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Chapter 1 : Steiner - An Introduction to Anthroposophical Medicine: Extending the Art of Healing

The following essay on a new medical method was written by Rudolf Steiner in for the then director of the Weleda, Mr. van Leer. Van Leer was on his way to America to promote the Weleda preparations.

That was me at age 28 or so. My heart was blocking the transmission of my feelings to the lower organs causing the throat problem which resulted in the operation which seemed to solve the problem. What is interesting to me now is first to note how quickly I went from hysteria to neurasthenia, and what was going on inside of me mentally and emotionally at the time. The hysteria showed itself to me by my overweening concern with my health. The slightest thing could trigger some dreadful fright that I might be dying and soon I was back in Dr. He finally located the amoebic dysentery and I felt a relief at knowing what I had was curable. At one point, the repeated stool specimens caused me to begin describing to the kind old doctor what my stools looked like between specimens, and one day he told me, "You know, Bob, there is no silver standard in Paris for stool specimens. But soon my throat was sore all the time, almost as if an underlying condition had arisen that the hysteria had been masking. This time, the crucial element of my healing actually came a few days before the operation when my surgeon, Dr. Zurik, looked at me and said, "This is a serious operation, Bob, you are an adult now. It was if he had said, "Time to put away your childish things. The operation was a success and I recall vividly the recovery period when I arrived back in my home in Kenner, surviving on frequent chewing of Aspergum aspirin laced gum which was the only thing that seemed to relieve the pain in my throat. Barely functional, I was facing a severe hurricane Camille heading straight for us, which could overtop the Lake Pontchartrain levee a few miles north of our home. I was hauling food and furniture upstairs and making my four children ages 4 to 9 feel comfortable and safe. We survived the hurricane fine as it veered at the last moment to the Biloxi area, and a month later I took a job in California. I grew up a lot in those few years. I had indeed put away my childish things. And now for the first time, I can see the relationship between what was going on in my head to what was going on in my body. This next passage could be titled, "Suppress Cough Suppressants", because Steiner leads us to understand the importance of the cough reflex as a corrective action taken by the body, which otherwise might run into physical ailments. In addition, I have noticed in many movies when a person is under pressure, they break into a nervous cough. It is a real cough by their cough reflex designed to keep certain things getting in to skew either their upper or lower region. It is best not to suppress this balancing reflex of the body by artificial cough syrups and suppressants. Simply preventing coughing by direct means under any and all circumstances may cause damage, because harmful factors will then be able to enter. The body coughs because in its present condition it cannot tolerate these harmful factors and wants to eliminate them. The cough reflex is just a sign of something happening in the organism that makes it necessary to prevent the entry of invaders that could otherwise easily gain access. Night sweats, of which I have no personal experience, is a condition used by Steiner to explain the unconscious anabolic processes and conscious catabolic processes. It helps me to remember that catabolic processes are "destructive" processes because the root "cata" appears in cataclysm and catastrophe. Anabolic are building up processes, on the other hand. Night sweats provide an example to illustrate the polar processes. Building-up processes, the vital anabolic processes, really constitute only a basis for the unconscious, while excretory processes, wherever they may take place, correspond to the awake and conscious activities of the ensouled organism. Night sweats constitute an excretory process that normally ought to parallel an activity of the soul and spirit, but because the upper part of the body is not interacting with the lower in the right way, this process waits until night, when the organism is freed from activity of spirit and soul. What did my bouts of amoebic dysentery and sore throats have in common? This thought never crossed my mind until I began reviewing the material on pages 30 and First a little more background on me. My Aunt Carolyn, three years older than me, had tuberculosis. She was living with us at the time when I was a senior in high school. All members of our household had tests for TB which were negative. She was released after a couple of years

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completely healed and has never had a recurrence of the disease. Neither have I ever been diagnosed with TB, but a curious thing happened about 16 years ago when I had a minor operation to seal up a small belly-button hernia. The X-Ray they took showed a small spot on my lungs and the specialist I went to explained that it was a very old TB scar. Somehow my body, without my knowing it, had healed itself of TB at some time in the past by inducing series of sore throats and coughing and following up those corrective actions with diarrhea from the dysentery. As improbable as all this seems, it matches the processes Steiner discusses on pages 30 and 31. In a certain sense, one symptom belongs with another. Ancient physicians stated this as an important rule in the education of physicians. They said that the danger in being a physician lies in being able to induce illness as well as drive it away. Physicians are able to induce illnesses to the same extent that they are able to cure them. But these induced disease states are illnesses in their own right. It may be necessary to induce them, but they remain real symptoms nonetheless. In my case, it seems that my body was able to induce these disease states to ward off the incipient tuberculosis, though I only recall sore throats out of the list of induced disease states. When I read the next paragraph, I noticed that the setting straight of the upset digestive process required the process of diarrhea, which is exactly what the dysentery caused me to have. At this point, the second part of the healing process must set in. We must take care not to stop with inducing reactions to ward off the disease; something must then ensue that cures these reactions and sets the whole organism back on the right track. We would have to ensure, for instance, that when coughing or a sore throat either develops naturally or is artificially induced as a defense against incipient tuberculosis, the digestive process, which in such cases always shows signs of constipation, is set straight. It is always necessary to allow diarrheal processes to follow coughing symptoms, sore throats, and the like. This points to the fact that a symptom appearing in the upper part of the body must not be seen in isolation. What started out as a description of how our heart works as a carburetor and a sense organ has evolved into a deep understanding of the healing processes of the body by considering the upper and lower realms mediated by that marvelous sense organ, the heart. Steiner closes Lecture 2 with a brief discussion of homeopathy. My earlier reading decades ago in non-anthroposophic literature was that in homeopathy, very diluted substances which could be poisonous at stronger concentrations were given to patients so that by causing the symptoms of the illness they have, could cause their body to get well, thus, the origin of the word, "homeo" meaning "similar". What I had assumed was that progressive dilutions would continually decrease the effect of the chemical, but I find now that my materialistic assumption from my chemistry lessons was wrong! This happens when we dilute the substance in any way or prepare homeopathic doses. The resulting phenomenon has in no way been given due consideration by our modern science, and in any case people tend to consider everything abstractly. But one cannot continue dilutions indefinitely; there is a rebound effect. Instead, it goes only as far as the limits of a definite sphere and then snaps back on itself as if it were elastic. Admittedly, however, its qualitative aspect is then often different from the quality of the original outgoing force. Only rhythmical processes exist in the natural world. There are no processes that lose themselves in infinity; there are only processes that rebound on themselves in a rhythmic way. This is true of both quantitative and qualitative expansion. When you begin dividing a substance, it possesses certain properties from the outset. These properties do not decrease into infinity as you continue the divisions. Beyond a certain point, they swing back and turn into the opposite properties. This inner rhythm is also the basis of the contrast between our lower organization and our upper organization. Our upper organization is a homeopathizer. In a certain way, it immediately counteracts the ordinary digestive processes, forming their opposite, their negative image. It could be said that when homeopathic pharmacists produce their dilutions, they are really transforming properties that otherwise relate to the lower human organization into properties that then relate to the upper human organization. This completes my review and study of the first two of the twenty lectures in this book. I look forward to sharing with you my study of the rest of the lectures in the coming months, and will publish these in multiple reviews as I progress through the rest of book. Lectures in Dornach, March 21, 22 of Lectures 1 and 2 Lectures in Dornach, March 23 to 27 of Lectures 3 to 7 Lectures Dornach, Mar 28 - April 9 of Lectures 8 thru 20

