Asia-Pacific Chiropractic Journal

Primal principle, pandemics, and the price of progress: How chiropractic's major premise, cultural anthropology, and ancient scripture shout in unison where we've gone wildly wrong

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'San tribesman nude in the field
Primitive arrows to wield
Of disease he is free
So much unlike we
By nature alone he is healed'

Introduction

This essay will explore how focusing chiropractic's traditional Major Premise beyond the subluxation and outward toward our place within the entire ecology of life predicts the origin of all human disease epidemics, both infectious and degenerative. We will explore how our progressive transgressions against a primal, '*all wise*' organizational concept that our founder D.D. Palmer called Universal Intelligence are documented in the historical epidemiology of our species, and how pandemics of one sort or another have been the standard condition of humanity from the moment we divorced ourselves from the natural order 10 millennia ago. We will look at the ancient and mysterious birth of our transgressive behavior, driven by a quantum shift in what Palmer would refer to as the Educated Mind. Evidence for the birth of this shift will be provided from both the cultural anthropology of the Neolithic revolution, and surprisingly, in similar form within the narrative of the 3rd chapter of Genesis where mankind is said to have voluntarily visited a curse upon the ground for which we must all suffer retribution.

... what does The Matrix have to do with Adam and Eve? And chiropractic? Seiler takes us from the Garden of Eden to the deepest lost tribe in the Amazon, passing through the lessons of Africa's San tribe-people. If you are committed to 'eating grains' you will re-think after reading this paper, and you'll never eat potato again ...'

An exploration will be given of how this sudden, ancient shift in consciousness, and its subsequent behavioral changes away from primal-ism have challenged human health through to today, to include the pinnacle of this phenomenon now emerging as the arguable fall-out effect of gain-of-function virology. We will

conclude with why the chiropractor, possessed of what is found in our original philosophy, is in the right position to help lead humanity beyond the subject of subluxation, and into a better orientation with the behavioral template that evolution, or nature, or God, or Universal Intelligence (depending on your bias) laid out for us.

This will not be everyone's cup of tea, especially for those shy of ontological discussions that stitch together far-flung data ranging from the supernatural to the mundane. Those within our profession who might find portions of this exercise uncomfortable, or irrelevant should keep in mind that chiropractic would not exist at all were it not for our founder who was deeply engaged in this brand of integrative thinking. And while the synthesis attempted here may initially resemble a hodgepodge analogous to Frankenstein's monster, remember that the creature did in fact come to life. The search for absolute truth is difficult when our observations of the same phenomena result in differing conclusions when filtered through the variable lenses of indoctrination. However, when fields of investigation that normally offer diametrically opposed views of reality are found to agree on a subject central to optimal human health, their synthesis can lead to something profound. This essay is such an attempt.

From grain to gain of function

The current pandemic is the inevitable outgrowth of the aberration of nature we call modernization. It can be argued that every microbial plague ever recorded in human history was brought on by our own aberrant, modernizing behavior, and not the primal, natural order of things. This point is well argued by Jarrod Diamond, PhD in his Pulitzer Prize winner *Guns, Germs, and Steel*. He chronicles the ancient drive mankind had to separate from the ecosystem during the Neolithic revolution 10 millennia ago, ending the primal, Paleolithic hunting and gathering that kept early humans in balance with the ecosystem for a theorized preceding two-hundred thousand years. A sudden, radical shift to sedentary agriculture, a diet dominated by the domesticated grass seed we call grain, and the keeping of corralled livestock replaced the robust, clean, nomadic method of survival that sustained our species for the vast majority of our time on the planet. It was this sudden behavioral shift away from the natural order that became modernizations springboard. But at what cost?

In the early going, this radical change in lifestyle resulted in a malnourished, immunocompromised proto farming culture that wallowed not only in their own excrement, but the excrement of their stressed, immunocompromised domesticated livestock animals. Diamond asserts that this became the breeding ground for animal pathogens to make the jump to humans and drive all the infectious plagues we are aware of through to modern times. Diamond retells how agriculture became the springboard for modernization and advancing technologies that progressively detached us from mother nature, and with significant negative health consequence. This behavior has reached its pinnacle in present times as we suffer the biological and socioeconomic fallout of arrogant, unbridled tampering with viruses through gain-of-function laboratory experimentation. In present day, after modern sanitation methods conquered the plagues that emerged from wallowing in filth and decay, our psychotic, advancing drive to innovate has unleashed a technological pathway to put humanity back into the infectious pandemic business.

Of course, there are going to be arguments right off the bat from our more progressive brethren that modernization has been nothing but a boon to humanity. They will allege that pre-agricultural, Paleolithic peoples were short-lived and burdened by the harshest of lifestyles. If the pre-agricultural life was so healthy and attuned to nature's plan, why did they all kick the bucket in their 30s?

The assertion that Paleolithic peoples were short-lived is little more than an assumption because we don't really have a way of knowing precisely what their average lifespan was. There

are however a few compelling arguments to suggest that they were not living a lifestyle that forced them into the ground after only three decades:

1. Assumptions such as this are based upon what little skeletal evidence we have of people who lived back then and the bone density the specimens provide. Apparently, there are no specimens that demonstrate the kind of osteoporotic bone density elderly humans manifest. However, this assumes that Paleolithic people retained a similar bone density throughout their lives to modern, sedentary peoples. Yet we know they had a more physically active lifestyle and that their diet was superior in a way that supported bone density. We know that shortly after the advent of agriculture, skeletal stunting, and metabolic bone diseases began to appear in the skeletal remains of proto agriculturalists. There is no reason not to believe that Paleolithic peoples maintained higher bone density into advanced age than modern humans.
2. If our Paleolithic ancestors for their 200 thousand years of existence had lifespans of only 30 years, how do the females of our species today have a genetically programmed change in physiology that manifests in the 5th decade of life called menopause? If you are faithful enough to believe in Darwinian mechanisms, how do you encode via random mutation a universal physiological phenomenon in womenfolk who never lived long enough to encode and express the associated genes to begin with?
3. It can be safely assumed that the lifespan limitations for Paleolithic people were more related to physical trauma than chronic or infectious disease. What few Paleolithic-like people still exist in the wild parts of the world today reflect this assumption by being comparatively free of the diseases suffered by modern people. Both Jared Diamond and Dr. Weston Price (search the 'Weston Price Institute') witnessed firsthand evidence for this with their own time spent among fully primitive tribes.
4. Support for the belief that the earliest agriculturalists assumed a life of greater difficulty than that provided by hunting and gathering provided can be found in The Rise of Neolithic Agriculture, a working paper in economics, published in 2001 by Ola Ollsen, of the University of Gothenburg, Sweden. Dr. Ollsen, a professor of economics, provides an examination of the transition of hunter-gatherer culture to farming in the Jordan Valley which is that part of the Fertile Crescent where agriculture first appeared in widespread permanent fashion. Using advanced economic modelling, his findings support the understanding that early attempts at agriculture led to a steady decline in quality of life for the first farmers. In his own words, '*the transition to agriculture seems like something of a curse.*'
5. One contemporary real-life model for hardship comparison that Diamond observed came from studying the *San* tribe of the Kalahari. These modern-day hunter-gatherers live in a region where other natives have fully adopted an agricultural lifestyle. Comparatively speaking the hunting and gathering *San* tribesmen spend far less time acquiring food, acquire their food with a lower level of labor and exertion, and have more leisure time than their agricultural counterparts in the same region.

