So again, in his central and main insight into **'the truths underlying all reality'** of **'our human condition'**, Plato warned that when we **'first'** start reading about what **'our human condition'** really is we **'wouldn't be able to see a single one of the things he was now told were real'**. And I say *'really'* is because, as will become very clear in the next chapter, many refer to the human condition without engaging with what it really is. Yes, the 'deaf effect' will be a *very* significant problem when reading this book that presents the human-condition-confronting, truthful-yet-fully-compassionate and psychologically relieving explanation of human behaviour. (I should mention that after Plato warned about the problem of the 'deaf effect', he went on to describe how the person who tries to liberate the cave prisoners from their world of **'illusions'** would be viciously attacked. He wrote that **'they [the cave prisoners] would say that his [the person who attempts to bring them liberating understanding of our human condition] visit to the upper world had ruined his sight [they would say he was mad], and that the ascent [out of the cave] was not worth even attempting. And if anyone tried to release them and lead them up, they would kill him if they could lay hands on him'** (ibid. 517). Later in pars 574-578 I describe how true Plato's prediction here of horrible persecution would prove to be.) (Again, see all these quotes in *The Republic* highlighted at <www.wtmsources.com/227>.)

⁸⁵ (You can read more about the problem of the 'deaf effect' at <www.humancondition.com/freedom-expanded-deaf-effect>.)

Chapter 1:5 Solutions to the 'deaf effect'

⁸⁶ The obvious next question then is, 'How can the reader overcome the problem of not being able to absorb or 'hear' discussion of the human condition, so as to be able to access the incredibly relieving understanding of our species' behaviour?' Plato indicated the answer when he said that the **'cave' 'prisoner' 'would need to grow accustomed to the light'** of the compassionate analysis of **'the imperfections of human life'** of **'our human condition'** to consequently achieve, as summarised in *Encarta*, the wonderful **'transition to the real world' 'which is the proper object of knowledge'**. And over thirty years of experience presenting the fully accountable, all-clarifying, relieving and transforming insights into human behaviour that are contained in this book has taught me that this is indeed the case and that there are three main ways to **'grow accustomed to'** analysis of **'our human condition'** and, through doing so, overcome the 'deaf effect'. (Note, since the following three solutions for solving the 'deaf effect' were written, I have made a video that gives a more complete description of how to overcome the 'deaf effect'. It, with its transcript, can be viewed in Video/Freedom Essay 11 on the WTM home page.)

⁸⁷ Solution 1: The first and most important method is to view the companion introductory videos for this book that are freely available at <www.humancondition.com/intro-videos>. In fact, such viewing is really a prerequisite, a necessity, for reading this book because in these presentations I describe the book's purpose, explain and warn of the problem of the 'deaf effect', escort readers through its chapters, and explain and discuss various aspects of our human condition. This familiarisation process has the enormous psychological benefit of allowing you to watch someone talk openly with others about, and walk freely around, this historically forbidden realm of the human condition—which experience has shown will greatly diminish the subconscious fear in your mind of discussion of the human condition. As will be made very clear at the beginning of the next chapter when the extreme extent of our fear of the issue of the human condition is revealed, our minds have been absolutely terrified of thinking about the human condition, so to see someone talking freely, happily and securely about the subject is subconsciously *immensely* reassuring: 'No one could be so at ease talking about the human condition unless the redeeming and relieving understanding of it had been found. That great breakthrough must have occurred', is the subconscious conversation that takes place in the reader's mind. The realm where the issue of the human condition resides has been *such* a terrifying place that for someone to be *so* comfortably walking around in it is extraordinarily reassuring and comforting; it is extremely helpful in overcoming the shock of having this subject of the human condition broached.

⁸⁸ Evidence of how reassuring and effective in eroding the 'deaf effect' watching the introductory videos is, is that when giving introductory talks about the human condition people, after having attended a second or third talk, often say, '**That was a much better presentation this time than last time, the explanations and descriptions were so much easier to follow.**' The talks are virtually identical—what has dramatically improved is not the quality or content of the presentation but the listener's ability to take in or 'hear' what was being said.

⁸⁹ So, in short, the more introductory videos you watch, the more your fear of the subject of the human condition will be eroded and the easier you will find the book to read. The importance in watching these videos cannot be overstated; put bluntly, you won't be able to read this book unless you watch them!

⁹⁰ Solution 2: In conjunction with viewing these videos, what also helps overcome the 'deaf effect' is a willingness to patiently re-read the text, as this further allows your mind the time to '**grow accustomed to**' description of '**our human condition**' and to start to '**see things in the world outside the cave**' of denial.