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Footnotes Footnote 1. For those who write for help with using the doyletics memory procedure, I created a short questionnaire for them to use: Return to text directly before Footnote 1. With modern technology I was able to witness a short video of the throbbing bulb of a live fetus. One can only wonder how Steiner witnessed this in his lifetime a hundred years ago. October 22, Update: I received a link to this enlightening article which says, among other things, In , Bremer of Harvard filmed the blood in the very early embryo circulating in self-propelled mode in spiraling streams before the heart was functioning. Amazingly, he was so impressed with the spiraling nature of the blood flow pattern that he failed to realize that the phenomena before him had demolished the pressure propulsion principle. He also stated that the pressure does not cause the blood to circulate but is caused by interrupting the circulation. Return to text directly before Footnote 2. Granted, ingenious engineers, by pretending the heart is a pump, have created mechanical devices which by a pumping action can cause the mixing of oxygen and nutrients to occur for a certain period of time, but it is not an efficient or long-term replacement for the human heart so far as I know. Mechanical devices lack the amazing sensing mechanisms of the heart and a replacement human heart will out perform any mechanical heart in the long run.

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Chapter 2 : Anthroposophic Medicine: An Integrative Medical System Originating in Europe

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

Esoteric path[edit] Paths of spiritual development[edit] According to Steiner, a real spiritual world exists, evolving along with the material one. Steiner held that the spiritual world can be researched in the right circumstances through direct experience, by persons practicing rigorous forms of ethical and cognitive self-discipline. Steiner described many exercises he said were suited to strengthening such self-discipline; the most complete exposition of these is found in his book *How To Know Higher Worlds*. The aim of these exercises is to develop higher levels of consciousness through meditation and observation. Details about the spiritual world, Steiner suggested, could on such a basis be discovered and reported, though no more infallibly than the results of natural science. Anthroposophists are those who experience, as an essential need of life, certain questions on the nature of the human being and the universe, just as one experiences hunger and thirst. This must be tried as objectively as a chemical might be tested in an experiment. A person who has never endeavored to change his soul, who has never made the initial decision to develop the qualities of endurance, steadfastness and calm logical thinking, or a person who has such decisions but has given up because he did not succeed in a week, a month, a year or a decade, will never conclude anything inwardly about these truths. Central to progress on the path itself is a harmonious cultivation of the following qualities: By focusing consciously on an idea, feeling or intention the meditator seeks to arrive at pure thinking, a state exemplified by but not confined to pure mathematics. By transcending such imaginative pictures, the meditator can become conscious of the meditative activity itself, which leads to experiences of expressions of soul-spiritual beings unmediated by sensory phenomena or qualities. Steiner calls this stage Inspiration. A central principle is that "for every step in spiritual perception, three steps are to be taken in moral development. It also guarantees the capacity to distinguish between false perceptions or illusions which are possible in perceptions of both the outer world and the inner world and true perceptions: Steiner added to this the conception that a further step in the development of thinking is possible when the thinker observes his or her own thought processes. In this connection, Steiner examines the step from thinking determined by outer impressions to what he calls sense-free thinking. He characterizes thoughts he considers without sensory content, such as mathematical or logical thoughts, as free deeds. Steiner believed he had thus located the origin of free will in our thinking, and in particular in sense-free thinking. Spiritual science does not want to usurp the place of Christianity; on the contrary it would like to be instrumental in making Christianity understood. Spiritual science shows us particularly that the pre-Christian religions outgrow their one-sidedness and come together in the Christian faith. It is not the desire of spiritual science to set something else in the place of Christianity; rather it wants to contribute to a deeper, more heartfelt understanding of Christianity. Steiner differentiated three contemporary paths by which he believed it possible to arrive at Christ: Through heart-filled experiences of the Gospels ; Steiner described this as the historically dominant path, but becoming less important in the future. Through inner experiences of a spiritual reality; this Steiner regarded as increasingly the path of spiritual or religious seekers today. His view of the second coming of Christ is also unusual; he suggested that this would not be a physical reappearance, but that the Christ being would become manifest in non-physical form, visible to spiritual vision and apparent in community life for increasing numbers of people beginning around the year He also warned that the traditional name of the Christ might be misused, and the true essence of this being of love ignored. Judaism[edit] Rudolf Steiner wrote and lectured on Judaism and Jewish issues over much of his adult life. He was a fierce opponent of popular antisemitism, but asserted that there was no justification for the existence of Judaism and Jewish culture in the modern world, a radical assimilationist perspective which saw the Jews completely integrating into the larger society. In his later life, Steiner was accused by the Nazis of

