doesn’t give up. Instead, he carves further steps, but as the years go by his energy wanes. Eventually in his old age he can go no farther and lies down to die, but just as he is about to die a white feather flutters down and comes to rest on his forehead, symbolising that the hunter has found some truth and added to the accumulation of knowledge that would one day lead to the finding of the full truth about the human condition, which is the great white bird of truth that resides at the summit of all human endeavour and which has now, after all the efforts of all the humans who have ever lived, at last been found.

It’s a story that crops up in the mythologies of many cultures—for instance, it is reminiscent of the Greek myth Jason and the Argonauts, in which the hero, Jason, sets out on a great adventure to find the ‘Golden Fleece’, which again is symbolic of the liberating understanding of the human condition. The myth of King Arthur’s Knights of the Round Table and their quest for the ‘Holy Grail’ is another expression of the same story of humanity’s search for liberating understanding of the human condition. These are fabulous mythologies that reveal very clearly the ordeal that humans have had to endure growing up in a world without understanding of the human condition and where all they could do was try and help find that all-important insecurity-of-self-ending understanding—and, thankfully, those efforts have been rewarded for the ‘Golden Fleece’, ‘The Holy Grail’ and the ‘White Bird of Truth’ have all finally been found.

Part 3:10 Brief description of the TRANSFORMATION of the human race

The word ‘science’ comes from the Latin word scientia, meaning ‘knowledge’ (Encyclopedia World Dictionary), and ‘biology’ is, of course, the branch of that search for knowledge that studies the ‘life…of animals and plants’ (The Concise Oxford Dictionary)—animals and plants being the forms that living organisms have taken. Since its inception, the great outstanding question in biology has been to understand the behaviour of us human animals, and the central issue that we needed to understand about ourselves was our good-and-evil-afflicted state or condition—our particular human condition.
Charles Darwin achieved a great breakthrough in this field when, through his explanation of the process of natural selection, he was able to explain the origins of life, but the ultimate goal of biology was to explain ourselves, our human condition. That has been the goal of the whole Darwinian revolution. Indeed, even E.O. Wilson once conceded that ‘The human condition is the most important frontier of the natural sciences’ (Consilience, 1998, p.298 of 374)—despite nullifying this ‘most important frontier’ with his own human-condition-avoiding ‘explanation’ of it. Yes, finding understanding of the human condition has been the objective of all human endeavour—the objective that every human who has ever lived has worked tirelessly towards, because only by understanding our seemingly imperfect, ‘corrupted’, ‘fallen’ condition could we humans hope to end the psychological insecurity, the upsetting sense of guilt, that we experienced from being non-ideally behaved and, by so doing, relieve and heal our immensely distressed human condition.

As fully conscious beings we have been in search of knowledge, specifically the liberating, ameliorating, TRANSFORMING understanding of our good-and-evil afflicted human condition, and it is that goal of goals that has finally been achieved.

That the search for understanding of the human condition has been the central quest in our human journey of conscious thought and enquiry is apparent in the fact that all our great mythologies and religions are centred around finding that liberating understanding. As just mentioned, the mythologies of King Arthur’s Knights’ search for the ‘Holy Grail’, Jason and the Argonauts’ search for the ‘Golden Fleece’, and the Hottentot hunter’s search for the ‘white bird of truth’, were expressions of the search for this key, all-important liberating understanding of ourselves. Religious mythology reveals further examples—for instance, Genesis in the Bible states that after ‘eating the fruit from the tree of the knowledge of good and evil’ (2:17) that was ‘desirable for gaining wisdom’ (3:6) and having to suffer being ‘banished…from the Garden of Eden’ (3:23), we ‘will be like God, knowing good and evil’ (3:5); we will be like secure, sound Gods, because we will have finally understood and reconciled our good-and-evil afflicted upset lives. Buddha similarly looked forward to the time when ‘In the future they will every one be Buddhas [in the future everyone will be free of psychosis and neurosis] / And will reach Perfect Enlightenment / In domains in all directions / Each will have the same title / Simultaneously on wisdom-thrones / They will prove the Supreme Wisdom’ (Buddha [Siddhartha Gautama] c.560–480 BC, The Lotus Sutra, ch.9; tr. W.E. Soothill, 1987, p.148 of 275).

Buddha was anticipating the time when understanding of the human condition would be found and everyone would be able to share understanding of the human condition and, as a result, become secure and sound. Since our different personalities are largely a result of our different states of upset and alienation resulting from the insecurity of the human condition, when reconciling understanding of the human condition arrives, as it now has, our different personalities will largely disappear. As Buddha foresaw, we ‘Each will have the same title.’

