



Anthroposophical Society PORTLAND BRANCH

Newsletter

February 2021

In Memory of the Christmas Foundation Meeting April 26, 1925

By Ita Wegman

Editor's Note:

Following Rudolf Steiner's death in 1925, Ita Wegman continued his series 'Leading Thoughts.' This is the first in her own series. We share it in celebration of Rudolf Steiner's birthday this month.

In full consciousness, but without a word spoken of the future, without having left any messages or instructions for this or that person, the Master departed from us. And to a direct question in this regard he consciously answered 'No'. Why was this?

The Christmas Foundation Meeting, a decisive event for the Anthroposophical Society, stands clear before our minds. No member who took part in it can fail to have been convinced that with this Meeting the Anthroposophical Society received a deepening and a direction whereby, in relation to what had gone before, a new and independent starting-point was created. Henceforth it was not just the Anthroposophical Society alone; the Anthroposophical Movement itself was now within it. For Rudolf Steiner, the leader of the Anthroposophical Movement, working with new energy, with unheard-of vitality, inspired by fresh impulses, had now fused it with the Anthroposophical Society, which previously was separate from the Movement, with its own administration and its own Vorstand. From this moment onward—25 December 1923—there arose a new karma for the Anthroposophical Society. To what it possessed of old, something new was added: Rudolf Steiner henceforth identified himself with the Society!

Did each member at that time really take hold of what was happening, really grasp that from now onward everyone had new and deep responsibilities to bear? Did each one understand what a sacrificial deed had taken place? Rudolf Steiner received the karma of the Anthroposophical Society into his own karma. It

was an unheard-of venture; when the deed took place, one could almost feel the whole cosmos quiver in response. How gladly and bounteously hitherto the spiritual powers had poured out spiritual knowledge over the Anthroposophical Movement, which was Rudolf Steiner himself—poured it out so that this knowledge could also be spoken about, and spoken about just in the way it was! Whether they would act with the same benevolence towards the Anthroposophical Society now depended on this historic moment. Leadership of the Anthroposophical Society entails administration; in the Society the wishes, the thoughts, the will of members are expressed. Is it possible for light from the spiritual world to flow through these with the same power and intensity? That was the anxious question, and one had to wait and see how things would further evolve.

Meanwhile, the Meeting took its course most wonderfully. Rudolf Steiner appointed the Vorstand for the Society. This Vorstand was chosen by him with the Michael Impulse, and was so organized



that it would be possible for him to work with it. Not the Society, but he, Rudolf Steiner, appointed the Vorstand, explaining that this Vorstand stood in inner connection with himself; he therefore called it esoteric.

This was clearly expressed, and the Anthroposophical Society, which had sent its members in so large a number to the Meeting, certainly grasped the full import of the situation. Fired with enthusiasm, it gave its full agreement, and many, indeed most of its members promised sacredly to themselves to enter into the new arrangement and serve the Master with renewed strength, with a new feeling and a new will.

A wave of true enthusiasm was kindled. Something great had happened. Each person felt this; consciously or unconsciously, this feeling was there. But there still stood before us the anxious

question: how will the spirit take its further course? And to this question too there came one day the answer. It was moving to hear this answer from Rudolf Steiner's own lips.

This was in Paris, when for the first time he was able to give this most important message to the members present there, who were only gathered in a small number—the message that the stream of spiritual revelations had not ceased to flow, and that the spiritual powers had bestowed their spiritual gifts on the Anthroposophical Society with still greater benevolence than before. How the tension was suddenly relieved! And what jubilation and happiness there was! The spiritual powers are well inclined towards us, because the Christmas Foundation Meeting was received in the right spirit by the members. How radiant was our Master's face! How overjoyed he himself was! How thankful were his faithful pupils who sat gathered around him in the small but beautiful room in Paris! And now the truths flowed mightily from his lips. More and more he gave. The glad message, spoken for the first time in Paris, he repeated in Dornach, Torquay, London and in Holland, and important truths from the spiritual world were given. It was as though the floodgates from the spiritual world were opened, to let the spiritual wealth flow out. An unforgettable time! Everybody felt himself uplifted, felt himself daily in a festal mood; it was also as though the Gods themselves were celebrating a festival.

The time was short but intense in its effects. Everybody who had partaken in the right way in the Christmas Meeting, the Michael Meeting, could experience in himself how he became transformed, how he became another man, how the spiritual world had come quite near; indeed, one found oneself within it.

Then the Master was taken ill. To begin with, it was but bodily exhaustion, but later on the causes of the illness were shown

to lie deeper: karma was working itself out. From January 1925 onwards, he no longer spoke of exhaustion but/of the workings of karma. Oh, may the members not pass such expressions by! They are to be taken in real earnest.

Now he left the physical plane, and, in addition to what there was before, he left us what was newly voiced in the Christmas Meeting, what had given rise to new situations and made new groupings necessary.

All that he had intended to regulate, and about which he had spoken in the various conferences after the Christmas Meeting, could still be settled in the last two months of his life, so that by a stroke of good fortune the proper settlement of the business side of things was still possible shortly before his death. And so he was able to leave his physical body without considering it necessary to leave any further instructions for the guidance of the Anthroposophical Society.

To us whom he had chosen as Vorstand, it was clear that we must not desert our posts, which had been designated by him. It was clear to us that it was a sacred duty—if we took in real earnest what the Master has transmitted to us from the spiritual world—to remain grouped around him, in order that he, though he could no longer be among us physically, might yet be able to work among us and in us. This was the feeling that held sway in us. And so we still regard Rudolf Steiner as President within our Vorstand, and all members of the Vorstand as having the functions to which Rudolf Steiner appointed them.

May the members come to meet us with the same feelings as we cherish for the Society, so that we may actively work on and on according to the intentions of our leader Rudolf Steiner, and bring to effect the legacy of the Christmas Foundation Meeting.



Rudolf Steiner
February 1861 - March 1925

To a chosen group of people treasures of wisdom were given by the greatest leader of humanity and teacher upon the Earth. He proclaimed everything that can bring one further in evolution, everything that is a human duty; he proclaimed how the elemental spirits may be helped, how they in their turn can help; he proclaimed how the spiritual beings manifest themselves on Earth, how they work in man, how they hope to be understood by man.

The paths are made clear, the knowledge has been given; everywhere there is expectation, movement!