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being a Jew, and Adolf Hitler called anthroposophy "Jewish methods". The anthroposophical institutions in Germany were banned during Nazi rule and several anthroposophists sent to concentration camps. The Harduf Waldorf school includes both Jewish and Arab faculty and students, and has extensive contact with the surrounding Arab communities, while the first joint Arab-Jewish kindergarten was a Waldorf program in Hilf near Haifa. Out of their co-operative endeavor, the Movement for Religious Renewal, now generally known as The Christian Community, was born. Steiner emphasized that he considered this movement, and his role in creating it, to be independent of his anthroposophical work, [1] as he wished anthroposophy to be independent of any particular religion or religious denomination.

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Chapter 3 : Download [PDF] Anthroposophic Medicine Free Online | New Books in Politics

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History Ita Wegman, co-founder of the medical approach, before in Berlin. The first steps towards an anthroposophic approach to medicine were made before , when homeopathic physicians and pharmacists began working with Rudolf Steiner, who recommended new medicinal substances as well as specific methods for preparation along with an anthroposophic concept of man. In , Ita Wegman opened the first anthroposophic medical clinic , now known as the Klinik Arlesheim, [14] in Arlesheim , Switzerland. Wegman was soon joined by a number of other doctors. They then began to train the first anthroposophic nurses for the clinic. Between and , he also gave several series of lectures on medicine. In , Wegman and Steiner wrote the first book on the anthroposophic approach to medicine, Fundamentals of Therapy. The clinic expanded and soon opened a branch in Ascona. Wegman lectured widely, visiting the Netherlands and England particularly frequently, and an increasing number of doctors began to include the anthroposophic approach in their practices. A cancer clinic, the Lukas Clinic, opened in Arlesheim in It was ultimately saved by a cash injection from Software AG , a technology corporation with a history of funding anthroposophic projects. The fact that it would be backed by people who have a financial interest in this bogus approach makes it even worse. These propositions form the basis of anthroposophical medicine. This means that, while they are completely harmless in themselves, using them in place of conventional medicine to treat serious illness carries a risk of severe adverse consequences. The character of a mineral, plant or animal is hypothesised to have been formed by the substances that are most active within it, in the belief that this character may also influence what the substance will accomplish when given to treat another organism. Willow, for example, is considered to have an unusual character: However, unlike other "watery" plants, the willow has fine, almost dry leaves and looks very light Its branches are unbelievably tough. They are elastic and cannot be broken. They bend easily and form "joints" rather than break. These few signatures can give us the clue to what salix can be used for therapeutically: List of unproven and disproven cancer treatments Rudolf Steiner hypothesised that mistletoe could cure cancer, on the basis of the observation that the plant was a parasite which eventually killed its host, a process which he claimed paralleled the progression of cancer. Vaccine controversies The risks arising from using anthroposophical medicine as a substitute for evidence-based medicine are exemplified by several cases of low vaccination levels in anthroposophic schools, [4] since some anthroposophical doctors oppose immunization. Now we have an epidemic.

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Chapter 4 : Anthroposophic medicine - Infogalactic: the planetary knowledge core

anthroposophic insights into the intrinsic relationships between the human being and the different realms of nature, and how those relationships are acknowledged and strengthened with anthroposophic medicines.

Nursing Process through the anthroposophic understanding of the human being as body, soul and spirit. To deepen knowledge and awareness of the concepts of: Spiritual Basis for Nursing Care through self-development and the Twelve Nursing Gestures developing a therapeutic mood for self and client. Spiritual Understanding of Health and Illness: During these years, students desiring certification as an Anthroposophic Nurse are required to continue with self-study assignments and work with an experienced Anthroposophic Nurse mentor. To be eligible for Certification as an Anthroposophic Nurse the following requirements must be met: Current license as a registered nurse Attendance at the Foundation Course in Anthroposophic Nursing for three years. Work with a mentor for two years. Complete required papers, plant-study, nursing care reports and documentation of self-study. Satisfactory assessment of practical skills and knowledge conducted during the third year of training. For registered nurses attending the Foundation Course in Anthroposophic Nursing only: Approved to award He is trained as an Anthroposophic Nurse Specialist and has taught Anthroposophic Nursing on both the Foundation and Specialist level since He has years of experience working with healing plants based on plant observation. Initially working as a hospital nurse, she then worked in hospice and home healthcare settings, which lead to several administrative leadership roles. Susan has worked with a physician in a homeopathic, anthroposophic practice in Akron, Ohio for the past five years. Susan has completed the training as an Anthroposophic Nurse Specialist, and an international training in classical homeopathy. Susan has been active in the local Waldorf schools supporting anthroposophic medicine, nursing, and beginning anthroposophic-related study for parents. She has a private nursing practice supporting wellness in San Jose. She has studied Anthroposophic Nursing since and completed the Anthroposophic Nurse Specialist training in She specialized in Pediatrics, Community Nursing and Home Care, and has lived and worked in Camphill communities since She is chair for the Education Committee, creating opportunities for training and further development for those interested in Anthroposophic nursing. Introductory Workshop - Foundations of Anthroposophic Nursing April 27th, in Chestnut Ridge, NY Join us for a unique experience for nurses and caregivers new to the ideas of Anthroposophic Nursing who have interest, but are not ready or able to begin the week of training at this time. The workshop begins on Saturday with discussions and an experience of Anthroposophic nursing care. Participants are invited to stay for the opening evening of the week-long training and attend day one to find out more about Anthroposophic Nursing. Online registration opening soon!