As animal microbial variants transmissible to humans were spread to our early agricultural ancestors while wallowing around in a smorgasbord of dung, the resultant cyclical plagues resulted in the development of natural immunity among survivors. By the 1400s as Europeans who descended from the first farmers crossed the Atlantic to begin their conquests in Central and South America, the microbes they carried with them were not met by resistance from the native peoples of those continents, resulting in massive plagues among them that some authorities would suggest drove many indigenous populations to the point of extinction. The phenomenon of early European explorers passively sparking pandemics throughout the entire primitive world is

well documented in both factual texts and para-historical fiction, such as in James Michener's novel *Hawaii*.

The effect of agriculture on microbes not only infected people, but also their food. Rye was the grain-based staple of poor Europeans in the Dark and Middle Ages. Keeping this grain in dank storehouses allowed a fungus called *Claviceps Puerperia* to infest the kernels with a poisonous substance called ergot, from which in modern times the hallucinogen LSD is derived. Though ergot poisoning is rare in the western world today, it was a major killer at times in the past. Illness that occurs from ergot poisoning is called ergotism. There are two forms, convulsive and gangrenous. Convulsive ergotism is characterized by extreme neurological disturbances involving severe contorting muscle spasms, trembling, seizures, and hallucinations. The gangrenous version involves a lack of blood flow to the extremities of the body causing the victim to eventually lose their ears, fingers, toes, and in extreme cases even their hands and feet.

In 857 A.D. a major outbreak of ergotism occurred in Europe and Western Russia in the region of the Rhine Valley, where rye was extensively cultivated. It was called the '*Holy Fire*' because it began as a burning sensation and was looked upon as a punishment from God. Thousands died from repeated outbreaks. It is estimated that as many as 40,000 people died of ergotism in France alone in the year 944 A.D., and this poisoning continued to plague Europeans for centuries thereafter. Outbreaks of ergotism in Europe are documented all the way through to the first part of the 20th century.

Probably the best-known epidemic of all time as it relates to Europeans is the Bubonic Plague which began in the middle of the 14th century. Also known as the Black or Great Plague, it claimed the lives of one third of the European population, and there are those who believe that ergotism may have had a hand in this as well. One of the effects of ergotism is suppression of the immune system. With centuries consuming ergot contaminated rye, it is believed that there was a gradual, generalized weakening of the European population's resistance, making them more susceptible to a widespread outbreak of infectious disease.

Any discussion of the history of infectious disease must include malaria, as some authorities have suggested more humans have succumbed to this disease than any other over our recorded history. While the existence of the *plasmodium* organism in the mosquito cannot be blamed on agriculture, it is arguable that as agricultural deforestation, and creation of stagnant irrigation methods became widespread, an unnaturally hyper-productive breeding habitat for mosquito vectors was created approximate to burgeoning agricultural human populations, creating a plague that our semi-nomadic, foraging, pre-agricultural ancestors likely never encountered.

Mankind's shift away from hunting and gathering and into a sedentary mode of subsistence heavily dependent on the domesticated grass seed we call grain was not only the springboard for infectious pandemics among the human population, but also the beginning of degenerative disease. Skeletal records of proto agricultural Europeans demonstrate stunting of skeletal stature compared to their Paleolithic ancestors. Evidence for this decline can be seen in the stunting of the human population following the switch to agriculture, as evidenced in the skeletal remains of early Europeans. According to Diamond, the bones of ancient hunter-gatherers unearthed in Greece and Turkey showed an average height for men of 5'9" and 5'5" for women. But with the advent of agriculture, by 3,000 BCE the average height had diminished to 5'3" for men and 5'0" for women, a stunting from which he suggests people from these parts of the world have still not recovered.

A 2013 research study in *The Lancet* showed how a hand-full of 4,000-year-old Egyptian mummies actually had arteriosclerosis, a few quite severe. What this arguably demonstrates is the effect of the preceding 6,000 years of heavy grain consumption on the ancient Egyptian

population, and the chronic disease processes that agriculture brought to humans as early as the time of the Pharos.

Comparative skeletal analysis of North American Indians who were hunter-gatherers compared to their counterparts who had adopted corn farming as their staple reveals evidence of metabolic bone disease and higher rates of infant mortality than hunter-gatherers living in the same region and in the same point in time. A source of this evidence comes from an archeological dig in a region of northern Arkansas. Approximately 1,000 years ago, there lived a corn-farming community of American Indians. One of their burial sites, *McDuffee Place*, has been extensively unearthed with significant skeletal remains discovered. Skeletal remains provide a unique opportunity to gage the health of individuals within a given culture, as many different disease processes become permanently recorded in bone. What makes the *McDuffee* site of particular interest is that there is another burial site in the same region that contains the bones of Indians who lived during the same period but did not convert from hunter-gatherer culture to farming. A comparative analysis between these two distinct sets of skeletons was conducted by Professor Diane Ghalib of the University of Oklahoma, using the bones of juveniles. The results of this comparison revealed a stunning difference between the young of early farmers eating a grain-based diet (corn) versus those of the hunter-gatherers who had a diversified diet taken straight from nature. Children raised in agriculture were shorter in stature, showed greater evidence of nutritional deficiency, and had a higher incidence of infection and a higher infant mortality than children raised among the neighboring hunter-gatherers. The severity of these skeletal pathologies indicated a population undergoing significant health stress.

In a fascinating book entitled *Labor Among Primitive Peoples* authored by the 19th century American obstetrician George Julius Egelman, his personal observations of the birth process for what he called '*savage American Indian women*' are recorded. Living in the mid-1800s, he was able to observe American Indian behavior from a tribe living entirely in the wild, fully separate from an agricultural or urban lifestyle. He remarked that the birth process for these hunter-gatherer Indian women was remarkably easy and free of the pain and difficulty he observed among civilized American and European women. Could it be that he was a witness to one of the positive physical effects that primitive cultures retained by escaping the curse of grain-based agriculture, as documented in the skeletal remains of *McDuffee Place*?

