

PAAM Medical Newsletter, Vol. 3, Issue 2, Part 1, March 23, 2016

Dear PAAM Members!

Here is the second issue of the PAAM Medical Newsletter in 2016. Thank you for being members of PAAM and the larger anthroposophic medical movement! May this modest medical newsletter be a stimulus to your head and your heart. Two PAAM members have contributed to this newsletter in response to the first issue of this year on vaccinations. Thank you. Their contributions will appear later on below.

As has been our custom, we will begin with a meditative exhortation, “The Courage Verse” by Rudolf Steiner that is very apropos for patients with serious illnesses and for us in general, living in a time of uncertainty, terror and evil. This will be followed by a **mantric verse** of Steiner’s on The Sun Time Spirit of our Age, Micha-el.

We must eradicate from the soul
All fear and terror
Of what comes to meet the human being
From out of the future.
We must acquire serenity
In all feelings and sensations
About the future.
And, we must think only:
That whatever may come
Is given to us by a world direction
Full of wisdom.
It is part of what we must learn in this age;
Namely, to live out of pure trust,
Without any security in outward existence –
Trust in the ever present help
Of the supersensible [spiritual] worlds.
Truly, nothing else will do
If our courage is not to fail us.
Let us discipline our will
And let us seek the awakening
From within ourselves,
Every morning and every evening.

Do we really believe in a real spiritual world and the working of karma? This verse awakens us to the inner work we must do overcome our fear and uncertainty; to redirect ourselves from the “real” physical world and material concerns to the much more real and important spiritual worlds that encompass the small material world we live in now, during our earthly journey. Steiner is telling us that an essential task of humans today is to learn how to trust. To do this we must discipline our will, develop a practice to

develop courage, eliminate fear and anxiety, and acquire serenity about the future. He is appealing to our deep intentions of our spiritual "I". It is our "I" that must do the willed work to transform our soul, our timid and fearful psychological state.

Rudolf Steiner also gives us a **mantric verse** by which we can appeal to the Cosmic, Light-filled Being, Micha-el, the Spirit of our Age, who is dwelling on the sun; and we can consciously allow Him to help us in our striving.



Micha-el!
Lend me your Sword
That I may be armed
To overcome the Dragon in me.
Fill me with your Strength
That I may vanquish
The Spirits that want to lame me.
Work in me in such a way
That light may stream
To mine "I" and I may thus be led
To actions that are worthy of you.
Micha-el!

This graphic imagery of the painting and the mantric verse both need to be spiritualized to be properly understood. Micha-el's Sword is full of golden sunlight, that allows us to discern the deep truth and cut through the deception of the appearance of a solely, earthly, physical world. How do we use the Sword of Micha-el?... By a deep study, meditation and practice of anthroposophy and anthroposophic medicine. Through this effort we can develop a will-impregnated, spiritualized thinking that lies below or behind our superficial and intellectual thinking; a thinking that we are all intimately familiar with and use everyday. While our ordinary thinking is certainly useful to understand the physical, earthly world we live in, it is only a pale, shadowy reflection of the living, creative thinking that lies hidden behind our conscious thoughts. A willed, spiritualized thinking is at once full of life and warmth, and also full of strength and sharpness, to distinguish between truth and error and between the essential and non-essential. This type of true, living thinking can overcome any deceptive, fearful and evil Dragon within us and any retarding spirits that want to keep us back - through doubt, indecision, dislike and fear- in learning the deep truth about ourselves and the surrounding sensible and supersensible worlds.

Micha-el is the model and inspiration for us to tread the path of anthroposophy and practice anthroposophic medicine now, as best we can, knowing that anthroposophic medicine is only at its very beginnings and won't reach its true flowering until sometime in the distant future. We will need the Sword of Micha-el to understand the topic today: The anthroposophical view of cancer and its treatment. In addition, it also takes Michaelic knowledge and courage to use mistletoe in one's practice.