(On this note, I should briefly address a comment some people have made when told about our various states of alienation disappearing and everyone having similar personalities in the future, which is ‘Well, that will be boring, because all the interesting “colour” of human life will go.’ This comment is what I call ‘black speak’, blindness preaching blindness, because the alienated state is such a numb, seared and exhausted state that to argue that we should stay alienated is effectively arguing that we should stay dead! As will become increasingly clear as this presentation unfolds, if a bucket of water represents the depth of sensitivity humans are capable of then our alienated state is equivalent to living life on the thin surface meniscus of that water. So to argue that we should remain in an empty, insecure, immensely unhappy and deeply, deeply distressed, effectively dead state that can hardly feel or know anything when we can finally, at last,
savour the magnificence of our world is simply alienation trying to build a positive out of a negative. It is an understandable defensive reaction that people have had in order to make themselves feel better about their human-condition-afflicted, empty lives, but clearly it is an absurd betrayal of all that the human race has worked towards. While our world will lose some of its superficial variety or ‘colour’ when the different states of alienation disappear and everyone has similar personalities, the incredible sensitivity and happiness that will come to humans from being able to access the world of our soul again will mean our lives have a depth and potential that we have hardly dared to dream of. For example, each person will be able to immerse themselves in whatever aspect of sensitivity they choose, with the number of different aspects of sensitivity available in our world to savour being innumerable. Some people might spend a whole lifetime perfecting, and sharing with others, what it’s like to feel what a certain mood feels like, or what a certain animal or plant feels like, or what a certain time of the day truly feels like. There are awarenesses and feelings and knowledge and thoughts and imaginings that we haven’t even begun to tap into in our human-condition-preoccupied, virtually dead state. Once people allow themselves to appreciate what life will be like free of the human condition they will never make such sad, blind, defensive comments as suggesting the future will be ‘boring’.

Like biology and theology, the study of philosophy, which is ‘the study of the truths underlying all reality’ (Macquarie Dict. 3rd edn, 1998), has in fact also been focused on the all-important need to find understanding of the human condition, because the most elusive and necessary of all ‘truths underlying all reality’ has been the truth about the human condition. And within this great biological, theological and philosophical quest to find understanding of the human condition all the evidence suggests that the person who went the furthest in both describing the actual problem of the human condition and in anticipating what would happen when it was eventually resolved was that incomparable philosopher of the Golden Age of Greece, Plato.

Of Plato’s writings, his most celebrated is The Republic, the centrepiece of which is the allegory of the cave. Despite being written so long ago in approximately 360 BC, this allegory contains what is undoubtedly the most honest and penetrating account ever given of the problem and resolution of the human condition prior to it being able to be scientifically explained. As evidence of Plato’s stature as an exceptionally honest and thus effective and thus penetrating philosopher, Alfred North Whitehead, one of the most highly regarded philosophers of the twentieth century, described the history of philosophy as merely ‘a series of footnotes to Plato’ (Process and Reality [Gifford Lectures Delivered in the University of Edinburgh During the Session 1927-28], 1979, p.39 of 413). Thus, if Plato is regarded as being the most accomplished thinker about ‘the truths underlying all reality’, and his most celebrated work is The Republic, the centrepiece of which is the allegory of the cave, then his cave allegory must be all significant—and it is.

In The Republic, Plato described humans as having to live imprisoned in a dark cave-like state of denial, unable to face the glare of confrontation with the depressing issue of our unbearably imperfect, less-than-ideally-behaved lives. What is so significant about Plato’s description of humans incarcerated in a cave-like state of denial of the issue of the human condition is his admission of, and focus upon, that denial. The great impediment to solving the human condition has been our species’ great fear and resulting denial of the subject, so to home in on that denial was extraordinarily honest. As I explained earlier, you can’t admit to being in denial if you are in denial, so for Plato to have done so means he was obviously an exceptionally innocent individual who was sufficiently free of the insecurity of the human condition to have avoided having to resign to a life lived in denial of it; he was clearly an exceptionally honest, denial-free thinker, or what has historically
been referred to as a prophet. So while the mythologies of King Arthur’s Knights and Jason and the Argonauts could only allude to our search for understanding of the human condition using metaphors of a ‘Holy Grail’ and a ‘Golden Fleece’, Plato actually spoke directly and specifically about the human condition, about our denial of it, and about how we had to overcome that great denial to solve the human condition. Later in Part 4 we will see how even Charles Darwin, like virtually every other biologist in recorded history, went out of his way to avoid the issue of the human condition (although in his defence, he did not do so dishonestly—he intuitively knew he was not secure enough in self to take that next step and confront the human condition and, as such, chose not to attempt to do so, unlike other biologists who sidestepped that responsible precedent to go on to manufacture a whole industry of denial-laden and thus fraudulent biological thinking). In Darwin’s case, in his seminal work, The Origin of Species by Means of Natural Selection, apart from referring to the way humans select pigeons and manipulate animals through breeding, Darwin made no attempt to explain human behaviour—despite the fact his book was actually called The Origin of Species and should, by inference, also account for the origins of our species’ behaviour. As the description of the process of Resignation has made very clear, trying to confront the human condition has been a suicidally dangerous enterprise for virtually all humans. Plato was indeed an incomparable philosopher.