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Chapter 5 : Rudolf Steiner's Quackery

Anthroposophic medicine (or anthroposophical medicine) is a form of alternative medicine. Devised in the 1920s by Rudolf Steiner (1861-1925) in conjunction with Ita Wegman (1876-1943), anthroposophical medicine is based on occult notions and draws on Steiner's spiritual philosophy, which he called anthroposophy.

Anthroposophical medicine Definition Anthroposophical medicine AM , or anthroposophically extended medicine, is a system of healing based on the spiritual science that was developed by Rudolph Steiner. Origins Rudolph Steiner was a philosopher and teacher who founded anthroposophy anthropos meaning human and sophy meaning wisdom , which is a worldwide spiritual movement that seeks to apply a scientific approach to spiritual perception. Steiner, from Austria , believed that everyone has spiritual powers that can be activated by exercises in mental concentration and meditation. During his lifetime, he was an active teacher, attracting many followers to his spiritual ideas. Steiner founded several schools, wrote nearly 30 books, and gave more than 6, lectures around the world on subjects including education, medicine, agriculture, social issues, science and art. His ideas have remained influential. The Waldorf school system, which he began, educates thousands of young people each year. Steiner believed that many of the oldest systems of healing, such as traditional Chinese medicine, Ayurvedic medicine , and Tibetan medicine , were based on a spiritual perception of the world that modern science has lost. Steiner wanted medicine to get back in touch with spirituality, and at the same time keep and use wisely the gains that science and technology have made. Thus, conventional medicine needed to be extended beyond physical science to include a holistic spiritual science. Steiner formally began application of his philosophy in a series of 20 lectures in the early spring of 1919 to the medical community of a town in Switzerland. It was the first such course for physicians and medical students. He and Dutch medical doctor Ita Wegman co-authored a foundational work for physicians wanting to expand their practice according to anthroposophic principles. Anthroposophical medicine is still in its early stages. Steiner believed that it would take many years for his medical ideas to be fully applied. There are thousands of anthroposophical doctors and researchers practicing in Europe , where the main school was founded. In America, practitioners can be found in several large cities, but the overall number of anthroposophical physicians is very small. **Benefits** Anthroposophical medicine can be used to treat any health condition. It is particularly recommended for preventive care, infections , inflammatory conditions such as arthritis, and the treatment of cancer and chronic degenerative diseases associated with aging. **Description** The anthroposophical concept of the body Anthroposophical physicians have a different view of the body and health than the conventional scientific model. Human beings are made up of four levels "fourfoldness" of being. The first level is the physical body. The second level is the life or etheric body, which corresponds to the Chinese idea of chi and the Ayurvedic idea of prana. The third level is the soul, or astral body, and the fourth level is the spirit. The physical body is made up of a three-fold system, including the "sense-nerve" system that comprises the head and nervous system , supporting the mind and the thinking process. Second is the "metabolic-limb" system that includes the digestive system for elimination, energetic metabolism, and voluntary movement processes, all supporting aspects of human behavior that express the will. Finally, the rhythmic system that includes the heart and lungs in the chest, is responsible for balancing the head and digestive systems. According to AM, these systems tend to oppose each other in functioning and characteristics, similar to the Chinese concept of yin and yang. For instance, the digestive system is associated with heat and helps to dissolve elements in the body, while the head system is associated with cooling and helps in the formation of elements in the body. Illness is caused when the systems of the body become out of balance. AM involves a broad understanding of the three bodily systems, and the illnesses associated with each system and its imbalance. This model provides practitioners a means for therapeutic insight now recognized as mind-body relationships in health and disease. One role of the doctor is to understand, and help the patient understand, the significance of the illness on all levels of being. Conventional medicine tends to suppress illness, using drugs to block the symptoms. AM doctors believe that