ATTACHMENTS 1, 2, 3 and 4

These all come from a series of 11 public lectures Steiner gave in 1923-1924 in various cities. They deal with medicine and healing and have been collected and put in a book called, The Healing Process: Spirit, Nature and Our Bodies (CW 319). Three of these lectures (7-9) are also published as What Can the Art of Healing Learn Through Spiritual Science? and as Spiritual Science and the Art of Healing. While these 11 lectures were given to the general public, and Steiner doesn't go into much detail, they still provide a wealth of aphoristic information and demonstrate the type of thinking and anthroposophical view he uses. Caution: As always, Steiner can be difficult to read and requires concentration and careful attention to the quick development of his thoughts. Also, unlike Fundamentals of Therapy (CW 27), these were lectures that were taken down in shorthand and never revised or corrected by Steiner. These 4 attachments here are copies of large segments of a lecture or even whole lectures that include topics besides cancer, but provide a context and development of his thought that is very helpful to observe. You'll feel like you are ascending a steep learning curve as he touches one aspect or another! A key point Steiner makes is that carcinoma development is due to a "sense organ process", not a nerve or neurological process, that is inappropriately deposited in usually the metabolic-limb system and has a parasitic physical life of its own. He addresses the development of remedies from an anthroposophic perspective and inserts therapeutic eurythmy in the continuum of therapeutic modalities, remarking how it works back on the human body and supports

internal healing processes. Steiner also reviews the threefold human being as consisting of the nerve-sense system, the rhythmic system, and the metabolic-limb system, and provides interesting, specific relationships of these systems to the fourfold members and various substances, such as silicon, oxygen and carbon, and their working in various ill conditions (typhoid fever, cancer and migraine). From this and other things he presents, we can understand his conclusion that our spiritual nature (“I” and astral body) are intimately connected to illness! (See lecture 9, p.145.) One can see Steiner’s desire to present something new and comprehensive to the audience and to show the scientific and rational nature of anthroposophic medicine. To quote Steiner in lecture 8, p.128: “By subdividing the human being into the sensory-nervous system, the rhythmic system, and the metabolic-limb system, we also gain insight into many different processes and their gradations.” The insight that cancer, and especially carcinoma, is a displaced and abnormal tendency toward development of a rudimentary (and latent) sense organ with its physicality and density, now fallen out of the integrated etheric body, can only be recognized “when we clearly understand the structure and functioning of the human body in an anthroposophical sense.” To continue: “One of anthroposophy’s most fruitful contributions to the field of medicine is the realization that abnormalities in the human organism are due to displaced functions that are normal in other systems. This insight into the human organism enables us to truly understand health and illness for the first time and to bridge the gap between diagnosis and treatment, between observing illness and curing it.”

When we study and deeply participate in these thoughts we can realize we are participating in Micha-elic thinking that Steiner so ardently want us to do. We realize that these concentrated and succinct thoughts are full of awakening forces for us! They can form the basis for further study and recognition of these dynamic processes in the details we further need to discover in order to diagnose and treat illnesses. Both books, Fundamentals of Therapy and The Healing Process, are exceptionally good examples of Steiner’s Micha-elic, concentrated, logical and aphoristic thinking applied to medicine, health and illness. Much is demanded of us as he skips over intermediary steps. Group study of these books, with an experienced anthroposophic physician can be helpful on the path.

Attachment 5

This a copy of lecture 13 in Spiritual Science and Medicine, aka Introducing Anthroposophical Medicine (CW 312), a series of 20 difficult lectures given in 1920 to a medical audience. Lecture 13 has a large section on carcinoma development as a polar opposite to the plant mistletoe and its development. For carcinomas are formed as a revolt of “certain inimical physical processes” against the integrating action of the etheric life body and “fall out” to form indurated tumors that are dense and too earthly. This observation is true despite cancer’s autonomous, unregulated growth. Mistletoe, in contrast, is an old, cosmic and semi-parasitic plant that doesn’t follow the earthly, seasonal rhythms, but instead avoids the earth’s soil and culminates in late November, close to winter. Injected, properly prepared mistletoe (*Viscum album L.*) causes an immuno-inflammatory reaction that draws the patient’s etheric body back into the tumor

to then “dissolve” it. He suggests that very high “potencies” will be needed. In Anthroposophic medical movement there has been a debate about what Steiner actually meant; materially high, potent doses vs. homeopathic, high potencies (i.e., high dilutions). It seems most experienced physicians using various brands of anthroposophically-prepared mistletoe are using high, material doses to begin to get the effect of dissolution of the tumor that Steiner had hoped would happen.

This lecture 13 complements the ones given to the general public in The Healing Process. It is good to have them both available here for study. To help you gain a closer approximation to reality, Steiner often uses different and complementary perspectives. He expected us to do the creative work of seeing the relationships and the dynamic harmony. As he mentions in one of the lectures in The Healing Process, one can take not only a photograph of someone’s front, but also of his back and right and left sides. Only these 4 (or more) views can give a complete picture of the living reality of a person at one point in time. If this is true for the physical world of living organisms, how much more must it be true for the much more mobile and dynamic spiritual world.