Ita Wegman
June 7, 1925

From the Portland Branch Council



A Home for the Portland Branch

*We have the
space, and most
of the funds!*

Community Center/Library Update

The Site Committee is delighted to share the following:

1. Survey results were positive! Based on these responses the council unanimously voted to move forward with the goal of finding a physical site for our branch library and activities. It was encouraging that many respondents said they would donate funds, some said they would volunteer to help set up or staff the space, and some would use it for activities they are interested in.

2. We have the space! St. Mark's Church on SE Powell at 54th has agreed to rent us a lovely room, which has adequate space for our library, reading room and events, and has a sink with cabinets. We anticipate move-in by April 1. The Site Committee mapped locations of members and friends and determined that this area is central to where most members are located. It is centrally located between the neighborhoods that people come from. It is also near Bothmer Hall, one of the sites we are accustomed to using, so members are familiar with the area. This location is also convenient to a bus line.

2. We have most of the Funds! The estimated cost of operating the Center for one year is no more than \$8,500. The council voted to cover half of this expense from Branch funds. The other half will be raised through donations. At this stage we have raised all but \$1500 of the funds needed for one year. Donations can be made through our website, portlandbranch.org, or by sending a check made out to the Portland Branch, 2606 SE 58th Ave., Portland, OR 97206. The site group will focus on fund-raising for the future if this one year pilot project proves to be useful and supported by the community.

3. Volunteers with a variety of talents are most welcome! Let us know what you can offer. (space staff, movers, fundraisers, organizers, communicators, writers of press releases, decorators, those with carpentry skills, volunteer coordinators, etc.) Donations of furnishings are also welcome.

4. Donations for the remaining fundraising goal of \$1500 will be gratefully received. Donations can be made through our website, portlandbranch.org, or by sending a check made out to the Portland Branch, 2606 SE 58th Ave., Portland, OR 97206.

Please call or text James Knight 503-721-1570 or Sara Genta 503-358-4108 if you are interested in helping with this exciting endeavor.

Despite the challenges of 2020, we make progress. 2021 will bring us together. The Center can act as a beacon for the community of current Anthroposophists, as well as new Anthroposophists who have yet to discover themselves as such.

The Portland Branch Newsletter is published monthly to serve Branch members and friends. To learn more about the Portland Branch of the Anthroposophical Society, contact Diane Ramage at 971-271-7479.

To submit an article or a calendar item email it to Christopher Guilfoil: c.guilfoil@gmail.com. The deadline for submissions is the 20th of the month preceding publication. Items selected for publication may be edited for style, content and length.

Articles represent the views of the authors, not necessarily those of the Portland Branch of the Anthroposophical Society.

To sign up for our newsletter/email list go to:

www.portlandbranch.org and click on the button at the top of the right hand column on the home page.

The newsletter and calendar are posted on the Branch website, www.portlandanthroposophy.org.

Our current newsletter team: Editor, design, layout, and illustrations: Christopher Guilfoil; Proofreading: Valerie Hope, Wes Burch, Ellen Walljasper; Printing and distribution: Jerry Soloway; Webmaster Angelica Hesse; Treasurer: James Knight

The Portland Branch thanks the following Members & Friends for their Dues and Generous Donations in 2021:

Cheryl Fisher, Mark Hope, Valerie Hope, Lois (Tish) Johnson, Robin Lieberman, Robin O'Brien, Diane Rowley, Jerome Soloway, Rebecca Soloway, Elizabeth Webber

Your 2021 dues will be gratefully received:

Thank you for helping to make our lively community life possible. A typical contribution is \$50, but no amount is too large or too small. You can send a check to The Portland Branch, c/o Valerie Hope 2606 SE 58th Ave., Portland, OR 97206. Or you can donate online at portlandbranch.org.

You can also make your contribution online, by clicking 'pay here' toward the bottom of the right-hand column on the home page of our website, portlandbranch.org.

We would like to gratefully acknowledge the following who generously provide spaces for our many activities: Dr. Joan and John Takacs for their long-standing donation of Bothmer Hall; the Portland Waldorf School; and the Cedarwood School.



Our Dear Friend, Bob Kellum

by Jannebeth Röell and James Lee



A year ago, on February 21, our dear neighbor Bob crossed the threshold.

When the news reached us, we were in Patagonia watching as a flaming sunrise, colored the mountains, and all this reflected in a lake. Memories rose up from the last evenings that we were together with Bob and Donna. We walked over to their house every evening for a month and read for an hour about Christianity and anthroposophical medicine around a blazing fire. These evenings had an unforgettable intensity with a great honest conversation.

We were sorry when it was time for us to go on our trip and say our goodbyes. After we had done so, we heard "wait a minute," and Bob got up with immense effort to give us each a big hug. No words were said anymore, and in the silence of our hearts, we all knew.

Bob and Donna lived 15 blocks from James and me. They went to the same grocery store where we heard him singing in the aisles, to the same Saturday market, and we shared movies from the same library. We went to a mystery drama group where Bob was Johannes struggling at the threshold. Donna was Maria, standing by Johannes in his struggles. Then came James as the Guardian with his wise warnings and Jannebeth as the other Philia adding to the struggle. These were many months of learning together to

understand spiritual ways.

Bob studied in Europe and was enthusiastic about the new ways to practice medicine, full of plans to teach and build a clinic in the States. Most memorable were the intensive therapy weeks he organized for patients from out of state. He networked with the available therapists and left no stone unturned. The patients all remarked on this extraordinary care and interest.

Then after Thanksgiving, we were invited for an afternoon tea and informed about his diagnosis. He was going to fight it, to beat it. He was in the middle of preparing for a conference on pain. We met Bob himself in the middle of a heroic encounter with pain, assisted by Donna. His own poem reflects best our warrior:

I Am The Warrior

I do not need the Avenger. I do not need the Equalizer.

I do not need the Targeted Drone Strike. I do not need

Special Forces to come in

To destroy the enemy and devastate me in the process.

I am the Warrior

I am the Warrior

I climb the hill to Calvary

Where Christ looks down from above:

"Take my strength,

Take up the battle

To redeem Lucifer and Ahriman within you

And heal thyself."

~ Robert Kellum January 17, 2020

In the oriental mysteries the third degree of initiation was called the Warrior. It "does not mean one who fights, but one who defends occult teaching, what the occult life has to give." (Gospel of John by Rudolf Steiner).

