



# Anthroposophical Society PORTLAND BRANCH

Newsletter

May 2020

## Blessing the Soul: The Butterfly Corona

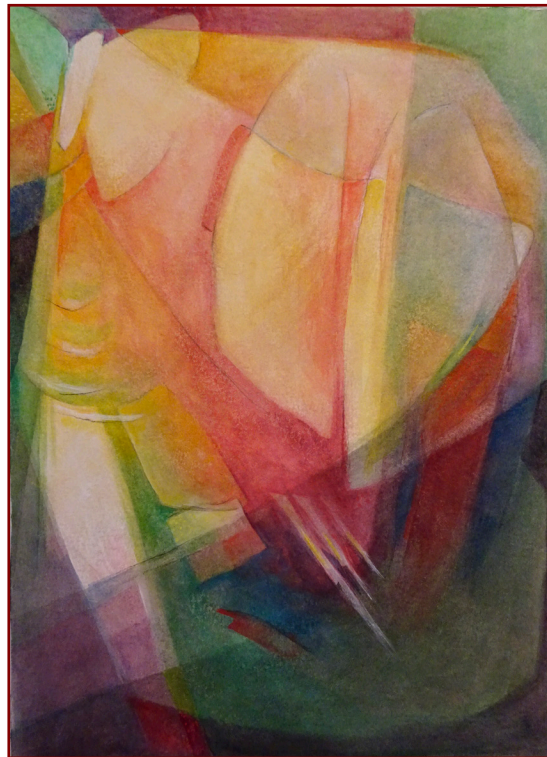
By Michael Givens

**D**uring the last three of the Holy Nights in January, while we were visiting family in Los Angeles, I developed a fever of 106, lost all interest in food, only craved water, was suddenly extremely fatigued, and had to remain lying horizontally in the dark both day and night. I did not have a cough, though I did have a mild sore throat. I felt I needed to lay on my stomach as much as possible, for otherwise I became dizzy and short of breath, and when I did manage to get up, I could barely walk.

I recovered in three days, through fasting in a dark and silent room with only faint, soft candle light and subtle aromatherapy, held in loving care by my wife, Dr. Ali Givens. It took another two days for me to be able to walk again without complete exhaustion and body aches. I was then offered healing foods, such as fruit. Though I developed a slight cough, it only lasted for about a week. There were seven other family members, including our children who were also just as sick, all at the same time. Ali, who fasted with me during my illness, was the only one who did not get sick. She hurriedly circulated throughout the three-story house, whispering hopeful words, as she cared for each of us. The other family members had nearly identical experiences, though with different durations and exacerbations of specific symptoms, and some had a terrible cough and difficulty breathing for a long time after. Our youngest daughter reminds us frequently of the time when she "couldn't walk right" for two days. Ali's father, who has other chronic issues and was in and out of the hospital for weeks at a time before, and during this event, seemingly unrelated to our illness, also had oxygen deprivation, chest pain, and suddenly needed open heart surgery due to developing multiple clots. Ali cared for him and for all of us for a total of six weeks.

Another common symptom we experienced was repetitive thoughts and images. The imagery I experienced was tactile, textile, of a synthetic, artificial, endless pattern. There were also repetitive thoughts similar to this, as though interior sense impressions were bubbling up into my thoughts, spilling into my perceptions over and over and over. The other family members described this same symptom. Our youngest child spoke of the "bubbles" that were scaring her, and another of our family members had to listen to music for fear of going crazy, to make the thoughts fall to the background.

Out of all of my experiences, this particular symptom was the most significant to me. For a while, what was most important about it was how "artificial" and "unnatural" the thoughts and images were. Later, Ali and I discussed the "fixity" of the thoughts, their repetitiveness, and how this particular symptom was just as common among all of us as fever, body aches, and difficulty breathing.



Song of the Butterfly Watercolor Christopher Guilfoil

I have encountered similarly repetitive thoughts, images, and gestures many times since then, that are just as fixed. Over and over, with the same perpetuating tendency, we all have heard about the "coronavirus." We hear numbers repeated over and over, Covid-19, SARS-CoV2, so many deaths, so many cases, etc., repeating and spreading over and over across the myriad media outlets. Of course there are many differences as well, and the numbers are uncertain – changing every day, measured differently in different places – all adding to the obsession of them; but the gesture of repetitive, fixed images

is the same. The perpetual impressions of the pandemic are just as contagious, just as replicable as the virus. The constant replication of the corona image of the virus itself, and of it exponentially spreading from anywhere and everywhere has induced an equally perpetuating replication of fear throughout the world.