Skeletally stunted mothers growing normal to above average sized babies results in a condition called feto-pelvic disproportion. This is essentially where the head and body of the neonate is too large to easily traverse the birth outlet. Do we understand now, at least in part, why we have an epidemic of C-sections where 30% of the babies born in America must be surgically removed from their mothers? Consider this excerpt from *The American Journal of Physical Anthropology*, 2012 regarding feto-pelvic disproportion and protracted labor:

> '*The emergence of agriculture may have exacerbated the dilemma, by decreasing maternal stature and increasing neonatal growth and adiposity due to dietary shifts. Paleodemographic comparisons between foragers and agriculturalists suggest that foragers have considerably lower rates of perinatal mortality. In contemporary populations, maternal stature remains strongly associated with perinatal mortality in many populations. Long-term improvements in nutrition across future generations may relieve the dilemma, but in the meantime, variability in its magnitude is likely to persist.*'

Today upwards of 70% of the world's caloric consumption comes from the three domesticated grass seeds we call wheat, corn, and rice. Within the first 3,000 years of the Neolithic revolution, permanent global sedentary farming settlements based on these crops obliterated the hunter-gatherer diet that had sustained humanity for the preceding theorized 200,000 years. In his seminal work, *Evolutionary Discordance*, Loran Cordain, PhD, the father of the paleo diet

movement explains how this radical, rapid shift in subsistence away from the primal, hunter-gatherer diet to one dominated by substances never ecologically selected for the human organism has given rise to an epidemic of chronic inflammatory conditions that have raged in escalating proportion through to today. All the major degenerative conditions to include heart disease and cancer have chronic inflammatory components that can arguably be traced to the mass consumption of the domesticated grass seed we call grain. In addition, the high glycemic index and load of starchy grain-based diets are the culprits behind our epidemic of obesity that drives up the statistics for every major life-limiting chronic condition we are aware of.

Diamond went as far as to say that agriculture was the biggest mistake human beings ever made. Displacing ourselves from the ecosystem and devising a method of subsistence that the 1st Century Roman-Hebrew historian, Josephus, characterized as forcing from the ground that which it would not produce of its own accord has not only been the springboard for infectious and degenerative epidemics, but also what some demographic alarmists may refer to as our out of control escalating human population explosion. While we may have suffered with plagues that had their origin in the birth of agriculture, the net result of it all still produced a vehicle for accelerated growth of the human population. Nomadic foragers were advantaged by keeping their reproductive rates low. Conversely, sedentary farming communities benefited in the labor equation from a much higher birth rate that could be sustained by food surpluses. It is arguable that this produced an eventual explosion of the human population that took on an escalating out-of-equilibrium relationship with the natural order. Though there was a steady net gain in human populations, cyclical famine, and subsequent death of millions over the course of human history can be attributed to periods where weather and pestilence did not favor agriculture among large populations of individuals who had long given up the skills for hunting and gathering, and whose numbers outstripped what could be foraged from the unaltered environment.

The notion of anthropogenic unbalancing of the world's ecosystem and climate based on our behavior and sheer escalating numbers is one of the prime debates in global politics. Regardless of its level of urgency, it has its origin in agriculture that was the springboard for all forms of modernization, in both its benefits and detriments.

Diamond asserts that once agriculture became developed to the point of producing food surpluses, not everyone in farming communities had to devote their effort to food procurement. This allowed for the development of a technological class of individuals, who among other things developed tools and weapons for a developing warfare class. From that point forward, technology gaps between neighboring tribes were exploited by those more advanced to conquer, slaughter, or assimilate the less advanced. And that beat goes on, from the time that Cain slew Abel with a stone through to the modern age of nuclear bombs and biological warfare.

In summary, Diamond asserts that agriculture was not just the birth of disease epidemics, but also the origin of inequality among the sexes, class-consciousness, despotism, famine, imperialism with its associated mass warfare, and the ceaseless drive to produce advancing technologies we use to exploit nature and each other.

In present day, humanity's biggest mistake has reached an unmatched level of arrogance as we break open and carelessly alter the coding that Palmer's '*all wise*' saw fit to govern the expression of life itself. Greed driven genetic engineering under the guise of humanitarianism has arguably unleashed a gain-of-function pathogen, and the world as we know it may never completely recover from the subsequent biological, socioeconomic, and geopolitical fallout.

Of Palmer and Moses

The impetus behind humanity's exodus from the primal order and our march toward modernization 10 millennia ago will be discussed later. Suffice to say for the moment, it is

shrouded in mystery. What should be of interest to the chiropractor well-steeped in the tenets of our traditional philosophy is the idea that the curses we have visited upon ourselves in breaking from the natural order are predicted by taking an expanded view of D.D. Palmer's concept of Universal Intelligence.

In R.W. Stephenson's *Chiropractic Textbook* (circa 1927) he took DD's philosophy of chiropractic and gave it a Major Premise against which the rest of it could be deduced:

> '*A Universal Intelligence is in all matter and continually gives to it all its properties and actions, thus maintaining it in existence.*'

The *Major Premise* establishes an intelligence integral to the organization of matter. Though their beliefs may not have been identical in this matter to the Judeo-Christian concept of first cause, both DD and Stephenson told us that this intelligence is what the Christian world would refer to as God. The concept supports the idea of a superior intellect of some sort manifesting the universe. Our traditional philosophy further compels us to accept that this intelligence is '*all-wise*' and that it is our job as chiropractors to help insure the expression of this intelligence in the body, rather than use our inferior '*educated*' notions to impose our own will upon the expression of life.

How much of a leap would it then be to suggest that while *Universal Intelligence* (UI) is all about manifesting matter in its highest intended form, it also has manifested a balanced, calculated ecosystem into which humanity was placed? And if UI is all-wise, how much of a leap is it to suggest that the way the ecosystem was originally designed to support us is also a manifestation of that same godly, incalculable wisdom? And if we can allow ourselves to contemplate that, then how wise has it been for us to alter the system into which we were positioned? At what cost has been our long, progressive march toward increasing levels of modernization against the grain of the primal order?

If we shift gears and look for this brand of thinking in one of the world's most well-established narratives believed to have been penned by Moses, *Genesis* in the *Old Testament* is pregnant with predictive meaning, hidden in plain sight. It teaches us of two naked foragers, living in a natural abundance that creation alone provided. They merely needed to gather what nature offered of its own accord in its unaltered form to live an idyllic existence. It goes on to tell us how these individuals did something to fundamentally alter their consciousness. To become aware of their nudity and to somehow become more like God. It goes on to tell us how because of this, their Creator banished them from the ease of their prior life in Eden, and directly into the hardships of tilling the thorny ground to grow grain, from which they would make bread, and eat of it in sorrows for all their days. It tells us that woman-kind would assume a subordinate role under their husband, and they would produce an increased number of children, and do so with pain.

The complete detail needed to derive how all of the above is gleaned from *Genesis* is beyond the scope of this essay, but suffice to say, it is plainly laid out in the original Aramaic language of the *Torah* and in the English adaptation we call the Bible. One only needs to carefully read the 3rd chapter of *Genesis* with an eye open for this theme to see how its significance has been largely overlooked in both theology and anthropology, and how nearly every verse associated with the punishments God would visit upon Adam and Eve are mirrored in the hardships that would actually befall mankind in the very same region of the world and at approximately at the same point in our past that these biblical characters are alleged to have been walking around. What cultural anthropology refers to as the Neolithic Revolution and the birth of agriculture in the cradle of civilization somewhere in the fertile crescent is a dead ringer in place and time for what has been referred to in theology as the Fall from Grace.