He left us with all his plans put on hold. Goodbye, dear friend, please keep us informed!

Deceptive Messengers

by Michael Givens

Rudolf Steiner once wrote, “Human beings belong to one and the same order and therefore never produce ideas so essentially different as to make for disharmony.”¹ Divisiveness begins when we sharply separate from another’s ideas, or cast them aside; ethical individualism, a will activity, begins when we fully enter into others’ thoughts as we do our own. Rudolf Steiner continues: “What anthroposophical knowledge enkindles in us with its pursuit of the supersensible is love of man. It teaches us how precious a human being is and imbues us with a feeling for human dignity...spiritual science stimulates the will to a capacity for what I have described in my Philosophy of Freedom as moral intuition....Anthroposophy is in a position to show how this love of duty goes on growing into love of man and thus becomes the real quickener of social life. We can gain insight into the huge, burning social problem that confronts us today only if we take the trouble to realize the connection between freedom, love, man’s being, spiritual and natural necessity.”

Love of human dignity is an activity of service that has grown beyond duty, beyond obedience and obligation to the group, and serves the wholeness of being. Love of humanity is love of the Divine. In our Micha-el Age, we are challenged to love by penetrating into the science of our times, to follow the materialistic thoughts of the here and now – that are very active as a sign of the times – carefully enough so that we can offer them up as a gift to the Gods. This dialogue with the Gods is an act of service for humanity.

In a recent letter to the Anthroposophical Society in America, the General Secretary, John Bloom, reminds us of an important message that Rudolf Steiner shared during Christmas in 1920, (exactly 100 years to the day that Mr. Bloom wrote his letter), where he implores his listeners (and us): “Oh, if only I had the words to inscribe these things deep into every person’s heart this evening! Then each of you would feel how my words bear a greeting that, at the same time, urges you to warm spiritual science in your hearts so that it becomes a power to help and sustain humanity currently living under such terrible pressures and burdens.”

Mr. Bloom then ponders how he can work with digital technologies and still build human bridges, and uses this quote by Rudolf Steiner to ask: “Can I still strive for this in a digital space?” He tells us that “What Rudolf Steiner was pointing to is a central aspect of anthroposophy: to warm spiritual science in our hearts is a responsibility to work on our path of self-knowledge so that it becomes a capacity to serve others.” He then connects this with the concept of “inner freedom.”

His message conveys a desire to transcend binary polarities,

and in the background of his letter lives the question of how to remain human while confining himself (or being confined) in a binary (digital) world, and how to do so out of inner freedom. This binary, polarizing quality that he seeks to transcend, nevertheless comes to the fore when he provides an example.

He shares that a post² has been circulating that uses Rudolf Steiner’s quote about the future of vaccines (for example: *“The time will come – and it may not be far off – when quite different tendencies will come up at a congress like the one held in 1912... people will invent a vaccine to influence the organism as early as possible, preferably as soon as it is born, so that this human body never even gets the idea that there is a soul and spirit....that the spirits of darkness are going to inspire their human hosts, in whom they will be dwelling, to find a vaccine that will drive all inclination toward spirituality out of people’s souls when they are still very young, and this will happen in a roundabout way through the living body.”*³ He describes the post (and there are many like it online) as clearly using the quote for purely polarizing and propagandizing means. This quote is taken out of context and used in a way that separates it from Rudolf Steiner’s life, work, and intentions, and so it is understandable why he says: “Such quotes, co-opted to make a case for a cause in the here and now, deliberately tap into fears and become an impingement on inner freedom. Rather, such insights best serve evolving understanding, and are not meant to polarize in the sphere of rights.”

Nevertheless, one cannot help but notice that Mr. Bloom also uses Rudolf Steiner for a cause in the here and now. The overall tone of his letter, and perhaps his message, also taps into current fears, or perhaps the pervasive, melancholic longing for resolution of our crises, a desire for unity, mutuality and that other people would take up social responsibility. He draws upon the feeling that is living so strongly in the world right now that conveys the message: we should all be self-sacrificing for the greater good, even to the point of accepting and normalizing a life quarantined onto the binary world of digital media, and in a stifled and pervasive fear of illness, viruses, and other people, and even remaining masked when no reliable scientific evidence supports this extreme social measure.

Rudolf Steiner implores us time and again to pay attention to the signs of the times, and does not call upon us to drift into the “evolving understanding,” as Mr. Bloom suggests, of some distant time. We are encouraged to pay attention to the signs of our times.

Rudolf Steiner urges us “to warm spiritual science in [our] hearts so that it becomes a power to help and sustain a humanity currently living under such terrible pressures and burdens,” and Mr. Bloom asks: “Have I been able to really see others in a way that honors who they are rather than as I expect or need them to be?” This aspect of a warm heart is vital to the path of spiritual science, yet is this all that Rudolf Steiner meant?

To Warm Spiritual Science in Our Hearts

By the end of January, 1924, at the end of a long process of

preparing, gathering, forming and initiating a new esoteric schooling and Anthroposophical Society, when Rudolf Steiner guided those around him through the history of the mysteries right up to the here and now of spiritual science, he concluded his courses on the mysteries with a lecture called: "The Tasks of the Michael Age." There he demonstrated how thinking in modern times has, through the instrumentality of the warmth-ether, gathered ideas (concepts) up in the astral-light. "But the warmth-ether is transient and fleeting; in it, at once everything becomes merged and fused, and goes out into the cosmic distances," says Rudolf Steiner, "but in the warmth-ether these ideas were simply scattered abroad and merged into the cosmic vast." This is the dilemma of using spiritual science without science. Rudolf Steiner explains that it is the Rosicrucian Movement that solved this dilemma, for they realized "that which man receives in modern knowledge must first be carried forth, so to speak, must first be offered to the Gods, that the Gods may translate it in their knowledge and give it back again to men."⁴ The message of Rudolf Steiner is: study materialistic science, learn all that can be learned about it through studying the Natural Science of today, and then carry it towards the Gods.

Rudolf Steiner does not say this to put materialistic science on a pedestal, and he certainly opposes dilettantism; he emphasizes that what is needed in modern thinking is to use materialistic science as a springboard for spiritual science, even as terribly wrong-headed (and harmful) as it may be. For us to "warm spiritual science" in our hearts, we also need to take up this task of working with modern science – not following or believing it (or taking its medicine!), but taking it in to follow the thoughts so as to gain specific impressions from materialistic science that can lead to a message from the Gods. Instead of dissolving and scattering outwards into the vast warmth-ether of the idea of the eternity of the human being and all future incarnations, and dissolving scientific rigor into the path of self-knowledge that will someday become capacities to serve, I think what Rudolf Steiner meant was to serve now through diving into the here and now so that one may develop a dialogue with spiritual beings about what is to be known and acted upon at this time.