Returning then to his work, in The Republic Plato both described humans as having to live imprisoned in a dark cave-like state of denial and foresaw that liberation from the ‘cave’ of protective but at the same time deadening, alienated darkness could only come when the reconciling understanding of the origins of our species’ less-than-ideal behaviour would lift the siege of criticism of our non-ideal behaviour that caused us to have to live shamefully in a cave-like state of denial—and, most importantly, heal or ameliorate, and by so doing end, the non-ideal behaviour itself, thus TRANSFORMING the human race. Beginning with what must be one of the earliest mentions of the term ‘human condition’, Plato wrote: ‘I want you to go on to picture the enlightenment or ignorance of our human conditions somewhat as follows. Imagine an underground chamber, like a cave with an entrance open to the daylight and running a long way underground. In this chamber are men who have been prisoners there’ (Plato The Republic, tr. H.D.P. Lee, 1955, p.278 of 405). A more complete presentation of what Plato wrote in The Republic about the human condition and its resolution will be included later in Part 6:2, however, in summary he described how the cave’s exit is blocked by a fire such that if one of the prisoners were ‘to stand up and turn his head and look and walk towards the fire; all these actions would be painful…he would [have to] turn back and take refuge’ in the cave of ‘shadows’, which are only an ‘illusion’ of the real world outside the cave (p.279-280). The allegory makes clear that while ‘the light of the fire in the cave prison corresponds to the power of the sun’ (p.282), with ‘the sun…making things we see visible’ (p.273) such that without it we can only ‘see dimly and appear to be almost blind’ (p.272), having to hide in the ‘cave’ of ‘illusion’ and endure ‘almost blind’ alienation was infinitely preferable to facing the ‘painful’ light of the ‘fire’/‘sun’ that would make ‘visible’ the unbearably depressing issue of ‘the imperfections of human life’ (p.282). The main thrust of Plato’s cave allegory was that while living in a cave-like state of denial has tragically been absolutely necessary it was ultimately only by being ‘illuminated by truth and reality’ (p.273) that ‘the enlightenment…of our human conditions’ could be achieved and the cave prisoners be ‘released from their bonds and cured of their delusions’ (p.279).

We can see from this condensation of what Plato wrote in The Republic how truthful and accurate his description of the human condition and of its eventual resolution was. Plato certainly was one of the soundest men in recorded history. Later, in Part 10:1, I will argue that Plato, along with Moses and Christ, made the most important contributions to
humanity’s great journey to enlightenment. I will argue that with his Ten Commandments Moses gave humanity the most effective form of Imposed Discipline for containing the ever increasing levels of upset in the human race, that Christ gave humanity the soundest and thus strongest corruption-and-denial-countering Religion, and that Plato gave philosophy—the actual business of studying ‘the truths underlying all reality’ in particular studying and finding the all-important understanding of the human condition—the best possible orientation and assistance. So, we could say that ‘the beauty and taste of roses, rice and potato saved the human race’—sorry about that, it just came to my mind as a way of helping us remember the three!

Finding the ‘enlightenment’ of our ‘imperfect’ ‘human condition’ that enables us to be ‘released from’ the ‘bonds’ of our ‘cave’-like ‘prison’ of ‘almost blind’ alienated denial and, as a result, ‘cured of’ our ‘illusion’ and ‘delusions’ is the dreamed of breakthrough that brings about the complete TRANSFORMATION—in fact, transfiguration—of the whole human race. The word transfiguration means ‘a change that glorifies or exalts’, ‘a marked change in form or appearance; a metamorphosis’ (Dictionary.com), so it is a perfect description for what happens to humans when, with dignifying, uplifting, relieving, ameliorating, reconciling, redeeming, healing and curing understanding, we are finally able to not only end our old egocentric, must-prove-that-we-are-not-bad, insecure, human-condition-afflicted existence, but enter an incredibly exciting ‘out-of-cave’, ‘world-in-sunshine’ state of glorious FREEDOM, optimism and psychologically liberated, empowered capability—as the detail from the computer graphic of our WTM FREEDOM poster at the beginning of this Part 3:10 portrays.