Attachment 6

Gunver Kienle’s one-page summary on the modern research base of mistletoe therapy for cancer is helpful and up-to-date as of 2014. She also provides all the references. When reading some of the key references one can get the view confirmed that only with high, material doses near or in the tumor, or high intravenous doses, done by experienced clinicians, can tumor dissolution and regression be seen. These successes are only in highly-individualized, comprehensive treatments with additional supplements. They are not published in any RCTs, but are based on clinical experience, as well as published only as case reports or small case series. When critically looking at the published RCTs on anthroposophic mistletoe therapy, the evidence may be promising, but it is weak at best. Even the highly significant 2014 *Tröger, et. al.* study on advanced cancer used only modest doses of mistletoe at best (10 mg SQ 2 times a week) and was only able to demonstrate a few month extended survival. This type of result in a single center, with a modest-sized RTC won’t impress anyone in scientific, conventional medicine. I think Steiner would have hoped that by this time we would have done better in providing more convincing research. Our work in the medical movement needs to continue and Gunver Kienle is a tireless worker promoting the needed research. It has to be acknowledged that mistletoe therapy’s improvement in the patient’s quality of life in many studies has a more moderate evidence base. However, reading the above attachments of Steiner’s lectures makes it clear he had expected much more from anthroposophic mistletoe therapy.

The question then becomes, how can we improve the efficacy and reliability of anthroposophic mistletoe? Are there any published studies that can point the way? The answer, of course, is yes. Gunver Kienle and others have observed more efficacious effects with high doses in the context of individualized treatment and other supplements. The next issue will be Part 2, and will include interesting case reports that can show us the way to more reliable and effective treatment with mistletoe.

CONTRIBUTIONS

1. PAAM member, Philip Incao, M.D., shares the video link on the CDC case (accused by a whistle blower) of fraudulently altering and removing data that indicated the MMR vaccine was associated with an increase in autism, not in the whole study population, but in African Americans. There appears to be enormous political pressure on the part of senior CDC scientists to “show” approved vaccines are safe and are an overwhelming public good (with minimal risks). Here is the link:
<https://www.facebook.com/BenSwannRealityCheck/videos/1043476625717287/>

2. PAAM member, Debra Gambrell, D.O., has been interested in vaccine safety, especially the issue of aluminum toxicity and autoimmune syndrome induced by vaccine adjuvants. She recently gave a radio interview regarding vaccine toxicity and safety. You may listen to the broadcast [here](#).

It takes Michalek discernment and courage to criticize or oppose the dominant scientific paradigm on any therapeutics, and especially on vaccines. However, we can begin to realize much of the so-called "evidence is based not on good science; the evidence is vitiated by political and economic considerations. We also know from anthroposophy that much of practical and theoretical science is quite biased and not as open as it purports to be. Since Thomas Kuhn's book, The Structure of Scientific Revolutions (second ed. 1970), there is a whole academic field devoted to the historical, social, psychological, political and cultural biases in scientists that interfere or influence the scientific enterprise. The consciousness of scientists and their focus, like the rest of us, changes over long stretches of time.

ANNOUNCEMENTS

1. The biennial AAMTA conference will be held this year at the IONS Center in Petaluma, California from August 3-6, 2016. Please [click here for details and online registration](#). This year's AAMTA conference will be on digestion and nutrition, broadly considered, and will include dynamic speakers like Dennis Klocek, MFA, Adam Blanning, M.D., Philip Incao, M.D., and Andrea Rentea, M.D. Please join us there! **Early registration ends April 1**. The beautiful brochure is available as the last **Attachment 8**.

2. Helixor, the German manufacturer of a preparation of *Viscum album L.* (European mistletoe), is sponsoring an international conference, the Integrative Medicine Meeting 2016 (IMM 2016) in Rosenfeld, near Stuttgart, Germany this September 19-22, 2016. It is really about integrative oncology and mistletoe treatment. The international conference will be in English. Consider going! You are sure to learn more about cutting use of mistletoe therapy in cancer. Here's the URL to their conference website:
<http://www.integrative-medicine-meeting.com/>.

For the PAAM Board, Ricardo Bartelme, M.D.