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true healing must first bring an illness out in order to heal it, and that healing requires change and development in the patient on several levels. AM also asserts, as did the early healer Paracelsus, that every illness has a cure that can be found in nature. Paracelsus is the pseudonym for a Swiss-born alchemist and physician who lived from 1493 to 1541. Nature and the human body are made up of the plant, animal, and mineral kingdoms, and thus AM doctors use medicines that are made from plants, animals usually in the form of organ extracts, and minerals. AM remedies are usually given in homeopathic doses, which are very diluted, non-toxic solutions. Treatment by an anthroposophical physician All anthroposophical physicians are conventionally trained M.D.s. However, a visit to an anthroposophical physician may be different than a visit to a regular doctor. Anthroposophical doctors, first of all, tend to spend much more time with their patients, particularly during the initial visit. Every patient is considered unique, and AM doctors use the first visit to get a broad understanding of patients and their medical histories. To diagnose illnesses, AM doctors may use modern diagnostic tools, but also rely on intuition and an understanding of the patient. Part of training of AM doctors involves improving their powers of perception in order to understand illnesses. Diagnosis is considered a very important process; Steiner believed that if the diagnosis of a problem is done correctly, then the therapeutic healing work is much easier. After a problem is thoroughly diagnosed, treatment will be recommended. AM doctors attempt to treat a patient on all four levels of being. For the physical body, remedies will be prescribed. There are hundreds of uniquely formulated medications, similar to homeopathies, as well as botanical medicines. AM doctors try to minimize the use of antibiotics, drugs, and vaccinations. Anthroposophical medicine also uses allied therapies, which are additional therapies that Steiner recommended to heal patients on other levels than the physical. These include massage therapy and a movement therapy called eurythmy. Eurythmy is a system of movements designed to help patients give expression to inner spiritual movements. Psychotherapy may also be recommended to help heal some conditions. AM doctors may apply allied therapies themselves, or refer patients to other healers. The length of treatment with AM depends on the patient and condition. The cost of treatment varies with the practitioner, and is comparable to treatment by conventional M.D.s. AM medications are less expensive than conventional drugs. Because AM practitioners are trained medical doctors, insurance policies often cover their fees, although consumers should be aware of their policy restrictions. Preparations AM doctors may give new patients packages of materials before treatment, which include thorough questionnaires and explanations of AM. Anthroposophical physicians encourage patients to prepare for treatment by becoming willing to take responsibility for their condition and health, and to change their behaviors and lifestyles in the interest of healing. Side effects AM medications are safe and non-toxic. During treatment, some patients may experience what doctors call "healing crises. Several research organizations performing patient-centered research have shown promising results with the AM cure for cancer, which utilizes the herbal remedy mistletoe extract, and for other conditions. Current research studies appear in the quarterly Journal of Anthroposophical Medicine, as well as in European publications. Afterwards, physicians may specialize in AM by taking a series of courses or by interning with specialists. The organization for non-M.D.s. RR 4 Box 94 A Gilpen Street Holistic Center. Douglas Dupler Pick a style below, and copy the text for your bibliography.

Chapter 6 : Anthroposophic medicine

Anthroposophical medicine is based on Steiner's concept that spiritual awareness is the foundation of individual health and of the health of society. Steiner believed that many of the oldest systems of healing, such as traditional Chinese medicine, Ayurvedic medicine, and Tibetan medicine, were based on a spiritual perception of the world.

In addition to his acute interest in spiritualism, Steiner also turned his attention to many earthly matters. Steiner founded the Waldorf school movement, which now includes over schools. Another area of interest for Steiner was medicine. The underlying principle of Anthroposophical medicine is that everything physical is infused with and manifests spirit. Steiner claimed that the causes of illness are not primarily physical but reflect spiritual conditions. For human beings, he taught: Thus, medical intervention is often a bad idea: A doctor who cures a patient with drugs, etc. Addressing a group of doctors, Steiner said "If we destroy the susceptibility to smallpox, we are concentrating only on the external side of karmic activity. He said that black magicians and other evildoers will create medicines that will deaden people to all things spiritual: They are genuine MDs, having gone through standard medical schools. After graduation, they may employ standard treatments on occasion, but they will also resort to alternative therapies when they deem these best. For example, the Defending Steiner Web site states: So anthroposophical doctors reject nothing in the toolbox of conventional medicine a priori. Every option is considered for its appropriateness in a specific instance. Antibiotics are used when necessary, but so are homeopathic remedies. Physical therapy is prescribed, but so is curative eurythmy movement exercise to balance the forces within the body [3]. Herbal and homeopathic products are often prescribed. Rescue Remedy is used on stressful days where we suffer from impatience, tension and pressure. It has also been used successfully with children to stop a tantrum, before a speech or job interview. Rescue Remedy helps us relax, get focused and get the needed calmness [4]. The ingredients include star of Bethlehem for shock , clematis to counteract any tendency to lose consciousness , cherry plum to maintain mental stability , impatiens for tension , and rock rose to prevent panic [5]. Even the most severe illnesses may be attacked with simple natural substances, although they are often prepared in special ways. In the early s, Steiner regarded a mistletoe preparation he called Iscador as a therapeutic agent capable of correcting the imbalance [5]. He declared, for example, that the heart is not a pump and that blood circulates of its own accord, thanks to the vital force it embodies [6]. Likewise, he taught that the brain is not involved in cognition [7]. All doctors witness mysterious declines as well as mysterious recoveries. Consequences of Medical Neglect Using ineffective "alternatives" instead of necessary science-based care can have serious consequences. So I grew up being force fed food that was making me sick. He has been improving ever since [10]. At the same Web site, Sharon Lombard relates what happened when her daughter became ill at a Waldorf school: The Anthroposophic doctor made a diagnosis: He announced one of the potential cures. I looked at my husband in disbelief. He told us to apply the gold cream from below the heart upwards, towards the sky. Ultimately, the girl required hospitalization and gradually recovered with standard medical care [11]. Standard medicineâ€”which is based on careful research and proven factsâ€”is still limited. It cannot explain the causes of some illnesses, and it offers no cures for some. But it has an extremely potent weapon in its arsenal, something that no "alternative" approaches have: It is responsible for the great strides that standard medical care has made, and it will account for the greater strides to come.

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Chapter 7 : Anthroposophy - Wikipedia

Rudolf Steiner's anthroposophical medicine, founded in the early part of the twentieth century, renews the origin of Western medicine. But unlike many modern medical practices based on reductionist, materialistic thinking, Steiner's holistic system encompasses a picture of the human being as an entity of body, soul, and spirit.