When we follow the newest science of our times that is spreading around the world with a great rapidity today in the form of medical thoughts, we find great fear, and a dissatisfaction with the human being. Modern medical thinking seeks to mechanize the human being and all of human evolution, to optimize what was previously understood to be the work of the Gods, with artificial intelligence and synthetic material.

This mechanization and artificialization of the human being reflects materialistically the work of the Gods on Old Saturn. There, through the warmth-will, wisdom, and love of the Gods, cosmic intelligence was woven into our forms and structures. A physical body was fashioned that set the Divine groundwork for an organization that could one day welcome the light of the human "I." Today, this organization is expressed in our physical structures down to our very DNA, and penetrates out to the world through our warmth-immune system. This ancient process of structural formation that began as warmth evolution

of the physical body on Old Saturn, was recapitulated in the beginning stages of Earth evolution materialized through protein synthesis.

If we look at the science of this, we find that deoxyribonucleic acid (DNA) and ribonucleic acid (RNA) are primary physical structures of this development and life forming process. They are biopolymers, living, structurally binding forms that have the capability of folding or forming specific structures that are expressions of, or means of, the functional relation its "message" has for the living organism. RNA cannot do anything on its own, and in fact, alone, it is a single, folded strand, lacking in the double (bonded) helix form essential for life (as in DNA). There are three types of RNA: messenger (mRNA), ribosomal (rRNA) and transfer (tRNA), which together express a threefold dynamic of communicating a "message" from the DNA in the nucleus to the ribosome in the cytoplasm of a cell where the message is "transferred," or rather, transformed into human structural proteins. The rRNA mediates between the information provided by the messenger, and the active production of formation and synthesis. All three types of RNA, which are very structurally unique from each other, mediate between the DNA source of genetic code and the rest of the body. It has no message of its own, and is not a complete copy of the DNA, but a codon, a grouping of three nucleotides. RNA is simply a medium that communicates the message of the Gods.

RNA is the only molecule known to recapitulate all biochemical functions of life: definition, control, and transmission of genetic information; enzymatic activities; creation of defined three-dimensional structures; and storage of energy.⁵ As a medium that recapitulates these functions of life, a study of RNA is akin to a study of the recapitulation of the Divine ordering of the human being and the work of the Hierarchies through Old Saturn, Old Sun, and Old Moon and Earth evolution.

All living structural biopolymers, such as DNA, RNA, actin, microtubules, and colloids, could be described as messengers or mediums for karmic impulses being communicated by means of hereditary structures, and from real and specific questions life circumstances pose in individual human existence. This activity lays the "Fatherly" groundwork of the mysteries of life, that contribute to the very means in which human karma can become experience as a result of their forming and solving (bringing substance into solution) type of activities. They provide the means of communicating the message, and biological RNA specifically acts as the recapitulating medium – the messenger – of the most primary information.

RNA, as a natural, living, structural, biopolymer communicator – a means through which the Word of God is spoken into life upon Earth – is authentically ordered. There is such profound order in the structuring (physical), enlivening (etheric), informing (astral), and charging activity ("I"-potential) of RNA, and of all biopolymers, that they can be characterized as distinct from synthetic (manufactured) polymers in that the latter are inevitably, and uncontrollably stochastic (disordered or random). At this sub-micrometer level, most activity moves in a "Brownian" flow, a stochastic movement of permanent and random motion where inertial forces play a negligible role.⁶ Not only

do synthetic polymers and their message quickly dissolve into this randomness, they also are severely lacking in the tight gene promoter-mediated control of stochasticity that utilizes "controlled chaos" as a vital and great asset for life to maintain flexibility and adaptability.⁷ At this etheric level, scientists are encountering the boundary where un-enlivened matter dissolves into dust, and the flow of life continues.

Human freedom exists in this ordered relationship with the flow of life and the influx of chaos. Human and natural biopolymers recapitulate the form of the Divine order of the human being, the gift of evolution from as far back as Old Saturn, and the freedom to become newly spiritualized, enlivened, or transformed, emerges from out of the health of these informational, messaging structures that mediate between order and chaos.

Synthetic polymers are used in brand new vaccine technologies to purposely disturb the integrity of the living order of the organism so as to re-direct or manipulate the free, immunological response to viruses. These new vaccines carry genetically modified instructions for the host's cells to make the antigen, quite literally coercing the human cell to become a vaccine manufacturer. By using synthetic mRNA strands, the vaccine technology does not need to go through the nucleus, but instead by-passes this fundamental step involving the DNA; (DNA vaccine injectables do go through the DNA of the nucleus). mRNA vaccines also do not need to rely upon the immune system's response process by introducing pieces of a dead or live virus (as is the case for traditional vaccines, that serve as antigens). The synthetic mRNA strand is itself taken up in the cytoplasm where it triggers antigen protein production, and then is apparently broken down after the transmission of information occurs.

In the case of coronaviruses, the antigen of interest is the surface spike protein the virus uses to bind and fuse with human cells via ACE-2 receptors. The presence of these surface spike proteins elicits antibodies and CD4+ helper T cells, but also recruits CD8+ cytotoxic T cells, known as killer T cells, through the major histocompatibility class I pathway. In addition to the benefit of bypassing the nucleus as well as the messiness of the injected live or dead virus, mRNA is used because it induces the cell to manufacture antigens, thus mimicking viral triggering of the production of antibodies while also triggering the production of these killer T cells; traditional vaccines that introduce a dead or live virus do not elicit this response.⁸ It is important to point out that the wild virus (natural infection) elicits this response far better than what is trying to be achieved artificially, but this involves the whole human being (and therefore an illness-healing process). Natural immune responses result from the intentions of the Gods.

Synthetic mRNA injectables are therefore designed to deceive, disrupt, interrupt or avoid karmic impulses and connections that work directly through the nucleus of each cell, and instead seek to communicate and achieve their designer's intentions to coerce the human organism to manufacture programmed responses to the information stimuli that one receives from the outside world (such as the encounter of a foreign virus – which can be a DNA or an RNA virus). The actual impact that these mRNA vaccines will have upon human life and evolution is far from being

understood and will only be determined after years, decades, or generations (or incarnations).

