

comforting, ultimately we needed to understand *why* we were lovable (again, the issue of who or what God is will be addressed in more detail in chapter 4:3). Similarly, the Bible states that **‘the truth will set you free’** (John 8:32), and while we know this statement to be true, the problem has been that all the *partial* truths—such as that humans are the most brutal and destructive animals to ever walk the earth—condemned our upset state, fuelling it further, which means that, ultimately, for the truth to *genuinely* set us free, it had to be the *full* truth that explains *why* humans are *all* good and not bad.

²⁹⁸ Yes, the human condition is certainly shot through with paradox: to become happy we had to first endure unhappiness; we appeared to be bad but believed we were good; we are intelligent, smart and clever but, by all appearances, behave in such an unintelligent, stupid way that we have brought the world to the brink of destruction. But most wonderfully, we at last have the understanding that reconciles not just these but *all* the polarities of life that existed under the duress of the human condition—between ‘good’ and ‘evil’, instinct and intellect, emotion and reason, conscience and conscious, ignorance and wisdom, soul and mind, heart and head, ‘I feel’ and ‘I think’, yin and yang, light and dark, the innocent and the corrupted, the un-embattled and the battle-hardened, the selfless and the selfish, the happy and the upset, the light-hearted and the heavy-hearted, the cooperative and the competitive, the integrative and the divisive, the ‘Godly’ and the ‘unGodly’, the gentle and the aggressive, the loving and the hateful, the sound and the alienated, the secure and the insecure, the honest and the dishonest, the natural and the artificial, the non-sexual and the sexual (sex as humans practise it is explained in chapter 8:11B), altruism and egotism, idealism and realism, spiritualism and materialism, socialism and capitalism, left-wing and right-wing, instinctualism and intellectualism, religion and science, holism and mechanism, young and old, women and men (the different roles of women and men under the duress of the human condition is also explained in chapter 8:11B), blacks and whites (the differences in upset between ‘races’ is explained in chapter 8:16E), unresigned and resigned, country and city, etc, etc. The explanation of the human condition unravels and makes sense of the whole seemingly impenetrable and insoluble confusion of human life—and does so in such a simple and obvious way that it brings to mind Huxley’s famous response to Darwin’s idea of natural selection: **‘How extremely stupid of me not to have thought of that!’** Yes, we have at last found the UNDERSTANDASCOPE for human behaviour.

Chapter 3:9 The end of politics

²⁹⁹ Most wonderfully, with this understanding everyone *can* come in from the cold, from their lonely outposts of bewilderment about what has actually been going on in the world of humans. The result is that immense—and urgently needed—fundamental change can now occur for the human race. Conflict from misunderstanding especially goes. For instance, this explanation obsoletes the conflict between the philosophically opposed left and right wings of politics because we can now understand that while giving in to our ideal-behaviour-demanding instincts—‘flying back on course’ in the Adam Stork analogy—was an immensely guilt-relieving exercise that made us ‘feel good’ (the left-wing approach), it was fundamentally irresponsible because it meant abandoning humanity’s upsetting but necessary search for knowledge (the right-wing approach). The truth was not as it appeared—