Importantly, as I mentioned earlier, this TRANSFORMATION—in fact, TRANSFIGURATION—from a human-condition-afflicted existence to an almost unbelievably wonderful exhilarated and empowered lifeforce existence is not achieved artificially through transcending our embattled conscious thinking egoic self, as ‘spiritual gurus’ in the ‘New Age’ or, more recently, ‘A New Earth’, ‘alternative’ movements advocate—nor is it achieved through deep, meditative extinction of our human-condition-distressed thinking mind as some religious practices teach. It is not achieved by dogmatically imposing a deconstructed, good-and-evil-differentiation-free, politically-correct-but-human-reality-dishonest, ideal world as the postmodern movement and, before it, the socialist and communist movements tried to do. And nor does it involve escaping the real issue before us as a species of our deeply troubled selves by adopting a focus-away-from-yourself, guilt-free, feel-good, pseudo idealistic cause like Environmentalism. Rather, the TRANSFORMATION is achieved through what is ultimately the only real and lasting way it could be: through satisfying our conscious thinking human mind with first-principle-based, biological understanding of why we humans are wholly worthwhile and meaningful beings.

There had to be a biological explanation for our species’ non-ideal divisive, competitive, aggressive, angry, even-brutal-and-mean, selfish, self-obsessed, indifferent-to-others’-needs, arrogant, egocentric, deluded, defensive, escapist, superficial, artificial, alienated ‘imperfections’, and our responsibility as conscious beings was to find that ‘enlightenment’ of our ‘human condition’. The British science historian Jacob Bronowski emphasised this fundamental responsibility we humans had in the concluding statement to his 1973 television series and book of the same name, The Ascent of Man: ‘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’ (p.437 of 448).

Yes, there has been a litany of false starts to a TRANSFORMED, human-condition-FREE new world for humans, but for the conscious thinking human mind to find true peace it needed answers. Transcendence of the issue of self, thought repression, enforced dogma and escapism could not provide that. De-braining ourselves or ‘retreat[ing] from knowledge’ was never going to work. Ultimately we needed brain food not brain anaesthetic, knowledge—specifically the dignifying, uplifting, healing, ameliorating, relieving, peace-bringing, ‘cave’-liberating, ‘prison’-‘released’, ‘imperfections’-no-longer-‘painful’, ‘blind[ness]’-ending, ‘delusions’-‘cured’, ‘sun’/truth-‘illuminated’ ‘enlightenment’ of ‘our human-condition’-afflicted lives. Anything else was an abrogation of the responsibility that came with our greatest capacity and nature’s greatest invention: our species’ fully conscious, thinking, self-managing, self-adjusting mind. And, thankfully, that fabulous destiny and potential to progress from mere abstract, artistic description of the agonising, good-and-evil-afflicted dilemma of our human situation to reconciling, first-principle-based, biological, scientific understanding of that dilemma and resulting amelioration, integration and unification of ourselves and our species has now, at last, finally arrived.

What has been described so far in Part 3:10 is the overview of how understanding of the human condition liberates the human race from the insecurity of that condition and by so doing enables, as Professor Prosen said, ‘the psychological rehabilitation of the human race’. As Plato said, ‘enlightenment’ of our ‘imperfect’ ‘human condition’ enables us to be ‘released from’ the ‘bonds’ of our ‘cave’-‘like’ ‘prison’ of ‘almost blind’ alienated denial and, as a result, be ‘cured of’ our ‘illusion’ and ‘delusions’.

Importantly, while this ‘psychological rehabilitation of the human race’, this therapy of all our upsets is now possible, the problem is for it to take place in our lifetime would require a great deal of time and supportive counselling—time and counselling that isn’t available and which the world cannot afford at the moment. In fact, it will naturally take a number of generations for all the upset inside humans to be ameliorated or healed through the dissemination and absorption of the understanding of the human condition that is now available. The crucial question this raises is, ‘Does this mean the human race is going to have to wait a personally agonising and possibly world-destroying (because all our immense upsets will obliterate the world if we don’t change soon) number of generations to be TRANSFORMED from a life of living with the human condition?’

The answer to this question is that in all but the most extreme cases such psychological rehabilitating therapy is not necessary. This is because, with understanding of the human condition found, we can immediately leave behind our upset way of living even though it hasn’t been ameliorated or healed. The fact is, with the upset state of the human condition now explained and defended we no longer have to live those upsets out. What we can do straight away is leave all our upsets behind as dealt with, the effect of which will be to be immediately free of the upset state of the human condition. All humans can now immediately be TRANSFORMED from living in the upset state of the human condition.

