From Cave to Computer

A New Perspective on
the Homeopathic Miasms

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"It has become appallingly obvious that our technology has exceeded our humanity"
Albert Einstein

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About the Author

Born in Germany, Maria moved to the UK in 1986 to study violin and viola at the Guildhall School of Music and Drama in London. After finishing her performer's course she became a member of the orchestra of the Royal Opera House where she worked for 7 happy years.

Not entirely satisfied with her career as a musician, she left the orchestra and trained as a Nutritionist at the former Plaskett Nutritional Medicine College and later as a homeopath at the Centre for Homeopathic Education. She obtained her BSc Hons in 2008. Living and working in Wimbledon, she combines her private practice with her family life. Apart from her first book "DIY Health Guide", Maria has recently also begun publishing articles, giving health related talks and running an Arnica network group (www.arnica.org.uk).

Acknowledgements

The original idea for "From Cave to Computer" came to me after reading Loren Cordain's book "The Paleo Diet". After gradually changing my own way of eating to an approximation of Cordain's modern day hunter-gatherer diet, I began wondering whether Cordain's linking of chronic disease to the agricultural transition could indeed be translated into homeopathic terms. I sat down at my computer and explored the idea, beginning with Psora.

My association of Psora with settlers and Tuberculosis with nomads I would trace back to a book by Peter D'Adamo, who writes about the "blood type diet". Whilst I do not subscribe to the idea that our blood type determines healthy food choices, Adamo's division into hunters, settlers and nomads nevertheless let me believe that at least in a purely schematized way, there could indeed be a link to chronic disease and its evolution.

Much of the nutritional evidence required for this book had already been gathered during my studies and practice as a qualified nutritionist, and it just needed to be put in order. The information about early humans, first settlements, urban life, world religions etc is either part of my general knowledge, or was found accidentally whilst reading seemingly unrelated material. Occasionally, I conducted careful internet searches of scientific literature.

As I reached the end of Psora, then Tuberculosis, I wondered whether the other miasms could also be explained or associated with similarly monumental changes in our way of life. As it turned out, the answer was "yes", and so I continued.

I would ask the reader to take this book as just one valid model for understanding miasms. As we know, what seems to be correct at one time, may turn out to be nonsense fifty years later. But interestingly, I found an emerging body of evidence showing that my thoughts were on the right track.[1]

In particular, an essay by Jared Diamond – scientist and author – added convincing support to the idea that all disease of body and mind and pretty much everything else that is wrong with society and how its individuals conduct themselves is due to the biggest error in human history: the first agricultural revolution.[2] I only found his article after I finished writing my book, but I am delighted to see that my ideas are in good company.

I also found encouragement in the fascinating homeopathic writings of Jeremy Sherr[3], Ian Watson[4], Colin

1 Robson AJ. A Bioeconomic View of the Neolithic Transition to Agriculture. Canadian Journal of Economics. 2010; 43(1):280-300

Cohen MN and Armelagos GJ, eds. Paleopathology at the Origin of Agriculture. New York. 1994; Academic Press

Steckel RH and Jerome C. The Backbone of History: Health and Nutrition in the Western Hemisphere. Cambridge. 2002; Cambridge University Press

2 Diamond J. The Worst Mistake in the History of the Human Race. Discover Magazine. 1987; pp. 64-66.

3 Sherr J. Organon as Light. The Homeopath, 2010; 111-115

4 Watson I. The Homeopathic Miasms, a Modern View. Totnes. 2009; Cutting Edge Publications

Griffith[5] and Peter Fraser[6]. Again, I came to these while I was researching for support of my idea. Jeremy Sherr's essay "Organon as Light", in particular, seems to me to be expressing similar ideas to mine – although in a beautifully poetic way, only hinting at his true understanding.

To conclude, I am not aware of any work similar to my rather more factual view of the homeopathic miasms. I therefore hope that this will make it a valuable contribution to our understanding and approach to healing.

5 Griffith C. The Companion to Homeopathy. London. 2005; Watkins

6 Fraser P. Using Miasms in Homeopathy. West Wickham. 2008; Winter Press

Introduction

As homeopaths we are interested in prevention and cure; not only of a particular ailment, but of chronic disease in general.

Hahnemann thought the existence of chronic disease to be due to miasms – without Psora, the original miasm, mankind would not suffer from chronic ailments. After Psora other miasms followed, but the idea remained the same – miasms were disease entities which deranged the vital force in such a way that self-guided recovery was impossible. Even the strictest living habits and the healthiest attitudes would not stop them from getting a hold on us and deranging our vital force for ever. Chronic disease would slowly but surely creep up on us and get us in the end.

Thankfully Hahnemann discovered a remedy. He found that giving anti-miasmatic homeopathic medicines would slow down or even reverse these evil influences and would help our vital force to resist. There was a cure after all. Or so he believed.