participating in humanity's selfish, aggressive and competitive battle to find knowledge was not the 'bad' transgression it has been condemned as, rather it was the responsible course of action and thus a 'good' thing. The paradox of the situation was marvellously summed-up in the musical *Man of La Mancha*, when, as mentioned in par. 68, it says we had to be prepared **'to march into hell for a heavenly cause'** (Joe Darion, *The Impossible Dream*, 1965). Yes, we had to, as it were, lose ourselves to find ourselves—suffering upset was the heroic price we *had* to pay to find understanding, ultimately self-understanding and, with it, freedom from the upset state of the human condition. So while the left-wing has had an absolute field day demonising the right-wing's support of the non-ideal state—even labelling it **'evil'**, as was proselytised by the left-wing activist Michael Moore (*Capitalism: A Love Story*, 2009)—we can *now* see that it was the philosophy of the left that was morally bankrupt, void of meaning in the sense that while siding with idealism made its practitioners 'feel good', it ultimately had no relevance in humanity's critical journey from ignorance to enlightenment. Proponents of the left-wing approach were deluding themselves that they were holding the moral high ground when, in fact, the reverse was true—their stridently *pseudo* idealistic, dogmatic, condemning, ridiculing, escapist, deluded, arrogant, dishonest culture *oppressed* progress towards humanity's liberation from the human condition, stymieing the return of the *genuinely* peaceful, ideal world. Karl Marx, the political theorist whose mid-nineteenth century ideas gave rise to socialism and communism, was very wrong when he asserted that **'The philosophers have only interpreted the world in various ways; the point is [not to understand the world but] to change it [just make it cooperative/social/communal]'** (*Theses on Feuerbach*, 1845). The whole **'point'** and responsibility of being a conscious being *is* to understand our world and our place in it—ultimately, to find understanding of our seemingly horribly flawed human condition. In short, pseudo idealism demands that we 'Just be ideal, don't think about why we are not ideal; in fact, don't go anywhere near the issue of "self", namely the issue of the human condition'. Just pretend there is no human condition that has to be understood and that all humans need to do to fix up their world is behave ideally! It is an attitude of total delusion and complete dishonesty.

³⁰⁰The immense danger of pseudo idealistic left-wing thinking was that the longer the upsetting search for knowledge went on without the goal of that search of the true, psychologically relieving explanation of the human condition being found, the more people became upset sufferers of the human condition and the more they couldn't resist the artificial, feel-good relief offered by the left-wing's dogmatic, anti-knowledge, pseudo idealistic, deluded, dishonest, 'fly back on course' way of living. *And*, in contriving the Multilevel Selection theory for human behaviour, E.O. Wilson furnished the whole dumbing-down process with the ultimate delusion it needed of a 'biological', non-explanation nullification of the core, critical, all-important issue of the human condition itself, thereby virtually locking humanity onto a path to terminal dishonesty/dogma/'phon[iness]'/**'fake[ness]'**/alienation/darkness/extinction! As the author George Orwell famously predicted, **'If you want a picture of the future, imagine a boot stamping on a human face—for ever [stamping forever on the freedom that humans' extraordinary and unique conscious mind needs to search for knowledge]'** (*Nineteen Eighty-Four*, 1949, p.267 of 328).

³⁰¹The impact of this pseudo idealistic development on the democratic process is grim indeed, because democracy—in which the proper balance is sought between the need to

maintain a degree of selfless, loving, soulful, cooperative ‘ideal’ behaviour for society to function, and the need for there to be sufficient freedom from the imposition of the expectation of such ‘ideal’ behaviour, for people to be able to carry on the corrupting search for knowledge—is destroyed as an effective and meaningful process when people start voting for idealism *not* because there is too much selfishness in society but simply because it makes *them* ‘feel good’. We can now at last appreciate that when we vote this way we are *not* participating in the true democratic process that human advancement has been dependent upon, we are exploiting and subverting it. And while many people think that even if feel-good pseudo idealism is not a real form of idealism it is surely harmless, that is most certainly *not* the case. *No*, it is extremely bloody-minded, totally selfish and dangerously destructive behaviour that says, ‘I no longer care about the human race, only about finding personal relief from my human condition.’ Of course, such behaviour was always going to develop when the levels of upset in society reached unbearable heights because at that end play point the need for relief from the agony of the human condition was going to become the *only* concern amongst an ever-increasing proportion of the population—with the dire consequence that democracy would fail to find the proper balance because the human-race-indifferent, deluded, feel-good, pseudo idealistic, left-wing political attitude would become impossible to defeat in an election, leading to the human race suffering a horrifically alienated death by dogma.