To elaborate, now that upset is explained and defended at the most fundamental level—now that the source of all the upset in the human race has at last been compassionately understood—it follows that all the upset in humans is also now explained and defended. This means that all the ways we have been employing to try to
cope with the upset within us and around us are now obsolete, rendered unnecessary and meaningless. No longer do we have to try to prove our worth because our worth has been established at the most fundamental level. No longer do we have to deny any confronting truths about our immensely upset/corrupted condition because no longer are there any truths about our upset/corrupted state that condemn us. And no longer do we have to retaliate against criticism of our upset state because our upset state has been defended with truthful, compassionate understanding at the most profound level. Our upset lives are explained and defended now, which means we no longer have to be preoccupied compensating for that upset by finding forms of self-aggrandisement, by seeking self-distraction, or by chasing relief through materialistic forms of compensation for all the hurt we experienced growing up in an immensely human-condition-afflicted world. In other words, we no longer need to seek power, fame, fortune and glory to make ourselves feel good about ourselves because our goodness has now been established at the deepest, most profound, fundamental level.

Instead, we can simply leave our whole ‘must-prove-our-worth, attack-and-denial-any-criticism’ way of living behind as obsolete and redirect our mind and all our energies to supporting and disseminating these human-race-saving understandings, and to repairing the world from all the damage our upset has caused—for with the human condition solved it is at last possible to properly repair our environment, because all the upset that caused, and was continuing to cause, the destruction of the planet now ends. You can, as it were, put the issue of all your upsets/corruptions in a suitcase, attach a label to it saying, ‘Everything in here is now explained and defended’ and simply leave that suitcase behind at the entrance to what we in the WTM call the Sunshine Highway as you set out free and unencumbered into the new, human-condition-free world.

All our egocentric, embattled posturing to get a win out of life, all our strategising every minute of every day to try to find a way to compensate for feeling inadequate or imperfect or bad about ourselves, suddenly ends. We leave the dark ‘cave’ of ‘blind’ denial and ‘delusion’ where we have been hiding to escape the ‘painful’ glare of the truth about our seemingly ‘imperfect’ ‘human condition’. Excitement and meaning—based on ‘enlighten[ing]’, liberating, truthful, honest understanding of ourselves and our world—is what sustains us now.

This will be more fully explained in Part 9, but I cannot stress enough that having the human condition explained and defended means that everyone can now immediately leave their old human-condition-embattled way of living behind forever. While it will take a number of generations to eliminate the upset state of the human condition from within humans, everyone can immediately be effectively free of the human condition by redirecting their efforts from being preoccupied with and living out their upsets to living in support of these understandings and to repairing the world. In essence, the excitement of being effectively free of the human condition—the joy and happiness of being liberated from the burden of your insecurities and self-preoccupations; the awesome meaning and power of finally being aligned with the truth and participating in the magic true world; the wonderful empathy and equality of goodness and fellowship that understanding of the human condition now allows you to feel for your fellow humans; the freedom now to effectively focus on repairing the world; and, above all, the radiant aliveness from the optimism that comes with knowing our march through hell has finally ended—IS GOING TO TRANSFORM THE WORLD.

There will naturally be a brief initial period of shock and procrastination, because understanding of the human condition inevitably brings with it exposure of, and thus confrontation with, our immensely upset condition. We can’t very well have the truth
about humans and not have that truth apply to ourselves. If we return to the Adam Stork analogy, if Adam could have explained why he had to carry out his search for knowledge when he was first criticised for doing so he would never have become upset—he would never have become defensively angry, egocentric and alienated. Or if he had found the explanation for why he had to search for knowledge after only a few days of carrying out that search he would have accumulated very little anger, egocentricity and alienation to have to heal with understanding. But humans’ conscious, self-managing state fully emerged some two million years ago and we have only now found the understanding of why we became upset, which means there is now an absolute mountain of accumulated anger, unsatisfied ego, and denial in us humans to have to heal with this understanding. Certainly, we have learnt to restrain and conceal a great deal of that upset; we have learnt to, as we say, ‘civilise it’, not let it show—for instance, we don’t normally attack someone now the moment we become angry. Adult humans now exhibit a great deal of self-control, but underneath our manufactured facade of restrained civility, even manufactured happiness, lies volcanic anger and immense frustrated egocentricity, which shows itself in all the ferocious atrocities and vengeful bloodshed we humans commit, and—to a lesser degree—in our smaller, everyday disputes.