Nowadays, our experience is sobering. Rather than preventing chronic disease, homeopathy may only buy us time. Yes; we manage to cure a presenting complaint, but more often than not we see another one surfacing sooner or later.[1] To be fair, a person undergoing extensive homeopathic treatment over many years, even if interrupted, generally moves in the right direction, i.e. from more seri-

1 Of course there are lasting cures of individual presenting complaints, whether they are mental, emotional or physical. But what I am discussing here is a cure of chronic disease as such. People who have experienced a cure of their presenting complaint, will very likely fall ill again in the future (usually with a different complaint) and the aim of this book is to explore why this is so.

ous to less serious complaints. But sometimes, and recently more often, we have seen homeopaths themselves falling victims to the deepest of chronic diseases.

In trying to find an explanation one could perhaps say that there might be fewer cases of deep disease amongst homeopaths than amongst the general population. However, we have no way of verifying this. Without wanting to point a finger, one might ask whether incorrect homeopathic treatment, suppression or unfavourable living habits are to blame. But on the whole, we can probably assume that it is neither a lack of expertise nor maturity that causes these very sad and sobering deaths.

So why, with all our knowledge and expertise, do we not get beyond buying time? Is it simply a case of old age? A case of having to die of something?

Is this just miasm at work? But if this is the answer, why do not our miasmatic nosodes and anti-miasmatic remedies at least prevent the worst and at best allow us to truly just die in our sleep? In most cases our remedies do not do this and so there must be something wrong with our theory or with our application of it. Or perhaps with our perception of chronic disease.

Keeping this in mind, perhaps it is time to take stock, to evaluate our methods and examine our understanding. Perhaps we are missing a vital piece in the puzzle of chronic disease. This piece of information may simply not have been available to Hahnemann and his early followers.

With extremes of environmental pollution on the one hand and an explosion of scientific and technological advances on the other, we have reached the age of globalisation and mutually shared information. CONT....

In Paradise

In biblical paradise the world was in order, and harmony prevailed. Man had not become self-aware and had not acquired the knowledge of good and evil. The moment he did, disaster struck. Thus it seems that all our answers are in Genesis.

Non-biblical paradise, however, did not exist. Or did it?

More than 1.5 million years ago several hominid two-legged species lived side-by side in Africa. Their level of consciousness is not known. Their animal ancestors would definitely not have been self-aware to the degree that we are now, and they would not be able to see into the future beyond what was necessary for their survival. Getting worried about tomorrow or dwelling on yesterday would not be instrumental for the survival of the fittest. The zebra will not stop crossing the river just because it remembers from last month's crossing that there are crocodiles in it. It may be scared but it is programmed to override this fear, as it needs to get across to greener grazing grounds.

Similarly, applying good and evil, judgment and value to any animal actions would be nonsense as an animal's only guiding force is its instinct. You do not ask a lion to stop slaughtering baby antelopes because it seems a little cruel. Instinct programmes animals to do only what is good for the survival of the species.

Back to our hominids, these ancestors would have been very similar to animals, i.e. programmed for the survival of the species. But somewhere along the line they began changing outwardly as well as inwardly, slowly but surely

moving away from their animal past into their human future.

At some time between 500,000 to 200,000 years ago they achieved the control of fire and most probably began cooking their food. In Europe and some parts of Asia and the Middle East, Neanderthal man roamed the wilderness. He was an apex predator, meaning he had no other creature above him in the food chain. Neanderthal lived almost exclusively on meat and his brain was larger than ours. But he was doomed as 190,000 years ago homo sapiens arrived on the evolutionary road. All of us are of this species, defined by our present brain size and the ability to make tools purposefully.

Homo sapiens crowded out all other species of hominids, but may have interbred with Neanderthal and perhaps others, as some believe.

50,000 years ago behavioural modernity and language was fully established. This meant that humans were conversing as well as engaging in spiritual and cultural practices. They were burying their dead and looking after their wounded.

Inwardly, this change was accompanied by an awakening of self-awareness, and with it an ability to make intellectual and emotional choices outside the bounds of instinct. Additionally man could now anticipate into the far future as well as dwell on the past. This had several consequences – a self-aware being was beginning to see himself as separate from others. He was not necessarily guided by the compulsion of his instincts to ensure the survival of the species, but he could now take action to preserve his own life before anyone else's. Additionally he was beginning to attach value to his actions, therefore bringing in ethical considera-

tions. We can see that the awakening of self-awareness and intellectual choice brought with it a split; a split between himself and others, and the duality of good and evil.

Consider the following hypothetical event.

200,000 years ago, you are out hunting with your mates, about nine of you altogether. It is near dark and the sun is about to go down over the African horizon. Your best mate is injured and cannot make his way back to camp. The terrain is too rough to carry him and in any case carrying him would slow you down and you would not make it back to the safety of the camp where the rest of the clan are waiting for the game you hunted today.

A further couple of million years before this, as pack-hunting animal, you would have been compelled by your instinct to leave him to ensure the survival of the group. There was no programme for empathy over survival or even just for physically carrying an injured mate. Can you apply ethics to such a decision? Of course not. Animals are out of ethical bounds. The only thing that counts is the survival of the species, and all choices are based on this.

Additionally, the injured would – once deceased – supply the rest of nature with protein and minerals and thus provide the food chain with valuable ingredients: some animals would feed on the flesh, the bones would be crunched up, insects and worms and even bacteria and other single-celled organisms would finish off the rest. Ashes to ashes, dust to dust. The weakest are sacrificed for the benefit of the strongest and for the rest of nature. From an eco-system's perspective, death is just as beneficial as life.