In Sunday School you may have been taught that the event in the 3rd Chapter of *Genesis* involves disobedience, and the original sin that would be carried as a spiritual burden by everyone subsequently born into the world. We were taught that Eve was beguiled by the serpent with the

promise of having her eyes opened and to become more God-like in her knowledge. What most theologians miss, or gloss over is how the bulk of the actual biblical language here describes the birth of agriculture, and the physical curses humanity would subsequently suffer. The following table briefly summarizes some of the corollaries I have discovered by studying the cultural anthropology of the Neolithic Revolution (birth of agriculture and modernization) in tandem with this portion of the *Old Testament*.

Excerpts from 3rd Chapter of Genesis	**Corollary in Neolithic Anthropology**
Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field Gen 3:18	Fields are the habitat of grass plants from which grain was derived
In the sweat of thy face shalt thou eat bread Gen 3:19	Bread is derived of the domesticated grass plant we call wheat, the original crop of the Neolithic revolution.
…cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life… Gen 3:17	The hardships and diseases suffered by proto agriculturalists engaged in grain farming.
[To Eve] *I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children…* Gen 3:16	Increased child rearing to meet the labor demands of farming. Increased pain in delivery due to grain-diet induced fetopelvic disproportion.
…and thy desire shall be to thy husband, and he shall rule over thee… Gen 3:16	Hunter-gatherer culture is generally believed to have involved greater equality between men and women than that which arose in agricultural societies.

What is also revealed in the 3rd chapter of *Genesis*, yet generally glossed over in theology, is how the bulk of the language appears to reveal God's concern over how Adam and Eve had altered their perceptions and become more God-like, and how the consequences God suffered upon them in retribution were in relation to their ill-gotten cognitive upgrade.

> '*And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: =Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken*'. Gen 3:22-23

Genesis and the educated mind

DD's philosophy identified three brands of intelligence. The first is UI, the equivalent of what the Judeo-Christian world would see as God in the act of manifesting and maintaining the universe. The second was that portion of UI devoted to animating matter into life which he called Innate Intelligence (II). A common mistake among certain contemporary chiropractic philosophers is to segregate these two into different entities, but this was not what DD intended, as they are both the qualities of the same entity. And finally, he spoke of Educated Intelligence (EI), the quality the human mind developed through learned experiences which he characterized as infinitely inferior to both UI and II. He warned of the danger in imposing the will of EI over that of II. His belief was that II is the ultimate arbiter of human physiology, and the moral duty of the chiropractor was simply to help ensure that II was being fully expressed. In DD's words from *The Chiropractic Adjuster*:

'Associated with each individual is an intelligence which starts out as a blank, it learns to think and reason, its knowledge is gained by daily contact with its surroundings. This intellect I saw fit to name Educated, because without an education it would be a nonentity, it could not exist, and only does so in proportion as its growth is made by education. These two thinking entities exist in the same body; one is all-wise, knows all there is to be known in regard to the portion of matter it has under its control; the other knows nothing except as it is acquired.'

Most all traditional chiropractors today would agree that DD's intent was to let '*the power that made the body heal the body*.' We would agree that the incalculable intricacy of our autoregulated bodily systems is best left up to II, and that EI can only gum-up the works when trying to impose its will over the process. Additionally, if we expand our gaze and look at mankind as a constituent of the biosphere, also devised and maintained in existence by UI, we see that the effect of EI on that '*all wise*' intricately autoregulated system has been a mounting devastation to all of its constituents.

While EI in the abstract sense could be considered a normal design quality of UI in organisms whose survival is dependent upon the process of experiential learning within the confines of a single lifetime, that process of accumulated learning has never resulted in any living creature devising modes of subsistence that with each generation force its collective behavior out of equilibrium with the balance of nature, save one, post Paleolithic humans.

If we try to find the origin of this behavior in the teachings of orthodox cultural anthropology, the answers provided in relation to the environmental context for humanity at the time this behavior became widespread make no sense. One must go outside of mainstream anthropology to get a better handle on this subject. What is fascinating to the author is the degree to which that non-mainstream narrative in cultural anthropology mirrors the language of the 3rd chapter of *Genesis*.

Most authoritative models for what drove the first farmers to give up hunting and gathering in a permanent fashion 10 millennia ago must work around the difficult fact that paleo-climatic evidence for the conditions in the region of the Fertile Crescent when these permanent farming settlements arose suggest that the environment for hunting and gathering was never better. It was the tail-end of the Holocene wet period, and the region of the Fertile Crescent had been experiencing many centuries of highly clement weather, providing abundant biodiversity capable of sustaining hunting and gathering, the successful mode of survival that humanity had been accustomed to for the preceding 200 thousand years. Yet we know from the works of authors referenced earlier like Ollsen that proto farming communities in this region were met with significant hardship in transitioning to this mode of subsistence.

Malthusian theory is a popular concept regarding the relationship between human population growth and resource availability. It would tend to predict that so long as the behavioral status quo in relation to resources is adequate to keep pace with reproduction and population growth, that significant survival related behavior changes typically won't occur, especially ones that increase rather than reduce hardship. Narratives from most mainstream authors, including Diamond provide no fully compelling explanation for the counter-Malthusian behavior in evidence from our proto agricultural ancestors. There are however at least two extremely well credentialed researchers who present a controversial explanation worth considering.

Ian Hodder is a *Stanford University* archeologist who has been a principal investigator of what is known as '*Natufian*' culture. The *Natufians* are believed to be those individuals who started the first permanent wheat-farming culture in the Fertile Crescent. Substantial archeological remnants of their civilization and culture have been unearthed and extensively studied. When confronted with the matter of what drove the *Natufians* from a foraging lifestyle into farming, Dr. Hodder

provides an amazing answer. In an interview for *Smithsonian Magazine*, May 2005, Hodder suggested that the *Natufians* assumed the hardships of agriculture for religious reasons. It was his belief that the *Natufians* valued their religion and rituals more than maintaining a convenient way of feeding themselves.

Perhaps the most compelling version of this explanation is provided by the late French archeologist Jacques Cauvin. In his book, *The Birth of the Gods and the Origins of Agriculture*, he makes a fascinating observation about the climatic, environmental, and demographic condition of that part of the Fertile Crescent where permanent farming first began. He tells us at the time leading up to the Neolithic revolution, the people of the region had been experiencing several thousand years of exceptionally clement natural conditions, and that these conditions in no way explain why the people of the region were compelled to begin farming. In fact, he argues that the conditions would have been more conducive to continue with hunting and gathering.