So while we do at last have the compassionate understanding to heal all our psychoses, there is an immense amount of upset in us that we have to suddenly face and rehabilitate, and, as emphasised, the reality is it will take a number of generations to heal all the upset/hurt that exists in the human race. Alvin Toffler’s famous 1970 book *Future Shock* was actually an intuitive anticipation of this time when understanding of the human condition would emerge and humans would suddenly be faced with, as Toffler wrote, ‘the shattering stress and disorientation that we induce in individuals by subjecting them to too much change in too short a time’ (p.4 of 505). But it couldn’t be any other way: when understanding of our fundamental goodness was finally found after two million years there was going to be an incalculable amount of anger, egocentricity and denial/falsehood/dishonesty/alienation that would suddenly be revealed. The truth about ourselves unavoidably and necessarily exposes the extent of our angry, egocentric and alienated condition; it destroys the lies, our denials, our pretences, our ‘illusion[s]’ and ‘delusions’, as it must, otherwise it wouldn’t be the truth. We have been living in near total denial of our corrupted condition as our only means of coping with it, so the arrival of the truth about our corrupted state suddenly exposes and destroys all that denial.

Unavoidably and necessarily, when understanding of the human condition arrives the extent of our upset state is suddenly revealed. Truth day is honesty day, exposure day, transparency day, revelation day—in fact, it is the long-feared so-called ‘judgment day’ referred to in the Bible (Matt. 10:15, 11:22, 24, 12:36; Mark 6:11; 2 Pet. 2:9, 3:7; 1 John 4:17). Although ‘judgment day’ is actually a day of compassionate understanding, not a day of condemnation—as a Turkish poet once said, ‘Judgment day is not the day of judgment but the day of understanding’ (National Geographic, Nov. 1987)—it is, nevertheless, a day when we face fearful exposure of the extent of our species’ by now extremely upset condition. This paradox of being wonderfully liberated but at the same time agonisingly exposed was captured by the prophet Isaiah when he said that the liberation that ‘gives you relief from suffering and turmoil and cruel bondage…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’ (Bible, 14:3; 35:4, 5; 47:3). Also referring to ‘the Day of Reckoning’ (*The Koran*, ch.56) and ‘the Last Judgement’ (ibid. ch.69), the prophet Muhammad provided a very similar description of the paradox of being simultaneously liberated and fearfully exposed when he said, ‘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’ (ibid. ch.69).

Given how extremely confronting and exposing of all our upsets the arrival of understanding of the human condition is, some people will naturally, at least initially, want to resist that terrifying exposure, maintain all their denials, remain hidden in the ‘cave’ of denial—a resistance that was even anticipated by Plato in his cave allegory, which is not surprising given how incredibly honest and thus penetrating his thinking was.

Yes, having described humans as existing in a ‘cave’-‘like’ ‘prison’ of ‘almost blind’ alienated ‘illusion’ and ‘delusion’ from living in denial of the issue of the ‘human condition’, Plato went on to describe what would happen when understanding of the human condition was found. To quote from a summary of the cave allegory that appears in Encarta Encyclopedia’s entry for ‘Plato’: ‘Breaking free, one of the individuals escapes from the cave into the light of day. With the aid of the sun [assisted by the understanding of the differences in the way genes and nerves process information that science has at last found, and necessarily living free of denial of the foundation truths of Integrative Meaning, of the existence of cooperative loving instincts in humans and of the issue they raise of the human condition], 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’ (written by Prof. Robert M. Baird, accessed 11 Jul. 2008 at: <http://encarta.msn.com/text_761568769_0/Plato.html>). To return to The Republic and Plato’s own words: ‘if he [the cave prisoner] were made to look directly at the light of the fire [again the fire represents the unfaceable issue of the human condition], it would hurt his eyes and he would turn back and take refuge in the things which he could see [take refuge in all the denials and dishonest explanations and arguments that he has become accustomed to], 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 by the person who has broken free of the cave] and not let go till he had been dragged out into the sunlight [shown the truthful all-liberating—but at the same time all-exposing and confronting—explanation of the 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 [this inability to absorb discussion of the human condition is what I have referred to as the ‘deaf effect’]’ (p.280). Plato continued, ‘they would say that his [the person who tries to deliver understanding of the human condition] visit to the upper world had ruined his sight [they would treat him as if he was mad, which is how I have been treated for many years, as is documented on our website where the 30 years of persecution that I and this project have been subjected to is recorded], and [they would say] that the ascent [out of the cave] was not worth even attempting [as is documented on our website, such assertions have been regularly made against our work, such as one of the architects of the public campaign of persecution against myself and the WTM saying ‘You know you are encroaching on the personal unspeakable inside people and you won’t succeed’]. And if anyone tried to release them and lead them up, they would kill him if they could lay hands on him’ (p.281). In fact, my persecutors have done everything they can, short of physical attack, to ‘kill’ me!