What are the intentions of our new medical method? The new medical method here imparted to the world distinguishes itself from the old one through a different understanding of man. But man is not merely a physical organization. The latter reveals itself in the experiences and activities of his soul and spirit. Therefore, this new medical method adds to the knowledge of the physical nature of man that of the supra-physical. The physical organization of man, in the course of his growth and development, arrives at a state that makes it capable of bearing the soul and spirit. It must not, however, enter into a connection with these soul and spirit elements which exceed a certain measure. That man is subject to illness is attributable to the fact that he is a being of spirit and soul. Only through observation of the spiritual in the physical do we attain knowledge of the nature of illness. In the physical organization abnormal processes are recognized only as changes that are subject to natural laws in the same way normal processes are. That is, both normal and abnormal processes are natural processes. We recognize abnormal processes in their particular nature as processes of illness only if we can pass over from the observation of the physical to the supra-physical. Only out of such a knowledge of illness can real therapy arise. All extra-human substances and processes are in a distinct relationship to man. If one introduces such an extra-human substance or an extra-human process into man, then that which acts physically outside of man acts supra-physically within man. This is in contrast to the fact that everything acting physically within man acts supra-physically outside of him. Therapy without a knowledge of the supra-physical in human nature is not true therapy. Physical science is beneficial only as the basis of lifeless technology; therapy needs a science aiming for the spiritual. The medical method recommended here provides such a science. Its essential nature lies in the fact that it offers remedies that are based on a physical and a spiritual knowledge of man. By testing these remedies, one will become aware of how the ill human organism changes under their influence, and thereby one will gain faith in them. The Nature of the New Remedies

Processes in the human organism are not the same as those in extra-human nature. Processes take place in him that cannot be comprehended by knowledge of external nature. This knowledge of external nature may be contrasted to another one. It is based upon spiritual perception, which needs to be developed in the human soul. The capacities for this perception are slumbering in everyday human nature in the same way that the soul forces appearing in later life are slumbering in the young child. A first faculty that may be developed is the capacity of thinking and the force of memory. This enhancement may be achieved by inwardly concentrating, again and again, upon very clear thoughts. In so doing, one imparts strength to thinking itself, out of the depths of the human being. One must, however, direct all attention to the inner thought faculty itself. Previously, thought permitted this force to sink down into the depths of the subconscious in order to contain nothing in itself, and thereby to be able to receive the impressions of outer nature into itself. This submerged force can be rediscovered in inner experience. Thinking becomes something that fills man like the muscular force. One senses a second human being within oneself. Let us here call it the etheric world. Man stands within this etheric world with his etheric organization as he stands with his physical organization within the physical world. The etheric, however, has laws entirely different from those of the physical world. The substances that man takes in by way of nutrition are on the path to passing over into purely physical nature. They may be, from the outset purely physical substances such as, for instance, table salt. But also what man consumes from the plant or animal kingdom is on the way to becoming purely physical. This purely physical element must then, in man, enter on the path to revitalization. This happens as it is taken up into the working of the etheric organization. In the etheric organization purely physical effects cease. If the etheric part of the organism is strong enough to carry out the transformation of the physical forces to a sufficient degree, then it

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is healthy. If the etheric organization is too weak, the organism becomes ill. The study of pathology consists in the recognition of these foreign elements in man. An example will demonstrate how this can work. The bones then withdraw too strongly into their own being. They withdraw their life from the organism. If one has experienced strengthened thinking leading to the ether world, one may then suppress it by the inner force of the soul. In normal life, such an inner happening will produce sleep. But through exercise one may succeed in preventing the soul from falling asleep when it suppresses strengthened thinking. Consciousness then persists despite the cessation of impressions from the outer world. To this consciousness a real spiritual world reveals itself. Perception of a spiritual world is added to that of the ordinary world. We call this the astral organization. In conscious or semiconscious life, the sensations emanating from the organs, the dim feeling of life, the indefinite sense of the organism in general, proceed from this astral organization. The other side reaches down into the subconscious organic processes. Now, however, the proper relationship must be established between these two sides of astral activity. For normal human life it is necessary that the astral be kept forcefully enough away from the physical and that it act only as a soul element. For if the soul element joins with the physical too strongly, then processes in the physical will approximate the extra-human processes. The human organs themselves will become foreign bodies that will then act like something foreign that penetrates into man and cannot be transformed by the weak etheric organization. One has to know the extra-human substance or the extra-human process that drives the astral out of the physical. This substance or process constitutes a remedy. Accordingly, a healing rests upon the ability to see into the connections of the physical and the supra-physical in the human organization and, if these connections take on an abnormal character, to find in extra-human nature the means to counteract the abnormal. The stronger the former, the more the latter have to retreat. The bodily processes that underlie consciousness cannot continue to be active in their way and according to their laws if consciousness is to arise. They must be held back, somewhat paralyzed in themselves, indeed, their intrinsic character must be destroyed. What in spiritual terms is known as astral organization paralyzes the etheric organization. In order to shape the indefinite semiconscious and subconscious experiences, the life processes dependent upon the etheric organization must be subdued. These elements still do not encompass the whole human organization. Spiritual perception that takes hold of the astral organization can proceed further. This ego-organization acts a word is missing here. In man, physical substance must continuously take on a living shape. Thus springs forth the activity of the physical and etheric organisms. The etheric carries on its processes by dissolving in the fluid element that which wants to take on solid forms. The astral organization paralyzes the life-producing activity. This takes place by transformation of the fluidic into the aeriform. An example of this activity is the breathing process. It carries the living fluid of the organism over into the inhaled air and thereby subdues it to such a degree that it may become the bearer of the semiconscious or subconscious soul processes. The ego-organization participates in these processes. But it carries everything that happens here still further. It immerses all the processes taking place in the solid, fluid and aeriform states into the differentiations of warmth in the organism. In the warmth processes taking place in diverse ways in the organism, the ego-organization is constantly transforming all the substances and all the processes of the organism in such a way that the organism can become the carrier of a soul life conscious of itself. If the force bringing about this transformation becomes too strong or too weak, illness occurs. It is then a question of recognizing through diagnosis how and where the action of the ego-organization is deficient. Or it may lie in the fact that one organ system, at the expense of another, receives too much or too little influence from the ego-organization, and so forth. In all these cases it is possible to bring the ego-organization to its proper activity. One may, for example, establish through diagnosis that a certain organ is provided with too little warmth. One can then introduce into the organism a substance that will act upon this organ. Thereby the damage may be balanced out. In this way one arrives at an exact insight into the working of remedies in the entire human organism. The remedies that are recommended by the pharmaceutical laboratory at the Goetheanum came into existence in this way. They are the result of a rationally exact medical mode of thinking. Some remedies resemble those that are already in use. But most of the remedies are new, because

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their health-giving effects derive from the new medical knowledge of the being of man described here. To be sure, one can learn much about the human organism by observing the animal organism. To begin with, however, here we shall not take such observations into consideration.