During his time in the region, Cauvin looked deeply into the artifacts and architecture of the pre-agricultural people who inhabited an area of the Fertile Crescent called the *Levant*. Twelve millennia ago, this region was inhabited by the people we referred to earlier called *Natufians*. According to Cauvin, in the period just prior to when these ancient people gave up hunting and gathering to become the first permanent farmers, there was a distinct change in the symbols used in their art. Their symbols for the first time began showing evidence of anthropomorphic deities. According to Cauvin there was a change in belief system among these people regarding their relationship with nature, spawned by the emergence of the gods which they depicted in their art. Cauvin revealed evidence that these changes in belief preceded the advent of agriculture, and became the driving psychological motive for the *Natufians* to give up hunting and gathering to become farmers, at a time and in a place where remaining hunter-gatherers would have afforded them an easier existence.

While it is true in general that many religious rituals may involve brief periods of self-deprivation, there appear to be no other examples beyond this one of any culture that took on generations of continuous hardship voluntarily, in full view of the road back to an easier life. And we know that within only a few thousand years, that mode of sustenance spread across the globe to almost completely obliterate the hunting and gathering of the preceding 200 millennia, becoming the platform for mankind's escalating assault on his biology and that of the entire biosphere. From Cauvin's book, *Birth of the Gods and the Origins of Agriculture*:

> '*Man the 'king of creation' who manipulates the rest of creation for his benefit. The pinnacle of biological evolution, 'master and possessor' of other biological orders who has manipulated the species he as domesticated and decimated those that have remained wild, drawing energy from inert matter, overturning whole landscapes and transforming the planet—this is our portrait of ourselves at the turn of the twentieth century, when abuse of our privileges has begun to stir disquiet.*'

Cauvin's narrative reveals how a concurrent change in ontological belief by the first farmers may have occurred with the origin of agriculture, but it does little to explain why the endurance of ongoing hardship was reasonable. If we turn to the language of the 3rd chapter of Genesis, which as outlined above appears to describe the same behavior change, we read of a quantum cognitive alteration of Adam and Eve in response to their consumption of forbidden fruit, followed by the painful adoption of the farming life.

> '*For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.*' Gen 3:5
>
> '*And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.*' Gen 3:7

Something quite significant changed in the mental realm of these two characters. They become '*as gods*.' They could discern good and evil. They became instantly self-conscious of their nakedness and put on clothes.

In a paper entitled *Clothing and Farming Origins: The Indo-Pacific Evidence*, Australian anthropologist Ian Gilligan tells us that nowhere in the world where indigenous nakedness was the customary behavior did such people ever voluntarily take to farming. There seems to be a direct relationship between a given culture's adoption of clothing and their induction into the practice of agriculture. Gilligan goes so far as to say:

> '*Humans who wear clothes habitually come to perceive themselves and their world differently, and their world becomes different as a result.*'

Gilligan's observation of what is left of the primitive world today draws a corollary between clothing and farming, though he may get the cart ahead of the horse in how he describes the relationship. The Bible suggests there was a quantum change in cognitive landscape before there was the desire to become clothed and then take up the plow. This change in consciousness was described by both Cauvin and Hodder as an unwavering desire to become the master of nature and in so doing emulate the deities they worshiped, despite the suffering it produced.

Until this point in human history, what DD called the *Educated Mind* compelled our species to retain a form of learning that kept our behavioral modes uniform for tens of thousands of years, and in a manner that fit within the great ecological balance. But after the cognitive change described in Genesis and recorded in the cultural anthropology of the region by Hodder and Cauvin, the *Educated Mind* of modernizing humans became distinctly different than that of their predecessors, and every other creature both great and small on the planet.

What can be derived theologically as the '*fallen nature*' of the modern human organism is brilliantly described during a chilling monolog in the epic sci-fi thriller, *The Matrix*. In a futuristic post-apocalyptic world where machines have taken control, Agent Smith, a representative of the machines, interrogates Morpheus who is a rebel in what remains of the captive human population. Smith provides the following revelation:

> '*I tried to classify your species and I realized you are not actually mammals. Every mammal on this planet instinctually establishes a natural equilibrium with the environment. But you humans do not. You move into an area and multiply and multiply until every natural resource is consumed. The only way you can survive is to spread to another area. There is another organism on this planet that follows the same pattern. Do you know what it is? A virus. Human beings are a disease … a cancer of this planet …*'

Blazing hot potatoes

The viral spread of agricultural and modernizing behavior hit the New World a few thousand years after its mysterious birth in the Levant 10 millennia ago, and its emergence in Central and South America may have its own mysterious narratives. Folklore speaks of ancient visits from gods in anthropomorphic form who among other things taught them farming. *Viracocha* was worshipped by the pre-Incan cultures, while the Aztecs had *Quetzalcoatl*. Here again we find the narratives of religion driving the birth of agricultural behavior. It was wheat and barley for the first farmers of the Levant, and corn and white potatoes for the inhabitants of Meso and South America.

The white potato was born into the human diet thousands of years ago by the ancient indigenous highlanders of Bolivia and Peru. The wild-type tuber we call the potato is highly toxic. Aside from the folkloric instruction of the gods, the mundane assumption is that the ancient highlanders developed an agriculture based on this plant after observing the behavior of llamas who consumed mud along with the tuber to neutralize the cyanide-like compounds the plant

normally utilizes to deter its consumption. When the Spaniards explored and conquered this region in the Middle Ages, they brought the domesticated white potato back across the Atlantic where its cultivation gave rise to a European population explosion. In Ireland the potato became so intensely cultivated that when this crop failed in the mid-19th century, the '*potato blight*' resulted in a famine that claimed the lives of nearly 2 million people. Today the glycemic index and load of the white potato has been discovered to exceed that of white table sugar, and its heavy consumption in the Western World is most certainly an added driver of the epidemic of obesity and all the associated chronic diseases.

What must be kept in mind is that none of this vegetation was ever ecologically selected for human consumption. Grass seed was never the staple of our foraging Paleolithic ancestors and is not a staple for any of the higher terrestrial mammals, even the bovines who subsist on the blade-like leaves of grass plants but have been demonstrated to selectively graze away from the seed-bearing stalks. The instant toxicity of the wild-type potato illustrates its ecological incompatibility with human consumption. The blazing '*hot potato*' concept that emerges from all of this, is the technological drive evident in early agricultural behavior that made these plant components palatable was never fully adopted by a segment of the human population. The drive to '*force from the ground that which it would not produce of its own accord*' and then live by the process was apparently not a quantum change mysteriously induced into the consciousness and behavior of all of humanity.

Returning to Gilligan's dissertation on nudity, clothing, and agriculture, how much of our history is characterized by modern, clothes-wearing agricultural humans slaughtering or forcefully assimilating primitive, non-agricultural peoples? One para-historical dramatization of this ugly reality is found in the epic film, *Apocalypto*. The story follows the plight of a hunter-gatherer tribe during the 16th century decline of the Mayan empire in Meso-America. Though every aspect of the screenplay may not be fully accurate, it non-the-less outlines the unarguable effects of an asymmetric adoption of technologically advancing lifestyles within our species. The film follows a tribe of largely naked hunter-gatherers who are slaughtered and selectively kidnapped by their more technologically advanced, pyramid inhabiting, garmented agricultural neighbors who are in the midst of an epidemic of infectious disease not suffered by the naked forages they have conquered, an epidemic which could arguably be attributed to the presence of the even more technologically advanced European conquistadors among them who would eventually decimate all of the indigenous to the point of near extinction.