⁹¹ Solution 3: Once the 'deaf effect' has started to erode through viewing the introductory videos and through being prepared to patiently re-read the text and you have begun to access these human-condition-confronting-not-avoiding, truthful understandings of human behaviour, you will find having a venue where you can participate in discussions (and/or watch others discussing these understandings) extremely helpful—another necessity, in fact. To cater for this need, online discussions about this new paradigm are held regularly that you can take part in, anonymously if you prefer.

⁹² I have to emphasise that despite Professor Harry Prosen also warning of the 'deaf effect' in his Introduction, people typically disregard these warnings because they think the

problem won't apply to them, that if something makes sense they will be able to follow it—and yet the 'deaf effect' *does* apply to virtually *every* reader; it's simply the reality of what occurs when the historically fearful issue of the human condition is brought into focus.

⁹³To emphasise the very real nature of the 'deaf effect', take the following further example, this time from an online article about my 2003 book, *A Species In Denial*: **'I read it in 2005, and at the time it was not an easy read. The core concepts keep slipping from my mental grasp, at the time I put it down to bad writing, however a second reading revealed something the Author had indicated from the outset—your mind doesn't want to understand the content. The second read was quick and painless...[and I was then able to see that] The cause of the malaise [of humanity] is exposed, remedied and the reader is left with at the very least an understanding of themselves, and for me something of an optimism for the future'** ('Fitzy', *Humanitus Interruptus – Great Minds of Today*, 21 Oct. 2011; see <www.wtmsources.com/106>). Yes, the 'second read' is all-important—and regarding this last point about being left with 'an optimism for the future', Plato also emphasised just how relieved the cave prisoner would be to be free of his old, human-condition-avoiding, dishonest existence by saying that once he had become 'accustomed to the light', 'when he thought of his first home and what passed for wisdom there, and of his fellow-prisoners, don't you think he would congratulate himself on his good fortune and be sorry for them?' (*The Republic*, 516). The following are some other quotes you can search online that reveal this sense of 'good fortune' of being able to access understanding of the human condition and of finally being in the position to make sense of human existence: **'If Plato and Aristotle were alive and read Griffith, they would die happy men'**; and, **'We don't have to put up with "Not Knowing" anymore'**; and, **'tears stream down my face, so overcome have I been by this book. It is the greatest book on the planet, no wait, in the universe. In fact it is the greatest anything in the universe'**; and, **'I don't care what question you have, this book will answer it'**; and, **'Here is the breakthrough biological explanation that PROVES we are ALL very, very good'**; and, **'This, to me, is the most significant thing I have ever stumbled across...If it doesn't hit you right away—it will down the road'**; and, **'Gah! words are too limited for this. Here have some love brother! ☺'**; and, **'This book is why I'm alive enough to scribe to you. Joy and Love to you all.'**

⁹⁴So, once you listen to the introductory videos and patiently re-read the text you will be astonished to discover that the fog does begin to lift, that what is being presented *does* begin to make extraordinarily accountable sense of human behaviour. Professor Karen Riley, a clinical pharmacist from Canada, described the effects of being able to overcome the 'deaf effect' and 'hear' this information: **'It feels like a veil has been lifted. It is an immeasurably exhilarating, redeeming, empowering and transforming experience. Life goes from the usual bewildering and confusing mess to transparent clarity. It resurrects the deep all-important questions of life—questions we all once asked when we were children—and for the first time in millions of years, ANSWERS THEM! It makes sense of yourself—it completely explains who you are—from every perspective be it biologically, psychologically or physically. It makes sense of the whole world around you from any perspective you like, politically, religiously, sexually, culturally, etc. In fact, living without this understanding is like living back in the stone age, that's how massive the change it brings is!'**

⁹⁵It should be mentioned that it is inevitable that some people will react angrily towards this human-condition-confronting-rather-than-avoiding information. As has been stressed throughout the latter stage of this first chapter, the arrival of understanding of the human

condition can't but be a shock, and that shock has to be worked through—a process chapter 9 has been written to facilitate. It deals there with the massive paradigm shift that the human race is now faced with—a process of adjustment that hopefully won't take too long.

⁹⁶ AT THIS POINT I STRONGLY RECOMMENDED YOU WATCH THE INTRODUCTORY VIDEOS at <www.humancondition.com/intro-videos>.

⁹⁷ Having now warned of the problem of the 'deaf effect', and how best to overcome it, it is now necessary to explain in more comprehensive terms what the human condition actually is and reveal the mortal fear humans have of it so that our species' behaviour can be compassionately explained and relievingly understood. Indeed, what will become apparent as you read *FREEDOM* is that almost all our behaviour has been affected by, indeed is a product of, even driven by, our fear of the human condition. What this means is that to understand our behaviour (which is the purpose of this book) we have to acknowledge and recognise this immense fear—which is why the main presentation in this book, which begins in the next chapter, starts with this all-important focus.