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Origins Ita Wegman, co-founder of the medical approach, before in Berlin. The first steps towards an anthroposophical approach to medicine were made before , when homeopathic physicians and pharmacists began working with Rudolf Steiner, who recommended new medicinal substances as well as specific methods for preparing these. Wegman was soon joined by a number of other doctors. They began to train the first anthroposophic nurses for the clinic. Between and , he also gave several series of lectures on medicine. In , Wegman and Steiner wrote the first book on the anthroposophic approach to medicine, *Fundamentals of Therapy*. The clinic expanded and soon opened a branch in Ascona. Wegman lectured widely, visiting Holland and England particularly frequently, and an increasing number of doctors began to include the anthroposophic approach in their practices. A cancer clinic, the Lukas Clinic, [6] opened in Arlesheim in Methodology Anthroposophical medicine approaches disease as an imbalance in the biological organism and employs treatment strategies intended to restore this balance. Anthroposophical approaches include anthroposophical medicines based upon modified homeopathic principles, physical therapies including massage therapy and artistic therapies. Anthroposophical doctors generally restrict the use of antibiotics , antipyretics , and have a differentiated individual approach to vaccinations. Some children treated by anthroposophic doctors are vaccinated only against tetanus and polio, and some vaccinations are given later than recommended by health authorities. Four of the German and Swiss anthroposophic hospitals are state-sponsored; three are academic teaching hospitals under the aegis of nearby universities. Anthroposophic medicine is recognized in Germany as a "Special Therapy System", along with homeopathy and herbal medicine [8] , under the Medicines Act and has its own committee at the Federal Institute for Drugs and Medical Devices. Based on the number of prescriptions it has been estimated that anthroposophic medicinal products are prescribed by more than 30, physicians. Eight studies found no advantage and one study showed a negative trend. The criteria used in the studies range from subjective judgments of quality-of-life improvements to objectively measured reductions in symptoms. A number of the studies were found to have clear methodological weaknesses, but a significant number of well-designed studies remains. Measles was more common in the Anthroposophic group children, likely because of the reduced use of vaccinations in that group. Mistletoe extracts may not be distributed in or imported into the US except for the purpose of clinical research. Evidence for the efficacy of mistletoe as an anticancer drug from human studies is weak. Though numerous cohort studies and case series have reported tumor remission and regression, [1] double blinded studies have tended not to support this effect, and the cohort and case studies have been criticized as biased due to their small size and lack of double-blinding. The treatment has been approved as palliative therapy for malignant tumors in Germany. Though no serious side effects are normally found from mistletoe treatments, [22] [23] in one case a patient allergic to mistletoe went into anaphylactic shock. These trials will give more information about whether mistletoe can be useful in treating certain types of cancer. An improvement in quality of life is also very probable. That remission of tumors can be induced through injection of mistletoe extracts is well-demonstrated, which accords with pre-clinical research into cytotoxicity and into the use for animal tumors, but this effect appears to be dependent upon the dose and method of application, and is only present in exceptional cases with the usual small doses. Because of the absence of serious side effects and the limited evidence that mistletoe products may offer some therapeutic advantages, further research is warranted. Available evidence from well-designed clinical trials that have studied mistletoe did not support claims that mistletoe could improve length or quality of life. Review of evidence from carefully conducted controlled human clinical studies indicates that mistletoe does not have any significant anti-tumor activity. Most of the studies that have found positive results from mistletoe extract in the treatment or prevention of cancer are not considered scientifically dependable

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Researchers are working to identify the most important components, which are thought to be the lectins proteins. Laboratory experiments also hint that mistletoe increases the activity of lymphocytes, which are cells that attack invading organisms. He stated, for example, that the heart is not a pump but a regulator of circulatory flow. Present-day clinics and doctors There are currently anthroposophical medical practices in 80 countries worldwide. Townsend Letter for Doctors and Patients, 24 1:

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Anthroposophic medicine is an integrative multimodal treatment system based on a holistic understanding of man and nature and of disease and treatment.