To this day, in the most remote parts of the South American rain forests, there remains a tiny remnant of untouched hunter-gatherer tribalists, unaware of their nakedness, and not yet slaughtered or forcibly inducted into a post-agricultural lifestyle. And in other highly remote parts of the world we also find such remnant populations, none of whom are touched by the plagues of infectious and chronic diseases suffered by those of us who created the modern world. The question then becomes, why have these peoples retained a mode of survival that is 10 thousand years less advanced that the rest of us? How or why did the zeitgeist that drove the dominant cultures on this planet to put on pants and divorce themselves from nature skip over them? Why are they not like the virus described by Agent Smith?

The comparative righteousness of primitive peoples seems apparent to modern humans despite our ongoing collective behavior, as evidenced by the highly popular theme found in movies like Dances with Wolves, the Last Samori and Avatar. These screenplays all cast an ugly light on modern humans as immoral exploiters of nature. And though those of us who are the beneficiaries of modernization continue along the same destructive path, there seems to be a kind of remorse we are susceptible to, and a longing for a return to Eden. The Welsh language has a word for this called Hiraeth:

'*A homesickness for a home to which you cannot return, a home which maybe never was, the nostalgia, the yearning, the grief for the lost places of your past.*'

Homo Modernus

Orthodox anthropologists like Yuval Noah Harari in his popular book, *Sapiens*, pound the standard drum regarding the emergence of escalating technological behavior in the time of the Neolithic revolution. Such academics view it as a component part of our gradual, natural, evolutionary march toward modernism, glossing over the counter-Malthusian nature of what was a sudden shift to the hardships of agriculture that became the platform for an ever-advancing technological lifestyle. There was an abrupt, major alteration of the Educated Mind among those of us who first divorced ourselves from the ecological balance of nature. This event is spelled out, whether literal or allegorical, in the book of *Genesis* as Adam and Eve experience a change in consciousness, put on clothes, and take on the curses of farming as a mode of survival outside of Eden. The cognitive and behavioral changes, and subsequent hardships of the first farmers are shown to be a match for this Biblical narrative in the cultural anthropological discoveries of Hodder and Cauvin. The same event is described in both the language of the *Old Testament* and in secular anthropology as a radically new mindset that has spawned the emergence of what I call '*Homo modernus*' who is insatiably compelled to assume the role of '*king of creation*' beginning with the belief that nature as originally designed was not sufficient for sustenance, and that each advance in conquering nature must be outdone by another.

If we were to study the brains, or map genomes of today's remaining Paleolithic peoples we would find no fundamental differences between them and those who descended from the first farmers to become the captains of today's technological industries. The actual origin of the asymmetric drive to separate from nature remains one of humanity's greatest mysteries. The 3rd chapter of Genesis takes a poke at it, but only in a way that sparks controversy within both the theological and anthropological realms, while at the same time opening the door to theories of an otherworldly nature.

I have not encountered anything written by DD in which he takes a comparative look at the behavior of Paleolithic man and what I call *Homo modernus*. But if we extrapolate the principles he espoused about the '*all 'wise*' UI in relation to EI, he might likely admit that the way modern medicine attempts to usurp the role of II in the ongoing creation of human health is no different than the way the Educated Mind of *Homo modernus* has usurped the natural order into which we were placed.

Traditional chiropractic's respect for the superiority of UI predicts how the unbridled activity of *H. modernus*' Educated Mind to reinvent our orientation with the natural order has produced escalating unrest. And while in the early stages of our intellectual development the plagues we unleashed upon ourselves were interpreted as acts of God, the emerging sciences of genetics, ecology, biochemistry, stress management, and behavioral health reveal how these are all plagues we have visited upon ourselves.

Biological fundamentalism

The takeaway from all of this is generally grim for the pristine natural environment. Our entire recorded behavioral history supports what our collective *Hiraeth* informs us of, we '*cannot return*' to an Eden-like equilibrium with nature. For *H. modernus*, the perpetual drive to reinvent our footprints in a way that further distance us from the 'all wise' order is as much a defining trait of our species as bipedalism. And while there was a quantum shift in the Educated Mind ten millennia ago that drives this insatiable exploitive behavior, there was not a concurrent change in our basic biology and physiology. We are all still Fred Flintstone on the inside, even though we have built ourselves a George Jetson world to live in. And it is the disconnect between our ancient genomic programming and our modern behavior that accounts for our entire epidemiological history.

While our collective *Educated Minds* have been '*progressive*' in terms of continuously redefining our orientation with nature, our physiology has remained fundamental. As Cordain demonstrated in *Evolutionary Discordance*, adaptive genetic changes in our default physiological biases have not and cannot keep pace with our rate of behavioral change. While our modern EI may be progressive, our physiology is governed by a '*biological fundamentalism*' that opens an added window into the precise nature of what DD called innate intelligence (II).

Religious fundamentalism involves strict laws of conduct which when broken are expected to result in retribution. In this sense, biological fundamentalism is no different. DD's II is a metaphysical process designed to animate matter into life. What DD did not extend this definition to is the idea that the process, in its ideal, fundamental form, was one designed to properly entrain with our most primal behaviors. **II, by design, cannot and will not process the EI-altered matter of an obese, middle-aged, junk food eating, nine-to-five seated desk job-working urbanite on four different prescription drugs into optimal health**. In fact, in certain cases, II will be a contributor in doling out the retribution we call disease when our behaviors fall outside of the 'all wise' primal parameters we were originally placed within.

The idea of II doling out retribution should raise the hackles of any steadfast devotee to *Stephenson's* 33 principles, one of which suggest that II will never harm the organism it animates. I would suggest that is true, but only if the organism is atoned to biologically fundamental behavior. Consider the following illustration. Have you ever seen a toddler screaming and retching in their shopping cart seat in an attempt to get at the candy in the supermarket checkout line? By way of contrast, have you ever seen a child behave the same way when rolling past the fresh blueberries in the produce section? Keep in mind that blueberries, from the perspective of DD's philosophy are the creation of UI. Artificial blueberry-flavored candy is a product of EI. If each are on offer to the infant, why will the child invariably scream for the candy? Why will the child have a strong preference for an unnatural substance that we know to be one of the building blocks of all the major life-threatening degenerative diseases?

