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responsible for our human condition. He himself writes, "the underlying protagonists involved in producing the upset state of our human condition of instinct and intellect have been recognised throughout human history in many mythologies, such as in the Garden of Eden story, and also by

Those profound thinkers include the primatologist Eugene Marais, the analytical psychologist Erich Neumann, the philosopher Arthur Koestler, the American neurologist Paul MacLean, the American psychologist Julian Jaynes, and even Plato with his metaphor of the charioteer trying to manage two horses representing passion and reason: "One of them is noble and of noble breed, and the other is ignoble and of

ignoble breed."

Where Griffith breaks new ground is in identifying what produces the conflict between instinct and intellect, and the exact results of that conflict. As Griffith points out, 'What is significant is that none of the other accounts have recognised that the cause of the conflict between our instinct and intellect is that instincts are only orientations and that when the insightful nerve-based learning system became sufficiently able to understand cause and effect [and] to wrest management of self from the instincts the instinctive orientations would challenge that takeover, leaving the intellect no choice other than to defy that resistance, with that necessary defiance being the explanation for our angry, egocentric and alienated human-condition-afflicted state'.

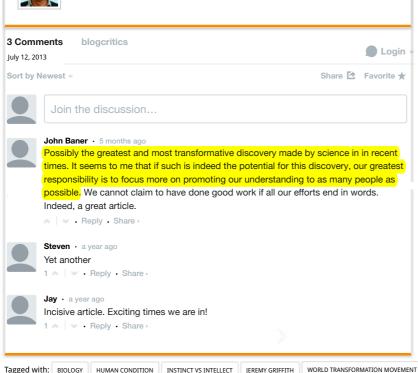
The simplicity of the explanation is disconcerting, but does bring to mind Alan Savory's dictum that 'Whenever there has been a major insoluble problem for mankind, the answer, when finally found, has always been very simple', and perhaps even Thomas Huxley's comment in response to Darwin's explanation of natural selection, 'How extremely stupid of me not to have thought of that!'

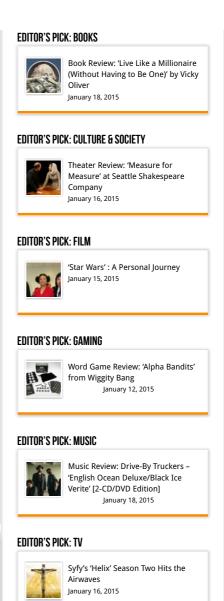
If the simplicity is disconcerting, then it also needs to be said that the consequences of the explanation take time to digest. What is so healing about it is that having the full explanation of the human condition at last available enables us to appreciate that there was a very good reason for our angry, alienated and egocentric lives. It is an explanation for our condition that allows us to lift the so-called 'burden of guilt' from the human race, and paradoxically having defended it, also allows that angry, alienated and egocentric condition to subside. Psychological maturity for the human race, something we barely dared to dream of, at last becomes possible.

Professor Harry Prosen, a former President of the Canadian Psychiatric Association, bears witness to the extraordinary potential of this breakthrough, writing: 'I have no doubt this biological explanation of the human condition is the holy grail of insight we have sought for the psychological rehabilitation of the human race'.

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