Again, the answer to this problem of exposure of the immense amount of upset that exists in humans is that, while this information is unavoidably and necessarily extremely confronting and exposing, all it means is that we shouldn’t, and in fact don’t have to, overly confront and study it. All we need to do is study the understanding sufficiently to
verify to our own satisfaction that it has explained the human condition and then avoid studying it more deeply. Instead, as described, we can leave all our upsets behind as dealt with and redirect our efforts to living in support of these understandings and to repairing the world.

Once you have investigated these understandings sufficiently to know that they have explained the human condition you don’t need to know more than that. You don’t need to know the full extent of the truth it reveals about the upset state of human existence, or how it reveals and explains everything about your own particular upset life. In fact, if you study this information beyond what your particular level of soundness and security of self can cope with you risk becoming overly self-confronted and exposed and depressed. As emphasised, the human race has coped this far by maintaining extreme levels of denial of many, many truths, so obviously the human race can’t hope to confront and dismantle all those denials overnight. That process will take generations, but that doesn’t mean we can’t support the truth while this digestion and healing takes place—as long as we don’t overly confront the truth during this absorption process. According to each person’s level of upset there will be a limit to how much truth each person can cope with—there will be a limit to how much they can listen to, read about and study these human-condition-confronting understandings—but that doesn’t mean all people can’t immediately live in support of the truth.

So while we each should investigate these understandings of the human condition sufficiently to verify to our own satisfaction that they are the liberating understandings of the human condition that the whole human race has been searching for, we shouldn’t risk investigating them to the extent that we start to become overly exposed and confronted by the truths they are revealing. If you do become overly confronted by what is being presented, your natural reaction will be to try to attack and deny it in order to protect yourself—in effect, you will try to put all your denials back in place. You will become defensive and angry and retaliatory toward the information, and the consequence of such a response will be to sabotage the efforts of all the humans who have ever lived to bring the human race to this dreamed of moment of its liberation. As mentioned, we in the WTM have endured years and years of this furiously angry, defensive reaction towards this information, attacks that were ultimately fruitless because this information is true and it won’t be intimidated or oppressed: it is too precious to allow that. In short, the effect of overly studying this information, studying it more than your degree of security of self can cope with, can be both dangerous to you and dangerous to the human race, and no one should want, nor risk, either of those outcomes.

I should also point out here that any meritorious new idea in science has typically gone through stages of resistance and even persecution before becoming accepted. With the subject of the human condition being both novel and extremely confronting that resistance was always going to exceptional, but the same journey to acceptance occurs. On this journey we in the WTM believe that after having successfully fought, in the law courts, a terrible public campaign of persecution against us that the initial stage of outright hate and persecution is over and that we can now move on to the next stage in the journey to acceptance where we will certainly face scepticism, but not ferocious persecution. The Persecution of the WTM section on our website (<www.worldtransformation.com/persecution>) documents these years of persecution and our final vindication.

With regard to not overly studying these understandings, having lived without any real understanding of the world it is natural to want to keep studying these explanations that finally make sense of the world around you, but, again, this can lead to becoming overly confronted by the extent of your own corrupted state. The more intelligent and/
or more educated in the old human-condition-avoiding, denial-based, mechanistic, 
reductionist world, who pride themselves on being able to think and study new ideas, will 
initially be especially tempted to study these understandings beyond what their varying 
levels of security of self can cope with, but it won’t be long before everyone learns that 
such an approach is, as stressed above, psychologically dangerous on a personal level, and 
irresponsible in terms of the human race.

When Christ spoke of a time when ‘the meek…inherit the earth’ (Matt. 5:5), and when 
‘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), he was anticipating this time when understanding of the human condition would 
arrive and instead of the more intelligent and intellectual leading the way, as has been 
the case in almost every human situation, the more innocent and sound, the more soulful 
and instinctual, the less upset or corrupted will do so. As the story of Adam Stork reveals, 
throughout the two million year battle to find understanding our instinctive self or soul 
was repressed because of its unjust condemnation of our intellect, but when understanding 
of the human condition is finally found this process is reversed, soul becomes sought-after. 
Our innocent, upset-free, original instinctive self or soul—soundness—has to lead us back 
home to soundness. It makes sense. Again, Christ gave the perfect description of this new 
situation when he said, ‘The stone the builders rejected has become the capstone’ (Ps. 118:22; Matt. 
century, Sir Laurens van der Post, referred to this biblical analogy when he too anticipated 
this new situation: ‘It is part of the great secret which Christ tried to pass on to us when He spoke 
of the “stone which the builders rejected” becoming the cornerstone of the building to come. The 
cornerstone of this new building of a war-less, non-racial world, too, I believe, must be…those [more 
innocent, instinctual] aspects of life which we have despised and rejected for so long’ (The Dark Eye in 