If you have studied *Stephenson's* text, you would have learned that our senses, like the sense of taste, are governed by II. II has programmed those senses such that a sweet stimulus on the tongue automatically evokes a sense of pleasantness in the mind. That pleasant sense is provided because II is always engaged in what is best for survival in the moment, and in unspoiled nature, sweet substances mean a caloric density that insures the survival of the forager. The problem is that II does not discern the long-term effect of artificially elevated carbohydrate density in the food products created by EI. This higher density is interpreted by II as higher survival value in the moment, and so the *Educated Mind* of the infant is literally taught by II to prefer the candy, even though the amplification of that learned experience into a food addiction may cause that child to suffer from diabetes in middle age.

For the primitive forager in nature there were never any bad choices on offer to satisfy the instinct for sweetness. But throughout the emergence of George Jetson's world there has been a myriad of such bad choices that *H. modernus* has created and has historically come to prefer. This kind of artificial food related '*instinctual backfiring*' and subsequent disease is just one example, if not the most potent one of how we experience retribution for transgressing biological fundamentalism, and how mechanisms that were originally intended to sustain us can, through our aberrant efforts at becoming kings of creation, become a part of the rod that smites us.

In his book, *Fine Tuning*, former chiropractic educator Dean Black, PhD builds the proposition that all the signs and symptoms we label as chronic diseases are the 'normal' byproducts of our primal genome's struggle to process the aberrant, modern, physical, chemical, and emotional stresses we have unleashed upon ourselves. In building this perspective, he lends his weight to the way in which DD's philosophy can be extended beyond the internal confines of an individual being and outward into the ecosphere with which that organism interacts. DD taught us that subluxation results in dis-ease, a condition in which an organism's internal environment is not adequately connected to that extension of the 'all wise' he called II which leads to a failure of coherent autoregulation. Looking beyond that, the '*all wise*' also provided an external environment that II was programmed to respond to for the purpose of fully expressing life. While dis-ease is a state of impeded adaptation due to an internal change, diseases (without the hyphen) are the observable manifestations of II's effort to autoregulate and to adapt to EI-created external environmental factors it was never designed to process.

An example from Black is smoking. A chronic, heavy smoker can be observed medically to have any number of disease manifestations, physiologically, biochemically, and histologically. A non-smoking triathlete will have none of these manifestations and be considered far healthier than the smoker in most metrics. However, if the non-smoking triathlete was forced to smoke 3 packs of cigarettes in one day that individual would likely perish. The II of the smoker over time built them a body that can process high quantities of inhaled toxins and survive. The measurable changes we see in smoker's bodies over time that we label as diseases are actually the efforts by II to sustain survival in a context it was never designed to effectively process. And while these changes may ultimately be life limiting somewhere down the road, it is important to recall that II is only engaged in what will keep us alive in the moment. For as long as the smoker smokes, the biological changes we label as the subsequent diseases are what II has built to allow for survival in the moment.

DD taught that subluxation was the cause of all dis-ease. When we contemplate the significance of the hyphen, such a bold statement becomes far more plausible. Dis-ease occurs when the subluxated individual is not fully connected to II. Diseases (minus the hyphen) occur, even in the un-subluxated, when over extended periods of time II attempts and fails to process the non-primal, abnormal physical, chemical, and emotional stresses created by EI that it was not designed to regulate into what we call optimal health. Suggesting that II can fall short of full adaptation to abnormal stressors is not as heretical as it may sound to purists of the 33 principles. Obviously II does not confer biological omnipotence nor immortality, but this limit to which II can organize the matter of the living thing exists by the intent of the designer. It has nothing to do with the '*limitations of matter*' placed upon II as poorly phrased in Stephenson's principle 24, but rather is a reflection of the intent of the '*all wise*' to place limits on the ways in which matter can be intelligently organized. Those limits will fall under the category of what Stephenson referred to as universal laws. Recall how the 'all wise' gives to matter all of its properties. From the perspective of DD's philosophy, matter exists as it does by the intent of UI. The limits to which matter may be organized by II are set by UI. Disease only occurs because EI has produced behaviors that push us outside the boundaries of what I call biological fundamentalism.

A good analogy for this dynamic may be looking at a luxury sedan. If its onboard computer is failing to regulate the mechanical components because of a blockage in electrical signalling, those components will begin to suffer the effects of dis-ease. Conversely, if the computer is fully connected to its components but you were to run the vehicle perpetually on gasoline mixed with water while driving it in off-road conditions, the mechanical components will begin to show the signs of disease (minus the hyphen), despite the fact that the vehicle is fully connected to the artificial intelligence that was intended to govern it. This is not a failure of the designer of the vehicle. It is the effect of operator error in using the vehicle in ways that don't match the intent of its designer.

The chronic subluxated condition of modern humans can also be looked at as a functional disease epidemic caused by these same EI-produced modern world stressors, and some of the manifestations we use to illustrate the alleged devastating effects of subluxation are in fact also produced intentionally by II as a means of attempting to cope with abnormal physical stress. As humanity becomes progressively more likely to sit while awake than stand, we see the epidemic of postural distortions this non-primal behavior produces. It as been conventional for a segment of our profession to point out the changes in bone and periarticular soft tissues that occur with postural distortion and label them as degenerative joint disease, or subluxation degeneration. However, in many cases these hypertrophic changes are a remodelling by II designed to build-up greater bone mass in areas of our architecture that were not designed to carry the loads generated by habitual sitting. Those changes, if not the observable postural distortions themselves, are literally created by II to try and adapt us to an abnormal habitual physical context. Just as the smoker depends on his histological changes we label as disease to survive while smoking, the habitual sitter may be dependent on the boney remodelling we label as disease to better survive while sitting.

The obvious 'cure' for the smoker's lung disease is to quit smoking. The obvious cure of the sitter's spinal DJD is to quit sitting. And if the posture they have acquired through habitual sitting is also part of how II is adapting them to that habitual stress, then do we as chiropractors have any business attempting to 'improve' their postures if they intend to keep sitting all day? Some authorities have said that from an epidemiological perspective sitting is the new smoking. Given that magnitude alone, it is important for our profession to become clear on how our traditional philosophy can be relied upon in managing both the dis-ease and disease aspects of modern life.

In conclusion

Certain species of dolphins and whales have been known to strand themselves on beaches, often in a manner that seems perplexingly intentional. While they can survive briefly in this state, they ultimately doom themselves for reasons yet to be fully solved by marine biologists. It is almost as though they suffer this way wilfully, while the life-giving water that best sustains them is only yards from their positions on shore. In a way, this is a metaphor for humanity's mysterious emergence from the '*all wise*' orientation with nature that best sustained us. Perplexingly, the first farmers who broke ranks with the ecological order and gave birth to everything we call modern life endured suffering in full view of the pathway back to an easier life. Furthermore, unlike the beached whale that perishes only yards from the surf, the human animal has continued to belly-crawl with each generation further from the optimal behavioral template originally carved out for us within the great web of life.