But now back to you, our hominid hunter, who has some level of self-awareness. In this same situation you now have

a choice. Paradoxically, it is exactly because you are able to separate yourself from the other that you are able to feel for him. You can make assumptions going by how you would feel and how your friend must be feeling now. More importantly, you also have in some miraculous way been freed from the bounds of nature and the bounds of your instinct to make a choice. Can you leave him, knowing that he will be finished off by wild animals? Will you be considering that it is good for the survival of strong genes to leave him and that it will beneficial for the rest of nature? Or will you see nothing but his pain and your pain, but on the other hand the risk to the rest of the group should you all decide to stay with him?

To add to the problem, your mates will now start thinking and feeling along the same lines. Some will argue for leaving him, some will argue for staying with him. You are now experiencing evaluation, judgement and ultimately conflict; conflict within yourself and conflict with others. From our human point of view, we cannot leave an injured mate even at the cost of the rest whom we equally feel for. From nature's point of view we are taking the wrong path as we have deprived it of nutrition at the same time as weakening our genes and therefore threatening our very survival as a species (in the long run).[2]

CONT...12 pages removed

COVERING: The Dawn of Spirituality — Did Early Humans get Sick? — Susceptibility and Disease Stimulus — The Law of Similars — Attitude, Behaviour and Chronic Disease

2 If at this point the reader may be tempted to think of me as a nazi-style eugenics supporter, please be assured that nothing is further from my mind. I am only describing thought processes of early man and facts about nature. I will never argue for denying a sick person medical help in any circumstance I urge the reader again to keep an open mind and to follow my explanations carefully.

Psora

Back to our pre-Psoric hunter gatherer in Africa, Europe and Asia. He is showing mental/emotional signs and attitudes of Psora, but he is not chronically sick yet.

Some may think it was just a matter of time before man got sick once he gained consciousness. Maybe so. Maybe intermittent anxiety as described above was enough to weaken his immunes system in a way that it could not throw off our Hahnemannian disease stimulus[3] – a parasitic infection causing scabies.

But this is not quite logical. In fact, if you believe this reasoning, then any parasitic infection could have taken hold at this point. Many wild animals carry parasites and live with them. I suspect that humans were hosts to the scabies mite as well as other parasites (including bowel parasites) for a long time but never had much of a problem with them. One wonders why a more or less harmless infestation with parasites transformed into bothersome symptoms that could not ever be healed? Symptoms which were transmitted to the next generation if suppressed? Perhaps this happened at a point when our intermittent anxiety reached levels that reduced our immune defence enough to tip the scales in favour of parasites, enabling them to take over. Or perhaps other factors were responsible for weakening our system to the degree where parasites could take a hold beyond the harmless. In any case it seems illogical to assume that only one type of parasite was present; it must have been several different ones.

3 It is not clear whether Hahnemann thought of Psora as caused by infection. He used the German term "Krätze", but this term can and could be used generally for red itchy skin without referring to scabies as such.

Parasites

Let's look at parasites more closely. As I mentioned before, any animal (including humans) is host to parasites at any time. But parasites can only produce bothersome symptoms if our system is weakened by other factors. For instance, some bowel parasites need an alkaline bowel environment to flourish. Skin parasites and fungi also need a change of skin pH to alkaline in order to produce symptoms[4]. It may therefore be that parasitic infections producing Psoric symptoms were accompanied by a change in the environment of the host's body. How would such a change come about? We know that our emotions can change our internal biochemical environment; in this way intermittent anxiety would have played a part. But we also know that other basic prerequisites for health such as diet, sleep, exercise etc all have an influence on our immune system and general body biochemical environment. If there had been a negative change in Psoric man with respect to all or some of these factors, severe parasitic infection on an epidemic scale would be likely. If the only problem for man was occasional anxiety, I do not believe his immune system would have been sufficiently weakened to attract a horrendous disease such as scabies or leprosy. There is no energetic match.

This is the reason why I do not believe that scabies caused Psora.

We know that disease stimulus and susceptibility have to be logically related and be equal in their energy. In other words, they have to match just like symptoms....

CONT... 3 pages removed.... full text would be on page 25

4 Yosipovitch G, Hu J. The Importance of Skin pH: Skin & aging. 2003; 11(3): 88-93.

The Agricultural Revolution

30,000 – 10,000 years ago man opted out of the food chain he had been a part of so far. He left the ecological niche he had inhabited and stopped being prey and hunting prey (in both cases not exclusively but for the most part). Man settled down, began planting grass seeds on a large scale and thus solved his most basic survival issues – food and shelter. Fossil records of the earliest crude stone grinding tools date back to 13,000 years ago, which means that by that time cereals were definitely on the menu.[5] Man also began domesticating animals, but we will discuss this later.

Planting our food freed us of time spent hunting and gathering and it supplied a surplus of calories. In spite of this surplus, most people needed to work harder than before, because agriculture is a time consuming business.[6] Luckily, some very few people managed to spend less time doing physical work and could concentrate on more mental activities. In time, advanced tools could be invented and animals were domesticated to relieve humans to some degree of hard manual labour.