Synthetic polymers such as these vaccines are now at the forefront of medical technological development, and are increasingly being injected into human beings in cancer treatment as well as through the novel mRNA vaccines. After many years of failed trials due to the antibody dependent enhancement, or pathogenic priming (cytokine storm) that always occurred with every animal trial,⁹ these brand new vaccines have been streamlined to the market, and are currently very minimally tested and poorly understood.¹⁰

The difference between the natural (Divine) biopolymer and the synthetic polymers, which is insignificant in terms of mimicking or tricking human organisms to "manufacture" proteins, could be referred to as an extreme form of truth vs. "mis-information." Synthetic polymers are, in terms of human organic life, untrue, unordered or fabricated, isolated, and limited in or absent of the dynamic diversity and flexibility needed to adapt to contextual complexities and human experiences that living structural biopolymers have as their basis.

Living biopolymers must not only be well ordered, flexible and adaptable, they must also be able to interact, bond, and significantly relate to each other, with a natural (Divine) intelligence.¹¹ Current synthetic polymers also do this very poorly, namely due to their lack of flexibility with complexity. On the other hand, synthetic polymers can be made to be non-biodegradable, in which they remain rigid and life-less. Flexible synthetic polymers made from spider silk are being developed, such as those used in cancer treatment with vaccines, and also potentially in wound care, indicating that we are just at the beginning of the development and usage of synthetic and biological (or microbial) polymers.¹² They will certainly be improved upon, and one could say that the artificial intelligence of nano-technologies and biopolymer-synthesis engineering are at the forefront of the most important scientific fields of our times. This science is leading towards the stochastic realm of formative forces, and through following this thinking down to the micrometer, we can watch as the materialist begins to encounter the realm of the etheric.

However, while short term issues of bio-compatibility, and biodegradability are current primary research interests, the long-term effects upon, not only the physical structures and protein syntheses in the body, but upon the integration and relationships between all aspects of the human being, particularly upon the interaction and integration of the four bodies (i.e. physical, etheric, astral, and ego-organization), and of the body, soul and spirit, as well as upon the human genome, is hardly understood or being studied at all.

Even though mainstream media and many medical officials make blanket statements that utilizing synthetic polymers, for example in mRNA vaccines, have no effect upon human DNA or genetic heredity, the "impossibility" of this has hardly been determined yet, but instead preliminary studies (for these are brand new applications of newly developing technologies) only show that "the chance of its integration into human DNA is

believed to be very low.”¹³ Additionally, we are just now finding out that there is a significant possibility that SARS-CoV-2 has potential viral retro-integration (where it could reverse-transcribe into the human genome),¹⁴ and a pre-print study demonstrates the possibility of the vaccines creating chaotic confusion, codon errors in sequencing and protein synthesis, and creating alternative splicing anomalies, potentially leading to hereditary diseases and tumor formation.¹⁵

The truth is, we cannot yet know what will be the result of such technologies, and, as the Anthroposophical Medical Section at the Goetheanum has pointed out, the random, unscientific, and uncontrolled methods of distribution of such vaccines worldwide with no long-term studies yet or in process, no reliable assessment of vaccinated vs unvaccinated (due to the pressure or the mandate for all to get vaccinated), or any reliable follow up studies upon the majority of populations to whom they are being administered, will make understanding the effects extremely difficult.¹⁶

The Lie

The purpose of such a lie is to prevent the organism from needing to respond with its full integrity, its full immunity – its “I” as it works through psycho-neuro-immunology – to the threat of another lie: a foreign virus. The lie of the vaccine says this: “Beware! You are infected! – Create these synthetic spike protein antigens and put them on your surface to let as many others know about it as soon as possible!” It is a lie because it is not true. You are not infected, but instead have been injected with an aberrant idea (a message) in a synthetic form about the danger of such a virus, without the means of autonomous truth-seeking by the human immune system and higher members, for they have been by-passed. If the “I” or the higher members of the human being resist being by-passed by these injected artificial message, this results in a vaccine reaction. 13 deaths out of 3,916 adverse reactions had already been reported to the VERS (Vaccine Event Reporting System) by the end of December in the US alone.¹⁷

The virus also deceives us when we are infected. But unlike the synthetic mRNA vaccine, the virus is a biopolymer that relies upon mutability and the tendency toward stochasticity, and relies upon thermal motion within an environment or medium, and a field of biopolymers.¹⁸ When we are infected with a virus, the truth of our own structural recapitulation fields of self-identity and form is challenged. We must discern for ourselves, through the integration of the “I” into the astral, etheric and physical bodies, and through warmth that supports this reintegration back into colloidal solution of ordered chaos, whether or not the viral transmission we have encountered is indeed not a part of our organization. We have a choice: either we integrate into the wholeness of our own being, or we allow nature forces to treat our bodies as a piece of wood by way of the forces of thermodynamics, physics, chemistry, etc. First we must determine what is “not I.” To be “immune” – to freely live autonomously with and among the wholeness of the world – we then need to integrate this process of encountering the lie, which ultimately is a process of becoming the “Christ in me.”

Through striving for natural immunity, we work with the virus in such a way that it activates a strengthened organization through our warmth biopolymer field, helping us renew our identity and our healthy relationship with the world, and physically renewing our bodies.

However, the synthetic polymer vaccine injectable is very cold and does not activate a warming process. What effect does this have upon the warmth organization of the “I”? What choice does this leave us, what intelligence will we then follow, for we are separated from both nature and the “I”?

Let us recall that the virus, an ancient, fallen form writhing in thermal fields of biopolymers (and found on the outside of spaceships), is not a true organism – it is not a violent attacker or usurper; it is merely a lie, or a fragment, a mis-construction of the truth (cast down to the Earth). We simply have to correct this untruth to heal: our task is to make our (and the elemental beings’) fragmentation whole, and to correct the falsity with our own truth. We have the possibility of freedom when we naturally are infected by a virus, for it was not deceptively injected into us; our mutual fragmentation brings us together. Our “I” goes to meet the virus just as the virus naturally communicates with us through air, fluid, and substance. All of this involves Divine ordering and natural processes. It is something that has been a primary evolutionary influence since ancient times on Earth. The virus has a spiritual (albeit Ahrimanic) mission.