³⁰²Certainly, the upset behaviour that results from right-wing participation in humanity’s heroic search for knowledge is increasingly bringing about immense human suffering and environmental devastation, but it is the knowledge-oppressing left-wing that poses the *real* threat to the survival of the human race because *only* through successfully completing that search for knowledge could humanity be liberated from the upset state of the human condition. So while, as the journalist Geoffrey Wheatcroft recognised, ‘**the great twin political problems of the age are the brutality of the right, and the dishonesty of the left**’ (‘The year of sexual correctness and double standards’, *The Australian Financial Review*, 29 Jan. 1999), it is **NOT ‘the brutality of the right’** but ‘**the dishonesty of the left**’ that stands like a colossal ogre over the human race, threatening to destroy it. Yes, we can now appreciate that the philosopher Friedrich Nietzsche spoke the truth about the need for humanity to hold its nerve when he wrote 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** [which is to fight for knowledge, ultimately self-knowledge, 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 [against the oppression of dogma] 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, pp.61-75 of 343). Yes, as stated in par. 281, you had to be ‘**brave**’ to avoid the temptation of giving up the self-corrupting search for knowledge.

Nietzsche also spoke the truth about the great danger of pseudo idealism when he said, **'There comes a time in a culture's history when it becomes so pathologically soft that it takes the side of its worst enemy [dogma]...and calls it "progress"'** (common tr. of *Beyond Good And Evil*, 1886, sec. 201). (Much more is explained about the extreme danger of pseudo idealism in chapter 8:16, 'The last 200 years'.)

³⁰³ Thankfully, the arrival of the demystifying, exposing and reconciling, true explanation of the human condition has the power to cut short this frightening, death-by-dogma, left-wing threat to humanity—that is, of course, if humanity accepts this lifeline it has been thrown. And, for its part, the right-wing's need to support the upsetting, often brutal, competition-aggression-and-selfishness-producing battle/'war' to defy the ignorance of our ideal-behaviour-demanding, unjustly condemning, moral instinctive self or soul and find understanding of ourselves, can *also* come to an end with the acceptance of this liberating insight. Yes, with understanding of the human condition now found, the *whole* necessary but ugly business of politics can happily come to a close.

³⁰⁴ The explanation of just how the human race can now 'put down the sword', end its egocentric, 'must-prove-that-we-are-good-and-not-bad', 'warrior' existence, and by so doing transform itself into a peaceful state, is explained in the concluding chapter 9 of this book.

Chapter 3:10 'Free at last!'

³⁰⁵ The end of the political process as we know it is just one example of the great change that can now come to the human race—this *is* the ultimate 'future shock', massive paradigm shift, for humans—BUT, as will be explained in some detail in chapter 9, since this shift is an immensely positive change, the transformation will not only be easy but *fabulously* exciting. Indeed, so great is both the amount of change we now face (the 'future shock') and the self-confronting exposure (the 'judgment day' effect mentioned earlier) that I and others established the World Transformation Movement to introduce and help manage the truly wonderful way we are able to manage these huge transitions. It is called the World Transformation Movement because the most fabulous effect of having understanding of the human condition is that *all* our psychologically upset angry, egocentric and alienated behaviour can now, immediately, be put aside, and eventually completely disappear, thus bringing about the complete rehabilitation and transformation of the human race and thus of our planet.

³⁰⁶ So this is the end of the world as we know it and the beginning of the world we always hoped for! Indeed, while the 'Socialist', 'Temperance', 'Age of Aquarius', 'Peace', 'New Age', 'Feminist', 'Green', 'Politically Correct', 'Postmodernist', 'Multicultural', 'Anti-Capitalist' movements (and these are only the more recent of the litany of deluded, false starts to an ideal world for humans that we have witnessed) have all severely discredited—and inhibited—the prospect of a truly human-condition-resolved, psychologically ameliorated, completely transformed new world for humans, one of the founders of the 1980s New Age Movement, the author Marilyn Ferguson, did offer this accurate description of the now-