Life became safer as settlements grew and became non-natural oases in the middle of nature. This alone kept wild animals at bay as these settlements were not something animals could recognise as hunting ground. In addition, some small scale division of labour and exchange of goods against labour must have started at this stage. Some people began tentatively exploring more academic pursuits, with their spare energy being diverted to their mind. They began

5 Wright, K. The origins and development of ground stone assemblages in Late Pleistocene South-West Asia. Paleorient, 1991; 17:19-45

6 Gladwell M. The Outliers - the story of success. 2008. London: Allen Lane

pondering mathematical and astrological questions as well as putting effort into first writing and reading.

On the whole then, man was better off. The situation was advantageous and nobody really wanted to go back.

First, food was available all year round, as man had learnt how to store cereals in granaries. Second, cereals provided a large proportion of the daily caloric needs, and hunting and gathering could be reduced dramatically or stopped altogether. (Man also began cultivating vegetables and fruit). Less hunting, fewer accidents and injuries, less intense pain and less death. Less upset and upheaval.

Life was good, or at least better than before. But was it healthier?

In fact, the seed of chronic disease that was planted when we left paradise was now able to germinate in the Pre-Psoric soil of intermittent anxiety. Recently, evidence has appeared showing a dramatic increase in chronic disease, mal-nutrition and even a reduction in life-expectancy from the moment man began growing his own food.[7] (Interestingly, an increase in acute infectious disease was also noted.) But why now? Why did full-blown Psora (not just the mental-emotional picture but the physical expression) emerge now?

CONT... 8 pages removed

COVERING: Cereals — Acidity — Minerals and Vitamin B — Lectins — Mould — Slowing Down — Addiction

7 Cohen MN and Armelagos GJ, eds. Paleopathology at the Origin of Agriculture. New York: Academic Press. 1994

Steckel RH and Jerome C. The Backbone of History: Health and Nutrition in the Western Hemisphere. Cambridge: 2002; Cambridge University Press

Robson AJ. A Bioeconomic View of the Neolithic Transition to Agriculture. Canadian Journal of Economics. 2010; 43(1):280-300

Cereals and Anxiety

Interestingly, there was another reason why cereals became so popular. I just mentioned it in the previous paragraph – cereals calm us down. Cereals fell on the fertile soil of the anxious Psoric mind and helped him to calm his nerves. The problem is that when the calming effect wore off, anxiety returned and he needed to reach for more.

But why was man still anxious now? Had he not solved his basic survival issues of food and shelter?

Chronic Background Anxiety

The truth is that early settler man had only exchanged a very acute but intermittent anxiety with a more chronic one as you will see below. On top of this he had one more thing to worry about now – new types of diseases emerged that were harder to get rid of or that never properly resolved. How come?

Imagine you are living in an early settlement somewhere in Mesopotamia. This year the harvest was not so good. There was a drought and not much grew. You have not been able to fill the granaries. You are worried that till the next planting season you may have to resort to hunting and fishing. But the rivers are running low and large game and fish are scarce in and around the rivers. You are also worried about the little grain you have been able to store. Would pests be bad this year? How many mice and rats will there be and what about that strange mould that attacked your stores last season? You would have to eat the grain anyway, even if it looked bad. You had no choice.

Thus the more acute and intermittent anxiety about the threatening world around early hunter gatherer was

exchanged for a lower intensity chronic anxiety about the weather, the harvest, and pests attacking the food stores.[8]

Disease Agents

On another note, your cesspit behind one of the huts has to be cleared out. You have noticed many flies and other insects around that area and you were wondering whether they might have a go at your grain stores too. In fact you are not aware of the much bigger threat to your well-being these little pests pose – after feeding on your faeces they will settle on your food which is now only several meters away from where you dropped your stool (festering away with the other people's and attracting a thriving population of germ transmitting insects and parasites). Before settlements were common, people used to discreetly disappear behind some bush or tree and perhaps cover whatever they left behind with leaves. Only the odd fly would find their way from there to your food, there was simply too much distance between. In settlements, there would have been a common lavatory where everyone would drop their excrement, probably just behind someone's hut.

Parasites and germs were always part of life even for hunter gatherers, but now their populations were increasing and opportunities to stimulate disease were amass in the more crowded living conditions of early settler.

CONT.... 4 pages removed (covering Excercise)

8 Tutankhamun's Cat: Why do two main Psoric remedies (Sulph and Calc) adore cats (and not dogs)? Because cats catch mice! And mice eat grain. Psoric man relied on grain for his survival! So cats became his best friend. Perhaps for this reason, ancient Egyptians elevated cats to god status.

Nowadays many people believe that cats are telepathic and have special healing properties. This is of course a Sycotic type of attitude (clairvoyant), covering up Psoric survival anxiety.

Isn't homeopathy wonderful!

The Shift from Acute to Chronic

Let's take stock of the story so far:

Early settler was still anxious. He was concerned with survival on a less intense but more continuous long term level.

Early settler ate a diet that was acid producing and caused a vitamin and mineral deficit which slowed down his body chemistry. This diet also supplied immune system weakening moulds.