Vaccines, which utilize a manipulation of viruses, are therefore further aberrations or developments of the mission of evil. Have we asked the question: What is the Ahrimanic mission of vaccine technologies? How are they hammering the solidity of the Earth even firmer with the power of the spirit?

The SARS-CoV-2 virus asks us at the spike protein (corona) level: “Where is the purifying fire, from which my virions were cast to Earth in the recapitulation of Old Saturn, that set your “I” aflame? Will you be able to recapitulate your relationship to the Divine Ground of the World through your own re-formation, or will you let me transcribe my message through your cells over and over? Do you need me to test your humanity: Do you have an “I”?”

A healing response to this very challenging question requires our full attention. It is a question of life and death, and viruses have always been catalysts, messengers, of life, death, and evolutionary morphology. The healing response is: “My “I” burns in the fire of God as long as the Spirit ignites me.”

Yet, using synthetic polymer mRNA technology to manufacture a manipulated, artificial response to this question does not help us to respond in this way, and to say: “Yes: I Am.” Instead, the answer given by way of such an injectable vaccine is manufactured like an algorithmic, auto-reply: “Do Not Disturb.”

Vaccine manufactures want us to believe the answer is: “You cannot affect me! I am invincible! My “I” has fire of its own that burns through boosting my own development (by upgrading) with human made technologies.” But this is another lie.

This manufactured answer ("Do Not Disturb") is inscribed directly into protein synthesis through the synthetic polymer vaccine; and once this occurs, it can never be taken back (as per the "central dogma of molecular biology.")¹⁹ Whether this message remains within the local cells and tissues at the site of the injection is likely, and whether it remains within the genome is not an impossibility – but the impact of the message upon the freedom of the human spirit within the earthly body could be very significant, and could have de-evolutionary effects.

When one allows such an injectable to be inserted, this forcibly by-passes the "I" and every natural (God-spoken) means of authentically sensing and encountering the world in freedom (a.k.a. "the healthy immune response.") The brand new "COVID" injectable synthetic mRNA vaccine, coated in a PEGylated (polyethylene glycol) lipid nanoparticle (another synthetic polymer to which a very large percentage of humans may tend to develop an allergic or auto-immune response),^{20,21} which in itself acts as an adjuvant, separates the human "I" from the process of recapitulating the Divine creation of form, life, and soul bodies that occurs in every message transcribed into the material body. In the place of the human soul and spirit is inserted a mechanical device, an artificial structural "intelligence" that, in its material make up (of which we do not know the full proprietary components) already has a great propensity to turn the "I" against itself and the body in auto-immunity, or against the world in allergies. In the place of the higher human being, there is a deception – the human body becomes the producer of synthetic vaccines through its own biopolymer structures and immunological processes.

Where the light of the "I" can in freedom enter into life to meet the challenge of the world of illusion and deceit communicated through a virus and other structures of Maya, the synthetic polymer mRNA vaccine instead inserts itself (physically) in shrouds of PEGylated darkness, not yet into the DNA in this case, but directly into the means of communication between the DNA of the Divine human form, and its expression in the human being.

"It is an ethical breach to use spiritual knowledge for power over others..."²²

In his letter to the Anthroposophical Society of America, Mr. Bloom says that when others use Rudolf Steiner's quote about the future of vaccinations to challenge the current global vaccine roll out: "It is an ethical breach to use spiritual knowledge for power over others. In this context all that is served is to further division between and among us. Rights are only relevant when there is more than one person because, in the ideal, such rights reflect mutual social agreements...[to] generate living agreements that constitute having *power with* each other out of recognizing both the spiritual and material reality of the practical world..." Mr. Bloom does not ask whether the "future of vaccinations" or our current ones, are also a result of such an ethical breach. Are there not immense dangers in manipulating, separating, and deceiving the relationship between the Divine human soul and spirit, its expression in the human body, and its relation with the world, by creating a wedge between the etheric body and the physical body? What will these current vaccines do to human beings and their relationship with karma

and reincarnation, as well as their spiritual striving? What are our mutual social agreements about the power the media, governments, medical authorities have in pressuring, coercing, or forcing compliance with these technologies?

Will Anthroposophic institutions, Waldorf schools, medical clinics, and the Anthroposophical Society and its Branches actively, openly, and positively support what the Medical Section at the Goetheanum is calling for: Informed consent for all, support of the importance and scientific necessity of a non-vaccinated population, and resistance against this vaccine being given to children and among schooling communities, for whom it is entirely unnecessary and could have devastating effects?

Currently in Oregon, there is a Senate Bill (SB254) that is threatening to remove informed consent, and to demand that all children receive this, and all vaccines, or be forced into solitary confinement at home and online. Dr. Michaela Glöckler is at this very moment in time calling upon our help to support children's rights to a screen free education.²³ In New York there is also a bill (A416) that relates to "the removal of cases, contacts and carriers of communicable diseases who are potentially dangerous to the public health" into mandatory quarantine camps.

In these divisive and deceptive times, hints of a potential opening towards compassionate understanding and acceptance of disparate perspectives can also be seen.^{24,25} Will our communities, and each of us as individuals, who are free, have the courage to protect the human right of medical informed consent, the cultural freedom of self-knowledge and discernment, and the shared responsibility of fostering a healthily diverse and inclusive community?

Rudolf Steiner leads us in this Micha-el Age towards more consciousness – and this is what is needed for us to truly rise to meet the social questions of our times: to "warm our hearts; enlighten our heads; that good may become what from our hearts we are founding, what from our heads we direct, with focused will." Micha-el shows us the great importance of this in our times. "He lives with the consequences of what men have created."

As a member of the Anthroposophical Society, I long for a Society that also lives with these consequences in the here and the now, and that supports the forming of cultural, human life that creates a living space for the inner freedom that Mr. Bloom speaks of in his letter.

1 An essay published in *Methodische Grundlagen der Anthroposophie* by Rudolf Steiner. Bibl. No. 30. R.S. Nachlassverwaltung. 1961, p. 207.

2 <https://vaccineliberationarmy.com/2020/12/12/rudolf-steiner-vaccine-elimination-of-the-soul/> (Is this the one?)