Los resultados se describieron como predominantemente positivos. Anthroposophic medicine is an integrative medical system, an extension of conventional medicine incorporating a holistic approach to man and nature and to illness and healing. It was founded in the early s by Rudolf Steiner and Ita Wegman. It is established in 80 countries worldwide, most significantly in Central Europe. It is practiced by physicians, therapists, and nurses and provides specific treatments and therapies including medication, art, movement, and massage therapies and specific nursing techniques. Patients are highly satisfied with this holistic form of healthcare. The Three-fold Model of the Human Constitution 14 , 15 When the four levels of formative forces are integrated with the human polarity of active motor movement and passive sensory perception, the three-fold constitution of the human being comes into being. It embraces three major systems: These subsystems are spread over the entire organism but predominate in certain regions: In these three subsystems, the four levels of formative forces are considered to interrelate differently. In the nerve-sense system, the upper two levels of forces spirit, soul are relatively separate from the lower two levels, thus providing the conditions for the origination of self-consciousness, conscious perceptions, and conscious thought processes. In the motor-metabolic system, the interpenetration is closer, thus providing the conditions for the execution of personally intended bodily movements. In the rhythmic system, the interrelations of the upper and lower levels fluctuate between increasing and decreasing connection and are associated with the origination of emotion; the interpenetration increases during the rhythmical lung process of inspiration and decreases during expiration. The model of the three-fold human constitution leads to distinct re-interpretations of the conventional teachings of physiology. The concept of a multilevel organism with diverse subsystems is compatible with modern system approaches in developmental biology and with holistic models of cancer. This view brings spiritual dimensions to the natural sciences. It induced a large variety of developments in different fields: One anthroposophic enterprise, Sekem, in Egypt, 24 has been honored with the alternative Nobel Prize and with the Schwab Foundation Prize. Anthroposophic insights have been integrated into modern culture; numerous people in public life, commerce, banking, politics, culture, theatre and film, literature, the fine arts, music, fashion, and medicine have emerged from the anthroposophic scene. An example of such a diagnostic and therapeutic procedure has recently been outlined in a case report on anxiety and eurythmy therapy. Once the existence and effectiveness of formative forces are taken into account, another view on the evolution of humanity and nature emerges, with specific relationships between the generating processes of the forms and substances in external nature and in the human body. Pathological deviations in the human organism can thus be seen in correspondence with formative processes and substances in nature. These correspondences are like those between keys and keyholes. Assessing these relationships can enable rational medicinal therapies. Self-responsibility is addressed, and therapeutic goals are to stimulate different forms of self-healingâ€”to stimulate hygiogenesis, 28 which means to create a coherent autonomic regulation of the organism; and salutogenesis, 29 which means to create a coherent psycho-emotional and spiritual self-regulation. Rather than focusing on a singular pathological datum, the aim is to strengthen the whole constitution of the sick patient, taking into account all dimensions: Treatments therefore often are multimodal. They are individually tailored in an attempt to synergize the effects of the different therapeutic components and so to enhance the chances for health improvement. Such treatment is conceived as a therapeutic system. Currently there are approximately 24 anthroposophic medical institutions, which include hospitals, departments in hospitals, rehabilitation centers, and other inpatient healthcare centers in Germany, Switzerland, Sweden, Italy, The Netherlands, and the United States Sidebars 2 and 3 and Figure 1. They provide specialty training for physicians. In addition to the anthroposophic hospitals, there are more than anthroposophic outpatient clinics

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worldwide in which anthroposophic physicians and therapists work together. Anthroposophic physicians also work in their own practices. Practitioners of anthroposophic medicine were decisively involved in the implementation of the liberal and pluralistic healthcare in Germany and in the relevant formulation of the German Medicines Act in 1976. Also, Switzerland and Latvia have recognized anthroposophic medicine as a distinct therapy system. In some countries, legal recognition is restricted to pharmaceutical regulation. The authorization, registration, and supervision of the profession of anthroposophic doctors are delegated to national medical associations. Internal medicine, oncology, cardiology, gastroenterology, emergency and intensive care medicine, gynecology and obstetrics, pediatric medicine, pediatric psychiatry, neonatology, surgery, anesthesia, radiology, psychosomatic medicine

Ita Wegman Klinik, CH-Arlesheim: Internal medicine with oncology, cardiology, neurology, respiratory medicine, geriatrics, psychiatry, psychosomatic medicine

Paracelsus-Spital, CH-Richterswil: General, oncology, palliative, and psychosomatic medicine. General, oncology, palliative and psychosomatic medicine, perioperative care

Lievegoed Klinik, NL-Bilthoven: Therapy and training center for chronic illnesses

Abbreviations: Sidebar 3 Examples of Integrated Healthcare in Two Anthroposophic Hospitals

Gemeinschaftskrankenhaus Herdecke, a tertiary care center and academic teaching hospital founded in 1958, is responsible for providing acute inpatient services for the town of Herdecke and its immediate and more distant surrounding areas, including emergency medical services level II and level III care. Anthroposophic medical care—medication, nursing care, physiotherapy, therapeutic baths, rhythmical massage, therapeutic riding, ergotherapy, speech therapy, psychotherapy, eurythmy therapy, art therapies using music, painting, sculpture, speech therapy—is integrated into the following specialty departments: Anesthesia, including pain therapy. Neurology, including a department for spinal cord injuries, stroke, paraplegia. Various departments provide outpatient consultations and treatment. Anthroposophic medical care—including medication, nursing care, eurythmy therapy, art therapies using music, painting, sculpting, rhythmical massage, massage using the Dr Pressel method, psychotherapy, physiotherapy, exercises, and manual lymph drainage—is integrated into the following specialty departments, with further interdisciplinary competence centers and interdisciplinary cooperation in the treatment of tumors: General, oncology, diabetes with a diabetes education center, type I and II, gastroenterology endoscopy: Palliative ward and pain ward including port insertion, feeding catheters, stents, epidural catheters, pumps, neurolytic blocks. Respiratory medicine, including whole body plethysmography, sleep apnea investigations, flexible video-bronchoscopy, thoracoscopy, endobronchial ultrasound, filling of pneumonectomy cavities, allergen provocation and challenge testing and hyposensitization, determining the indications for long-term and domestic oxygen therapy. Drug withdrawal therapy multiple drug users, heroin, alcohol. Psychotherapeutic medicine, psychosomatic medicine. Interdisciplinary intensive care ward, including hemodialysis. Radiology, myelography, angiography, and computed tomography, nuclear medicine single-photon emission computed tomography camera, myocardial scintigraphy, brain perfusion scintigraphy. Various departments provide outpatient consultations. Fifty percent of the patients are from outside the region, which is regarded as a manifestation of high acceptance by patients.