Early settler took less aerobic exercise and therefore was now susceptible to depression as well as anxiety. His body statistics (heart rate, blood sugar balance, blood fats) were also not as favourable. His metabolism had slowed down to some extent.

Early settler lived in mildly unhygienic and crowded conditions and was exposed to a critical mass of germs and parasites.

Early settler achieved compensation for the reduction of natural highs (endorphins) and chronic worries with the opiate effect of cereals and alcohol. This strained his homeostatic mechanisms and added to nutrient deficiencies.

But with the help of cereals and alcohol early settler could carry on. And carry on he did, day after day, month after month, year after year. With the same worries, the same hopes and the same disasters that sooner or later caught up with him. Locusts, droughts, epidemics. Unrelenting heat.

Early settler had no choice. He could not go back. That was not an option. It was still better to have a drought every 5 years than to be eaten by a lion tomorrow.

CONT.... 10 pages removed

COVERING: Physical Psora — Digestion — Liver and Kidney — Respiratory and Skin — Allergy — Psoric Disease Stimuli — The Benefits of Psora — Epigenetics

Up and Beyond Psora

The story of social evolution carries on beyond Psora and the agricultural revolution. And with it the story of chronic disease unravels. As homeopaths, we recognise that chronic disease deepened, and we have blamed this on further invincible infections. This view does not serve us anymore. We realise now that infection is the result of a weakened state and not the cause of it.

As we discussed earlier, Psoric symptoms seemed to have developed in a certain order that is reminiscent of the homeopathic theory of the hierarchy of organs. This order and the reverse of it as stated in the Law of Cure implies that the body is intelligent in its survival mechanisms. Vital body parts are allowed to become affected by disease only after less vital parts have been compromised to saturation level. Further compromise would lead to death of the part and therefore death of the whole organism. So only when a less important organ has used up all its credit, another, slightly more important part will begin doing so. In effect this means that the less important organ saves the more important organs from damage. We could call it a sacrifice that must be made in order to spare the whole organism from damage or death. When our skin is affected by acne, this is far preferable than if our lungs were affected by similar bacterial infection and inflammation. The skin takes the pressure and the lungs are spared. We can live with inflammation on the skin (to some degree), but our lungs must be free to breathe easily without inflammation. Most homeopaths would be very familiar with this idea, but perhaps not with the parallel found in the evolution of miasms.

Just as with symptoms in the individual person, the miasmatic affliction of the human race happened along similar laws. The first miasm – Psora – gradually spreading amongst the earth's population and becoming stronger as generations passed, in effect made a sacrifice of the collective state of health of the human species in order for social progress to happen. But had this sacrifice not been made and had homo sapiens remained in his ecological niche as a hunter-gatherer, most of the human population may have become extinct (due to food shortage). Also, social evolution would not have taken place.

Psora saved humanity from remaining bound too closely to the natural food-chain. It enabled the human population to expand beyond what the original food-chain and eco-system could support. It allowed humanity to burst free from nature's chains and rise above the rest of all that moved and breathed.

We paid the price with a permanent deterioration in our state of health. But this was marginal at first and no-one took any notice.

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COVERING: The Story of Chronic Disease in a Nutshell — Parallel to Psora. We would now be at page 54 in the full text.

The Life Of A Nomad

Much sooner than full blown Psora, but at the same time as Psoric susceptibility emerged in the millennia before the agricultural revolution, man left Africa. Or better – *some* left Africa. Little by little and generation by generation they covered the ground until even South America was populated. We do not know whether another hominid species lived in South America, but we do know that Europe and parts of Asia were already populated by other hominids such as Neanderthal.

This type of travelling person must necessarily have been less anxious and more daring.

Moving on to cover the rising demand in food supply is certainly an obvious solution. At first it may seem less innovative than settling down and growing crops, a totally unheard of activity. But at second glance, it shows an equally valid and definitely more courageous attitude.

Man on the move thought he had it all worked out. But wherever he turned, people were already there! And these people were better hunters. Neanderthal was an apex predator with a larger brain than homo sapiens. Ferocious and adapted to his surroundings, he had the advantage – at first. I imagine there were many clashes whilst homo sapiens was on the move to expand his territory. This daring and adventurous type therefore needed to work on his defensive and probably offensive skills. He had to become pronouncedly aggressive in order to stand a chance.

The second peril was winter. Homo sapiens had arrived in the temperate zone and even tried to move further north, way into the Arctic Circle. But now he was subject to the

seasons. Poor hunting and gathering in the winter made life difficult, especially with Neanderthal living in the cave next door.

Even if this type of man wanted to settle down, the seasons and competition for hunting grounds prevented him from doing so. He remained nomadic moving from one place to another, but probably within a territory, however large it may have been.

How did nomad eventually solve his problem of securing a non-problematic food supply?

He noticed that some animals were rather docile and easier to catch than others. These could be kept and bred for food purposes. If you could not hunt all year round, why not catch/breed your own animal and keep it for the winter?

And so we witness the emergence of another miasm – Tuberculosis[9].

Animal Husbandry

Nomads were necessarily more daring. They encountered many difficult situations on the way. They had to hunt different types of prey, stand up to indigenous tribes and brave previously unknown weather conditions. A spirit of bravery and aggression had to be transmitted from generation to generation in order to make survival possible. These people were obviously quite different in their make-up to those who settled down to grow grains in hot climates.