3 From *The Fall of the Spirits of Darkness* (Bristol: Rudolf Steiner Press, 1993; GA 177), p. 85; 199-200.

4 Steiner, Rudolf. "The Task of the Micha-el Age" Lecture 9 of the cycle "Rosicrucianism and Modern Initiation" CW 233.

- 5 <https://www.biologicalmedicineinstitute.com/post/covid-19-mrna-vaccines>
- 6 <https://pubmed.ncbi.nlm.nih.gov/24565227/>
- 7 <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2832887/>
- 8 <https://jamanetwork.com/journals/jama/fullarticle/2770485?guestAccessKey=fc28caa1-b914-4e1c-af3f-a03bed8a3627>
- 9 <https://trialsitenews.com/philippine-dengue-vaccine-criminal-indictments-includes-president-of-sanofi-pasteur-their-fda/>
- 10 <https://blogs.bmj.com/bmj/2021/01/04/peter-doshi-pfizer-and-modernas-95-effective-vaccines-we-need-more-details-and-the-raw-data/>
- 11 <https://www.sciencedirect.com/topics/materials-science/biopolymers>
- 12 <https://www.sciencedaily.com/releases/2018/06/180612185155.htm>
- 13 <https://jamanetwork.com/journals/jama/fullarticle/2770485?guestAccessKey=fc28caa1-b914-4e1c-af3f-a03bed8a3627> (emphasis mine)
- 14 <https://www.biorxiv.org/content/10.1101/2020.12.12.422516v1>
- 15 <https://osf.io/epr24/>
- 16 <https://www.anthromedics.org/PRA-0971-EN#list-sections-4>
- 17 <https://medalerts.org>
- 18 <https://biomedres.us/pdfs/BJSTR.MS.ID.004541.pdf>
- 19 <https://www.khanacademy.org/science/biology/gene-expression-central-dogma>
- 20 <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC7246018/>
- 21 <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC7142689/>
- 22 A quote from the letter from General Secretary, John Bloom, in his letter to the Anthroposophical Society of America, January 2021
- 23 <https://eliant.eu/en/news/press-information/>
- 24 <https://medium.com/@gautamtejsganeshan/is-there-an-intelligible-anti-vaxx-position-52c530b1d518>
- 25 <https://www.wweek.com/news/2021/01/06/ending-the-pandemic-means-getting-vaccinated-but-many-oregonians-will-be-hard-to-convince/>
- 26 Steiner, Rudolf. "The Task of the Micha-el Age" Lecture 9 of the cycle "Rosicrucianism and Modern Initiation" CW 233.

Calendar of the Soul

Week 44

Reaching for new stirrings of the senses,
Mindful of spirit birth achieved,
Clarity of soul imbues
Bewildering sprouting growth of worlds
With my thinking's creator will.

Week 45

Firm grows the power of thought
In union with the spirit-birth;
And senses' dull enchantment
It brightens to full clarity.
If richness of the soul
Would join with world becoming,
Then senses' revelation
Must needs receive the light of thinking.

Week 46

The world it threatens to benumb
The inborn power of my soul;
Now memory from spirit depths
Step forth in radiant light
And strengthen my beholding,
Which by forces of the will alone
Is able to maintain itself.

Week 47

There wills to arise from womb of worlds,
Quickening the senses' glory,
Joy of unfolding life.
May it find my thinking's strength
Fortified by powers of God
Which strongly live in my inmost Self.

Calendar translation
by Liselotte and William Mann

Urban Biodynamic Gardening with Sandra Burch

Resources for a Resolution Reset

Anyone out there have a New Year's Resolution this year? How is it going? Sometimes my resolutions, and I usually have about eight, need to get winnowed and reworked. Can I really manage to add another exercise routine to my already full day? Not happening. Cook one new recipe, every week, using an unfamiliar vegetable? Too complicated. Sometimes simple is better. Floss every day? Maybe. Lots of great New Year's Resolutions go by the wayside after a couple of weeks.

Did you set too ambitious of a goal? Or did you forget to choose an intention during the Holy Nights? Life these days can be so distracting and often outright unnerving. Just think of what happened on the culmination of the Twelve Days of Christmas, in Washington, DC. My little old attempts at self improvement can seem pretty insubstantial and pointless given the great convulsions the world is experiencing.

Resolution reset. Have you heard of this? There is still hope. Every small step towards improving oneself does really also improve the whole world. How about a resolution for one month only? A February Intention. I encourage you to choose a simple goal, something that involves the natural world and you. And maybe it even would have something to do with biodynamics. Imagine. Try it for one month. Then you can decide: do I want to continue for another month? You might rework the plan and create a new and improved March Ambition! Take it one month at a time, see what happens.

Maybe you could write your aspirations on a calendar, a biodynamic calendar. [Stella Natura](#), is a good one. Or you can check out the [Maria Thun BD Calendar](#). This one, in addition to the month by month pages, includes a separate pull out sheet with all twelve months on one page, very handy. Maria Thun has a section that has a picture of the moon phases, and planets in the night sky, for each month. Biodynamics is great at expanding one's perspective, especially in relation to the amazing heavenly worlds. A BD calendar is a very helpful cosmic navigation tool.

And soon enough, it will be time for planting seeds. Check out Turtle Tree Seeds; they have a great selection of Biodynamic Seeds - <https://turtletreeseed.org>. Here is a message from their website: *"DELIVERY DATES ARE NOT GUARANTEED. USPS shipments are currently experiencing prolonged delivery times, often 3-4 weeks, due to budget cuts and increased online shopping. For this reason, we cannot guarantee that packages will arrive on their estimated delivery date. Please account for an extra three weeks in delivery times. We are working hard to get your orders out of our door as fast as possible (typically 1-3 business days) but after that the timing is no longer in our control. Our postal workers are doing a phenomenal job given the state of things."*



And another note too from their site:

"Dear Gardening Friends,

We are so grateful to be able to connect with you through the living plants that will surround you as the season progresses. Imagining gardens as we fill orders bring us a lot of joy, especially as the seeds we sell are ones we know and love—crops we grow ourselves and feel connected with. We are grateful to be a part of your gardens, and humbled by the need for connection with the natural world that has created such a groundswell of interest in gardening."

We also have Siskiyou Seeds right here in Oregon: <https://www.siskiyouseeds.com/>.

From their website:

"Siskiyou Seeds is a bio-regional seed hub that produces most of the open-pollinated & heirloom seeds we sell on our home farm in SW Oregon using organic practices and Biodynamic methods. We also work with a network of certified organic family farms throughout the West to bring you high quality, vigorous, well adapted and unique varieties of vegetables, flowers, herbs and grains. Thank you for your interest in this seed work that we hold sacred and necessary for these times and the collective benefit of humanity."