So while it will be initially difficult accepting this advice to only investigate the truth 
to the degree each person is sound enough to do so, with honesty it can be appreciated as 
a reasonably understood and accepted proposition. It makes sense that the more secure 
in self, the least alienated, have to develop these understandings of the human condition. 
In the old human-condition-avoiding, denial-based world, academia limited those who 
could be involved in the pursuit of knowledge to the more intelligent, those with a high IQ 
(intelligence quotient). For instance, to enter university you had to pass entrance exams 
that basically tested your IQ. Obviously, to have the most appropriate people studying 
complex subjects like higher mathematics and physics you needed people with the highest 
IQ. If you didn’t have an adequate IQ you would make little progress in studying such 
subjects. In the new human-condition-resolved, human-condition-confronting world we 
similarly need the most appropriate people to study its information, which are those with 
a high SQ, soul or soundness quotient. If you don’t have an adequate SQ you simply won’t 
be able to make any progress with the information involved. With the explanation of the 
human condition we can now understand that everyone is necessarily variously upset/ 
unsound but that upset/unsoundness is not something bad, just as in the old denial-based 
world those who lacked IQ weren’t considered bad people, just not as able to think as 
effectively about complex subjects. Upset is a heroic, good state, not a bad, evil, sinful 
state, because it is a product of humanity’s heroic search for knowledge.

As such, everyone has to measure and limit how much they can study these human-
condition-confronting understandings against how much self-confrontation they can cope 
with. But thankfully, and most importantly, no one has to overly confront their old upset 
self—everyone can leave that behind as dealt with and simply live for the new world 
and all its potential. And that is the main thing to remember: once you know that this
information has explained the human condition then you know all the upset in the world and all the upset within you is also now explained and defended—which means you can, as described earlier, put the issue of all your upsets or corruptions in a ‘suitcase’, attach a label to it saying ‘Everything in here is now explained and defended’, and simply leave it behind as dealt with as you set out free and unencumbered into the new, human-condition-free world. You can join the Sunshine Army on the Sunshine Highway to the World In Sunshine.

Once you know this information is true, that the upset state of the human condition is defended at the fundamental level, you can leave the issue of your own and the world’s corruption behind as effectively dealt with and preoccupy yourself with disseminating this information throughout the world and to a fresh generation, and preoccupy yourself with supporting all the projects that must be undertaken now to free and rehabilitate the world from the destructive effects of two million years of living under the duress of the human condition. In fact, it shouldn’t even be necessary to talk about the whole issue of the human condition any more than what appears in these presentations on our website. Humanity moves on to an entirely new existence now. We get the truth up, and we move on.

Yes, now that we have the truth up all that truly matters is that it is kept alive and that it is disseminated to the world’s population, because it alone can heal the human race and save the world. All everyone must do now is support the truth about the human condition and it will achieve everything everyone has ever dreamt of. If we look after this information it in turn will look after the world. That is the mantra of the new world that understanding of the human condition brings about.

And the relief of being able to leave the issue of our upset state behind as dealt with, and the excitement of knowing a human-condition-free new world is coming and that we can all fully participate in bringing that about, is so absolutely incredibly relieving and exciting it will TRANSFORM all humans. From being a human-condition oppressed and depressed alienated person all humans can, and will now be, TRANSFORMED into Redeemed, Liberated from the Human Condition, Exhilarated, Ecstatic, Enthralled-with-Existence, Transfigured, Empowered, World-Transforming LIFEFORCES. This Exhilarated, Ecstatic, Enthralled-with-Existence aspect is the ‘Life’ in ‘Lifeforce’; and the Empowered, World-Transforming aspect is the ‘force’ in ‘Lifeforce’, so LIFEFORCE covers both the personal benefit and the benefit to the world in one word.

(Note, how humans can and will cope with the problem of exposure will be more fully explained later in Part 9.)

Part 3:11 Stages of humanity’s journey to enlightenment

Before beginning this description of the stages that humanity has journeyed through to reach enlightenment, I should mention that while these stages are very briefly discussed towards the end of the Main Introductory Video to The Biology, I have chosen to include that description here, which is relatively early in the transcript. The reason for this re-positioning is that in this written presentation I have now been able to introduce all the concepts necessary to explain the stages, and since the stages are so significant in terms of helping us to better understand ourselves they should be included as soon as possible.

Thus, in having explained the origins of our upset human condition (in Part 3:2), how nurturing led to the development of an unconditionally selfless, altruistic, cooperative,