Nomads had to move around in order to find greener pastures as the feeding of their herd animals was paramount to

9 In reality, animal husbandry was also practiced in the fertile crescent by early settlers and local nomads alike. There is therefore no true split into settler/Psora and nomad/Tuberculosis. But I believe that presenting these two miasms in this extreme and schema-like way will help us understand the evolution of miasms.

their survival. This made change and adventure a normal way of life. A degree of fearlessness and ignorance of danger had to be cultivated in order to not only survive but make the most of this kind of life. Desire for change, fearlessness, aggression, adventure. Which miasm does this remind us of?

There is more – a nomad's life was much less busy than a hunter-gatherer's. Hunting was almost unnecessary. This saved a lot of time. The animal herds were quickly checked, especially by the time nomad had also learnt to use horses and other animals to ride on. Newly trained wolf cubs[10] did the rounding up and kept watch all day and night. This brought considerable relief to survival anxiety as a good night's rest was finally possible. After all, a wolf's hearing and sense of smell is so much more acute than a human's.

The Male Nomad

The male nomad attended the animal herds.

For the rest of the day, the men folk were more or less idle, unless there was some slaughtering to do, or maybe mending tents and making tools which would not be taking place every day. Physical labour was therefore much reduced.....

CONT.... 8 pages removed

COVERING: The Male Nomad — The Female Nomad — Tubercular Attitude — Tuberculosis, the disease — Cross-Infection

10 Man's best friend: Wolves were the greatest threat to early nomad living in temperate zones. They were omnipresent, hunted in packs and dragged away children and herd animals. So what did early nomad do to solve his problem? The opposite of what you expect, of course, in true tubercular fashion! He managed to tame wolf cubs and make them his best friend. They protected him from wild beasts and helped him round up his precious herds. And so we witness tubercular reverse psychology in its first and original form.

Dairy

Apart from the change in attitude described above and the ensuing seesawing from high activity to burn out, there was a considerable change in diet. Dairy products were added and became a mainstay of the daily diet, especially in the winter. Gathering still took place,subject to seasons, and probably also some hunting, but much reduced.

Dairy products such as yoghurt and cheese could be produced all year round and therefore provided early nomad with a practical solution to his survival issues in temperate climates. Whilst protein, fat and calcium needs were covered by these innovative food items they nevertheless had and still have several downsides.

Dairy Intolerance

Before we go into detail, let us discuss a common misconception about the ability to digest dairy.

After the age of four, humans are genetically programmed to lose the ability to digest milk sugar (lactose). The gene that is responsible for the production of the enzyme that breaks down milk sugar turns itself "off".[11]

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COVERING: Dairy Intolerance — Acidity — Mineral Imbalances — Phosphorus and Vitamin D — Inflammation and Arachidonic Acid — Allergy — Early Nomad's Disease Process — Addiction and the Adrenal Glands — Physical Tuberculosis — Summary of Tuberculosis

11 Beja-Pereira, et al. Gene-culture coevolution between cattle milk protein genes and human lactase genes. Nature Genetics, 2003; 35(4), 311-313.

Enattah, N.S. et al. Identification of a variant associated with adult-type hypolactasia. Nature Genetics, 2002; 30(2), 233-237.

Lomer, M.C.E.,et al. Review article: lactose intolerance in clinical practice – myths and realities. Alimentary Pharmacology & Therapeutics, 2008; 27 (2),

Pure Tubercular miasm was therefore not such a bad state to be in – compared to what followed…

The Benefits of Tuberculosis, the Miasm

Animal husbandry solved the problem of food supply and gave protection from wild beasts in a most ingenious way. Humans benefitted tremendously and could breathe easier. Whereas Psora converted its spare energy into extending feelers into academic realms, Tuberculosis used a similar surplus for expanding its sheer enjoyment of life in more physical ways. The Tubercular miasm has enriched the human experience by encouraging us to be more daring, more adventurous, more fun-loving and gregarious. In essence it allows us to celebrate being alive. The fearless side of the miasm has enabled us to explore the world and break boundaries in physical ways. Thus the Tubercular miasm has been the driving force behind many marvellous accomplishments of the human species. And since only those who dare will succeed, the Tubercular miasm has its benefits still today.

The advantages of the Tubercular life-style were so tremendous that there was no way back. The susceptibility to Tuberculosis (intermittent survival anxiety) had been satisfied by adapting the animal husbandry life-style. The disease stimulus was the totality of factors (discussed above) associated with this. Tuberculosis - the disease - was not the cause of the Tubercular miasm, but the result of it. Tubercular problems were never resolved, not because our immune system was weakened by an invincible infection, but because man engaged in health eroding practices on a collective scale and over many generations. The behaviours became ingrained and could not be reversed as they were seen as advantageous. Not adapting those behaviours would have been a worse alternative.

On a collective scale, the Tubercular miasm saved the human species from extinction by solving the problem of food supply. By doing so, Tuberculosis moved man up the ladder of social evolution. Unfortunately, homo sapiens had to pay a price by descending into the realm of chronic disease.