Darwinian apologists cling to the notion that you and I exist as we do because eons ago, something amphibious wiggled in and out of the waves, and over millions of years of progressive, mutation-driven wallowing became a fully terrestrial animal, one that over many more millions of years of blind material processes became a marine biologist staring at a beached whale. The glue that holds that kind of narrative together and gives it the appearance of science is the idea that

there were millions of years of selective pressures shaping random mutations to make what may seem intuitively impossible appear plausible. Oceans of time are the foundational substrate for the emergence of the species from the evolutionary perspective. And as our marine biologist stares at the dying whale, he remembers its time to take his *Metformin* to manage his diabetes, oblivious to the fact that time in relation to his behavior has made him a fish-out-of-water himself.

Modern humans are like fish-out-of-water because our mysterious rate of behavioral change from the birth of civilization only ten thousand years ago has outstripped what the '*all wise*' imprinted on our biological regulatory mechanisms through what may have been millions of years of uniform participation within an ecological framework that we chose to shatter only ten millennia ago. Simply put, the titanic timescale evolutionists use to support how advancing order and complexity somehow arrives out of randomness has not been on offer long enough to effectively reshape the physiological regulatory mechanisms of *H. modernus* in a manner that can keep pace with our constant thirst for reinventing our modes of survival.

Our negative effect on the natural environment, given our historical thread, is not likely to change until the earth somehow swallows our species up, regardless of how many gestures we make to scale back our exploitive behavior. Until we decide to walk naked back into the forest and become hunter-gatherers, we are all engaged in a brand of eco-terrorism, even if you opt for electrical cars, recycling bins, and vegan cuisine. Some of us are simply more out of equilibrium than others. However, there is a way for *H. modernus* to have his cake and eat it with regard to health and convenience. There is a way for us to benefit from modern amenities like air conditioning and air travel while also coming closer to expressing the level of health that was intended for us before Adam and Eve were beguiled by the serpent.

The way to end our long history of infectious and degenerative pandemics is to become practicing biological fundamentalists by adopting, wherever possible, primal, pre-agricultural behaviors. Doing so first requires the acceptance of what has preceded in this essay, and as stated at the outset, an expanded appreciation of our traditional philosophy should make this a no-brainer for any chiropractor with an ontological bias that places an 'all wise' intelligence at the helm of material manifestation.

The following is a partial list of primal behaviors traditional chiropractors should consider adopting for themselves and their families, and then impart to their patients. While going into detail on each is beyond the scope of this essay, all the topics below connect to a wealth of information on the internet. And while full adoption of these behaviors may seem overly idealistic, any degree to which they can be atoned to will assist in lifting the burden of illness we have visited upon ourselves:

- ✓ Adopt a Paleolithic/preagricultural-like way of eating
- ✓ Fast on an intermittent/asymmetric timeline
- ✓ Do not eat prior to a period of morning activity/exercise, and don't eat at all after sunset
- ✓ Spend a good portion of your daylight hours outdoors, minimally clothed
- ✓ Allow yourself time each day to be barefoot in a natural environment
- ✓ Engage in regular functional exercise like hiking, climbing, swimming, grappling, and short bursts of high intensity training (HIT) like sprinting, or interval weight training
- ✓ Wear natural fiber clothing and avoid artificial cosmetics and artificial hygiene products
- ✓ Allow the sun cycle to govern your activity, get up with the sun, and ramp down your activity after sunset: '*early to bed, early to rise*'

- ✓ Avoid, wherever possible, prolonged close proximity to extraneous electromagnetic fields/ electrical devices
- ✓ Avoid, like the plague, the products of gene modification, and wherever and however possible, help lobby for a moratorium on their unbridled use
- ✓ Ditch the mindset that technology and EI will solve our long epidemiological history, because technology and EI are the ongoing, escalating cause of it to begin with.

Concepts in behavioral and lifestyle management as a means of curtailing illness have suffered too long with no guiding, unifying principles, resulting in a bewildering hodgepodge of transient fads, and fictional frameworks. Traditional chiropractors have stood firmly on the immutable principle that the body is innately intelligent because something 'all wise' designed it as such. That same lasting belief extrapolated outward to the entire interactive web of life provides us, in plain sight, the understanding that the primal order, whether by the creative intent of God, or the product of millions of years of blind material processes, is the one that allows us the best expression of life. History reveals the cost of progress as each effort *H. modernus* has made to alter that order has unleashed pandemics of one kind or another.

Today, perhaps more so than ever in the past, Western Civilization is facing self-destruction as scientism and its worship of the Educated Mind becomes the new state-sponsored religion. The most powerful influences over the restructuring of society are coming exclusively from authoritarian technocrats, drunk with the political power they are afforded. The scientism they preach has become one of the strongest instruments of the political divisiveness that cuts what remains of the Free World in half, and spares the bisection of no interest group, including chiropractic. As the traditionalists in our profession stand firm against the unbridled pharmaco-fascist environment opportunistically attached to our current pandemic, there are others in our own profession, fully dispossessed of our philosophy, who have volunteered to become vassals of Big Pharma and help disseminate the jabs. And in this emerging netherworld of pro-mandatory-vax chiros, we find the irony of the few, brave, well credentialed medical professionals, who along with traditional chiropractors attempt to expose what is proving to be history's greatest Hegelian Dialectic. '*Strange bedfellows*' emerge as we enter the helter-skelter era of partisan epidemiology, where advocacy for things like natural immunity, and concern over the long-range effects of mRNA injections have become the objects of political spin rather than science.

The prevailing political and economic powers that dominate healthcare have created a runaway train headed for a mountainside. The medico-industrial complex has facilitated an epidemic in which the CDC reports **half of all the adult American population has at least one chronic degenerative disease.** Added to that morbidity is the giant epidemic of pharmacologically driven iatrogenic mortality. And now, through our out-of-control Educated Mind arrogance in tampering with genetic makeups, we have put infectious pandemics back on the table, the pharmacological treatment of which will most likely add significantly to the burden of chronic inflammatory and auto-immune diseases in the coming years. A mounting, vicious cycle, and a downward spiral for human health. All of this because our early Neolithic ancestors mysteriously acquired an insatiable thirst for advancing modernity that has with each generation pulled us further out of equilibrium with the natural order the 'all wise' originally placed us within.

When our traditional philosophy in its elegant simplicity is expanded beyond the concept of subluxation and outward toward an understanding of the 'all wise' primal order evident in our unaltered ecosystems, the advocacy for shutting down EI's technological assault on our biology and adopting primal behaviors wherever possible should become the natural dialog we have with ourselves, our families, our patients, and our political leaders if we wish to see a world where pandemics no longer exist.

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Cite: Seiler E. Primal principle, pandemics, and the price of progress: How chiropractic's major premise, cultural anthropology, and ancient scripture shout in unison where we've gone wildly wrong. Asia-Pac Chiropr J. 2022;2.6. URL apcj.net/papers-issue-2-6/#SeilerPrimalPrinciple

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Also by Dr Seiler

Seiler E. DD Palmer's theistic spin on biology and the modern effort to hide it. Asia-Pac Chiropr J. 2020;1:034 URL https://apcj.net/seiler-dd-palmers-theistic-spin-on-biology/