They also have a notice on their website about the high order volume that they are experiencing, with order turnaround currently at a minimum of 2-5 weeks. I guess this is the year for planning ahead and February is a great time to do that.

Get ready, it's not too early to begin thinking about stirring and applying BD #500. The Oregon BD Group has a great supply of all the preps, made right here in Oregon. <https://www.oregonbd.org/> Here is the link to the online store: <https://www.oregonbd.org/order-preparations>. If you are looking for a cozy, rainy day activity check out the online BD course under the Explore Biodynamics tab: <https://www.oregonbd.org/online-course>.

First Class of the School of Spiritual Science

Sunday, February 13, 2021, 9:30am • Lesson V • Contact: Diane Ramage, drumage@comcast.net; Cheri Munske, cherimunske@gmail.com.

Portland Branch Council Meeting

Monday, Feb. 9, 7pm • Contact Valerie Hope, valerieannhpx@aol.com

All Branch members are welcome to attend, and/or call us with agenda items, proposals, suggestions, or to observe. Please contact Valerie to let her know you'd like to attend. Meetings are normally held on the second Monday of the month.

Join Pacific Eurythmy for an Afternoon of Rudolf Steiner's Biography with Jannebeth Röell

February 13th from 1:30 to 3:30 at the Mont Blanc Building, Suite 108, 1836 NE 7th Ave. Portland. Seats are limited. Please email pacificEurythmy@gmail.com to reserve your spot.

During this time of physical distancing, please contact the group organizer for each ongoing activity to confirm if the group is still meeting and what protocols they might require.

Ongoing Local Activities and Study

First Class of the School of Spiritual Science • Second Sunday of the Month

9:30am sharp • Bothmer Hall, 5919 SE Division St, Portland, 97206 • Blue card required. Contact Cheri Munske: cherimunske@gmail.com, Diane Ramage: drumage@comcast.net, or Rebecca Soloway: rrsoloway1@gmail.com

Council Meetings of the Portland Branch • Second Monday of the month

7-9pm • 2606 SE 58th Ave., Portland • Contact Valerie Hope, valerieannhpx@aol.com

All Branch members are welcome to attend, and/or to call us with agenda items, proposals, suggestions, or to observe.

Manifestations of Karma Study Group • First Monday of the Month

7:45-9pm • Temporarily conducted via Zoom • Contact Jerry Soloway 503-908-7615, jrsoloway@hotmail.com

Please join us in lively discussions centered on Rudolf Steiner's *Manifestations of Karma*.

Eurythmy Community Classes "The gestures of the Zodiac" with Jolanda Frischknecht

Wednesdays 7:00-8:15 at Bothmer Hall, 5915 SE Division St. on 2/10, 2/17, 2/24, 3/3, 3/10, 3/17

Saturdays, 9:00-10:15 at Lajja Space, 10815 SE Main St. Milwaukie on 2/13, 2/20, 2/27, 3/6, 3/13, 3/20

Please sign up at: jolandamf44@gmail.com Spaces are limited.

Pacific Eurythmy, Open Classes for the Community in Anthroposophy and the Arts: Monday Evenings

For details please see our website, www.PacificEurythmy.com or call Jolanda, 503-896-3345 or Carrie, 415-686-3791

Art as Spiritual Activity by Michael Howard • Friday Mornings

9:15-11am • Study group in NE Portland. The group starts each meeting with a short artistic activity and at this time we are singing led by Diane Rowley. All are welcome. • Contact Patricia Lynch at patriciahomanlynch@gmail.com

Speech Formation and Mystery Drama Group • Every 2nd and 4th Wednesday

7:25-8:55pm • 8654 NE Boehmer St, Portland, OR 97220 • Free. New participants accepted. No experience necessary, just enthusiasm and a love of the Word. • Contact Diane Ramage 971 271-7479 drumage@comcast.net

Beginning Astrosophy Class • First and Third Tuesday of the Month

7-8:30pm • 8654 NE Boehmer St, Portland, OR 97220 • Free. This class will introduce participants to the basic principles of Astrosophy in a study of the works of Willi Sucher and Diane Ramage's work with the stars, with indications that Rudolf Steiner gave for those interested in the cosmos. No previous knowledge necessary. Please bring blank paper and colored pencils to the class in case we need to use them. If you are just curious if you'd be interested, please feel free to come and check us out. • Contact Diane Ramage 971 271-7479 drumage@comcast.net

Friday Book Study in Corvallis

5:15-6:15pm at the home of Renate Joy • 1020 NW 25th Street, Corvallis • Our new study is Rudolf Steiner's "Occult Science: An Outline" (If you are planning to buy this book, we suggest the classic translation by George and Mary Adams.) This is a great way to study anthroposophy in community with others, where different perspectives are shared, and understanding can deepen.

Waldorf Education and Teacher Training Lectures and Courses

Conducted throughout the year by the Micha-el Institute. Contact Jen Davis, 503-449-7387 jennifer@micha-elinstitute.com

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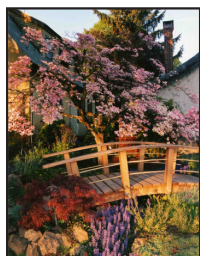
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"The possibility of illness is due to the possibility of becoming human beings..."--Rudolf Steiner

Donna provides adjunctive therapy for acute and chronic conditions including anxiety and depression, headache, TMJ and musculoskeletal problems related to trauma, also circulatory, respiratory, hormonal and digestive problems, diabetes, immune disorders and allergies. As a life-long learner with intense interest in the human body, soul and spirit, Donna has taken extensive professional continuing education courses over the past 30 years. She now integrates over a dozen manual therapies with emphasis on advanced craniosacral therapy, lymph drainage, and visceral massage, all of which is further informed by anthroposophic trainings in rhythmical massage, chiropneumatics and psychology. While her interface is light with a strong energetic component, she does not consider this "energy work". Familiarity with anatomical details, bio-mechanics and physiology makes her work feel warm and nurturing in a way akin to what Steiner calls "re-membering" (umformung), awakening the body to its own restorative processes of rhythm and breathing, its inner kinship with the Light, and facilitating then its own healing powers which can be profoundly transformative.