Beyond Tuberculosis

Nomads have roamed the planet for millennia. But even in biblical times, i.e. 3,000 years BC they had begun mixing with settlers. Both groups adapted parts of their diet by exchanging goods for grains and pulses, and they stole or traded in women. For this reason, the distinction between Psora and Tuberculosis became blurred through the ages. Nowadays, the members of either group may express either miasm.

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Urbanisation

6,000 years ago first cities had been established in the Middle East. These were large settlements built from stone buildings surrounded by strong walls to protect from attacks by nomadic tribes or other urban societies. The Old Testament is full of stories involving various urban settlements and our museums are well equipped with numerous artefacts and even parts of buildings bearing witness to early urban societies. Why these urban societies evolved exactly where they did has remained subject of much speculation.

What seems to have been accepted is that to support the population of such a city, a certain density of population in the surrounding countryside was required, as otherwise transport of daily provisions would have taken too long. After all, it was the local countryside population who was producing food for city dwellers!

By the same logic it is almost certain that large-scale hunter-gathering would have been out of fashion for many millennia and that agriculture and animal husbandry had been the norm for a long time. Obviously, hunting would not have produced enough provisions for a concentrated settlement of tens of thousands of people on a daily basis.

In our story of chronic disease and social evolution, urbanisation was the next step forward for society, but brought with it a further blow to our health. This is because it automatically divided the human species into those "providing" and those "provided for". Why would this matter?

To Have or To Have Not

For first city dwellers the question was not one of survival, but one of establishing themselves amongst the lucky few who could subsist on activities as far removed from physical labour as possible. This was the next step forward on the ladder of social evolution and brought about a class system or division between poor and rich. Obviously there had been poorer and richer and more junior and more senior nomads and settlers within each community, but urbanisation produced socially and miasmatically significant extremes way beyond what had existed before.

How did all this come about?

Cities probably arose out of the phenomena of trade and commerce. Nomads had been trading in food and goods for some time and trading routes were well established. Settlers welcomed friendly nomads, and mutually beneficial relationships were formed. Those settlements on well-trodden trade routes, near inexhaustible water sources and with better soil quality in the immediate environment did better than others. They soon expanded as nomads needed space to stay over night and had to make payments for this. Thus some settlers - and in turn nomads - were able to amass possessions beyond immediate need.

Over the centuries, man began exchanging goods and foods not just for immediate consumption, nor just to ...

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COVERING: Class Society — Urban Life — The Physical Disadvantages of Urban Life — Lack of Exercise — Yeast and Mould — Refined Grains, Blood Sugar and the Adrenal Glands — Sugar — Diet across the Classes — Sycotic Behaviour, or the Urban Female — Sycotic Attitude Married to Sycotic Stimulus — Urban Stress and Spirituality — Benefits of Sycosis — Recreational Drugs

Monotheism

To a great degree, it was monotheism which sorted out the chaos in the Western world.

As discussed above, the endless turmoil within Middle Eastern and Mediterranean polytheism did nothing to calm the Sycotic mind. In fact, it produced ever more anxiety as the Gods were cruel and unaccountable. There was no way of knowing how to escape their wrath and lead a quiet life.

Monotheism, on the other hand, introduced the idea of one God, who was almighty and asked strict adherence to a clear set of rules. These rules were simple and easy to follow, at least on the surface, so that life for the believer in one God became structured and initially quite peaceful compared to the chaos that reigned beforehand. Rites of washing, fasting, birth, death and marriage were introduced and the one God appeared decidedly benevolent and accountable, at least for those who decided to follow and obey him. Life became simpler, more secure and definitely more peaceful. As social interactions became less arbitrary and more regulated, anxiety gradually subsided and a kind of faith and trust in the future took over.[12]

Pioneers of this kind of religion were again people in the Middle East.

Inspired and disciplined by Yahweh, the Israelites triumphed over chaotic and undisciplined neighbouring tribes and established themselves as one of the fitter societies in the Middle East and Europe. (And fittingly, the name "Israel" means, roughly translated 'one who struggled with God and found himself'). To this day, historians quote the well structured and disciplined way of life and the strict and enlightened hygienic rules amongst Jewish populations of European cities as the reason for high survival rates during plagues and other epidemics. There was a definitive advantage to be found in strict discipline and communal support amongst close-knit religious communities.

Although Yahweh was at times unforgiving if his rules were not obeyed, this trait was probably necessary in order to discipline the citizens of proverbial Sodom and Gomorrah.

Interestingly, the Sycotic mind only responds to threats and physical aggression as disciplinary measures. Reasoning, star charts and rewards are completely lost on the Sycotic child and will never achieve anything. In this way, the mentality of the God Yahweh reflected once more the mentality of the people who invented him. However, Yahweh kept his children in check and so discipline and order was established and maintained for considerable periods of time.

By the time Jesus came along, the "known" world was firmly in the hand of the Romans. Resistance against Rome was fruitless and so the God who emerged was necessarily peaceful. (Unfortunately the Church would stray far from this path in the millennia to come). Recognising that resistance to Rome would have meant annihilation, Jesus encouraged inner peace and feelings of love and charity to promote some degree of happiness in this life. As a reward he promised eternal life to the reformed and ...

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12 The peace conveyed by monotheism was nevertheless continuously interrupted either by people who did not adhere to it, or those who only paid lip-service to it. In this way monotheism only brought with it the option of peace.

Confucianism

Confucius was Chinese and his and his followers' teachings strongly influence to this day most of East Asia, but particularly China, Japan, Korea, Taiwan, Vietnam and other areas where Chinese people settled. Much as monotheistic mentality tints about 50% of the world's population even if not necessarily every person is a practising monotheist, most of East Asia – and that would be about 2 billion people living in the area bordered by Mongolia in the north, the Philippines in the East, Indonesia in the South and China in the West – interpret the world in a Confucian way. That's about 33% of the world's population.

And Confucius' influence did not stop in Asia. Jesuit translations were brought back to Europe by missionaries in the 17th century where thinkers of the Age of Enlightenment built some Confucian ideas into Renaissance philosophy, especially those on morality.

Confucianism is based on the idea that man can improve himself through self-cultivation. In particular one should cultivate virtue and strive to develop moral perfection.

Two cardinal values permeate all Confucian thought and these are humanism and ritual. Humanism states that all actions and thoughts should be based on goodness, compassion and kind-heartedness. This applies to all people including leaders, making Confucianism politically important.

Ritual, the other cardinal value, refers to the propriety of everyday behaviour. It is not meant to describe harsh religious or self-disciplinary measures, but is supposed to help shape everyday life to promote health and contentedness.

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Sycosis and Syphilis – Two Sides of the Same Coin

As homeopaths we often see Sycosis and Syphilis as two sides of the same coin. Our main remedies for one often cover the other almost to the same degree, examples being Thuja, Nitric Acid and Mercury. Alternatively, we find that having treated Sycosis, suddenly Syphilis rears its ugly head with a vengeance – and vice versa. No other two miasms are so closely related. But our conventional descriptions of excess for Sycosis and destruction for Syphilis do nothing to explain this phenomenon.

Through our new perspective we now get a viable explanation. Syphilis helps to discipline Sycotic traits. And Sycosis helps to liberate us from Syphilitic chains. We need both, but in balance!

What then is the connection between monotheism, discipline and Syphilis?

Discipline

Discipline is the art of self-containment in the promotion of self-advancement. This is my definition and shall be the one referred to here. It expresses the idea that in order to get on in life, even if this just means staying alive and not promoting one's own premature death, we need to learn to curtail all unhelpful impulses and at the same time judiciously augment and employ all helpful ones. Discipline in the first instance has nothing to do with punishment, ...

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COVERING: Discipline — Perversion — Fear and the Adrenal Glands — Syphilis, Symmetry and the Immune System — Fasting and the Syphilitic Diet — Syphilis — Mercury — The Mercury Miasm — In the Wake of Syphilis, the Miasm — The Benefits of Syphilis. You would now be at page 133....

Globalisation

The Scientific Revolution

With the understanding that the earth was not the centre of the universe, but an insignificant speck of dust within it, came the inevitable split of science from religion. Strangely, or rather very logically according to what we have written above, most of the newly emerging scientists remained devout to their faith. Science itself, though, took off in the opposite direction and left behind all that was not empirical, mathematical and measurable or firmly rooted in evidence and logic. The Syphilitic mind, split off from the Syphilitic body it inhabited, now created another separate compartment into which all that was ethereal, immaterial and unscientific was placed.

For the common folk no explanation was possible as how one could believe in creation and at the same time accept that Darwin was correct. They carried on wondering and many lost their faith, not being able to reconcile the two. For academics and scholars, everything was still quite in order, as their mind now understood all religious matters to be metaphors, the basic messages of which still applied in the modern world. This allowed them to carry on with their scientific quest.

The quest was not directed towards a specific goal, but took off in all directions. Looking back it seems that, liberated from the ties of religious dogma, humanity now burst forth fuelled by pent-up energy, boundless curiosity and thirst for exploration of the material contents of our world. The search went further and further into detail, but also encompassed the larger phenomena of our world such as the solar system and beyond. Within three centuries humans learnt to harvest on a large scale the energy of steam, coal, gas, oil and the split atom, more recently adding water, wind and solar energies to their repertory of energy sources.

What happened to our miasms meanwhile? As we said, Syphilis enabled this progress to take off by allowing academic knowledge to become advanced enough to end religious dogmatism. Interestingly, we see again an aspect of self-destruction in the way Syphilitic progress led to its own downfall. However, once released from dogma, a new attitude emerged, governed by reason and leaving behind collateral cruelty and the need for discipline. The reasonable mind could begin embracing the previously suppressed physical urges and explain them scientifically. Since on the one hand there was no more God to chastise us for those Sycotic urges and on the other hand we had a scientific explanation for them (or at least we believed there must be one), we began relaxing a little and accepting ourselves more, warts and all.

Thinkers like Siegmund Freud opened the door to the possibility that we were not evil by birth, but that our earliest experiences may have shaped us and our behaviour. In the extreme, past-life therapists believe that previous incarnations of our souls may have experienced trauma that...

We hope you have a flavour of this stimulating book.