This replicability, repetition, this mirroring as though we live

within a house of mirrors, is vividly reminiscent to me of my personal internal, febrile experience. Though we certainly do not know what name to give the illnesses we experienced in January, or whether they were related to the global pandemic, I recognize the patterned thoughts and images so clearly, with each report, each repeating phrase, each thought that is replicated over and over and over, as though encountering a familiar acquaintance. I find myself saying, yes, I recognize you.

Last summer, Ali and I invited Dr. Bob Kellum, Betty Baldwin, Donna Patterson-Kellum, Cheri Munski, and occasionally a few others, to gather with us in our study of the "Curative Education" course, more commonly known today as "Education for Special Needs."<sup>1</sup> We were only able to meet a few times, and though we had each already studied this course and had applied it to our work in our different fields for many years (with some, such as Betty, having an extensive, deep, and practical relationship with the course), the complexity of the course, as well as the fresh, newness of the observations Rudolf Steiner makes about specific children and certain conditions, challenged any fixed image we had about the concepts and content presented. It was a refreshing and joyful experience, especially now in retrospect, for it was one of the last times we were able to be together in physical contact with Bob and Betty, hearing them laugh and also speak so wisely from the depths of their life experiences.

**O**ne passage stood out to me then, and returned to me recently as I have been contemplating our global, social collapse. It comes from the fifth lecture, where Dr. Steiner is describing the "sulphur poor" constitution. He discusses a specific child who he says is constituted in this way, and says: "I sit down by this child, and begin to talk to him. All the time he is perpetually saying: "Lovely watch!" Hardly have I said a few more words, then he says again: "A lovely watch!"

The impression keeps coming back. In the education of children we must pay attention to such tendencies, of which there may sometimes be only faint indications, but which are nevertheless quite important.

Dr. Steiner explains that this constitution has a weak metabolism that has not been healthily developed. He says that the metabolism and limbs are too weakly developed, and so the albumen substance, or protein, in the human organism is prevented from containing the right amount of sulphur, and in consequence there develop fixed ideas.

This can develop in childhood, and then by adulthood become a "type of paranoia that is associated with fixed ideas." Dr. Steiner says, "He will suffer from firmly fixed ideas. He will know that these ideas have no business to take up their abode, as it were, in his soul in this persistent way, but he will not be able to dismiss them. Why can't he dismiss them? Because while, up there above (in the head), there is the conscious soul-life, the unconscious, down below, is out of control; it keeps pushing certain ideas back in to consciousness, which then become fixed ideas."

Earlier in the course, he had explained this further with regard to memory, which is held as if by a mirror below. The Ego, he says, must hold its own in relation to this mirror, for if it does



Sulphur fumarole from the Kilauea Volcano on Hawaii

not, "it would have to identify itself with the impression." Wilhelm Pelikan, in his study of twelve metals,<sup>2</sup> adds a special section at the end for sulphur, where he says, "But in contrast to oxygen, sulphur likes to saturate, to neutralize the polarities within itself, to combine with itself. Compared to the "selfless" oxygen, it is an "egotistical" self-enjoying substance." Sulphur, when too rich, absorbs all impressions for itself and for stirring the will (but not the memory); when poor, the egotistical mirror of the soul continuously reflects upwards.

I recognized that my febrile struggle was an acute fight for my "I" to hold its own, similar to the sulphur poor constitution. Since then, I have been contemplating the role of sulphur metabolism in relation to this novel, global pandemic.

My contemplations and investigations involved many discussions with my wife Ali (Dr. Givens) regarding our experience in January. Ali is an Anthroposophic ND and trained Waldorf school doctor, and has an intimate knowledge of the sulphur poor constitution, as well as the sulphur process in the body. Additionally, I was fortunate to be in a discussion group with a senior scientist at MIT named Dr. Stephanie Seneff, who is an expert researcher of sulphur metabolism. Her research has led her to glyphosate, the chief ingredient in the pesticide "Round Up," and its health effects. This pesticide has its own aisle at Home Depot, is applied all over the world in gardens, farms, fields, and crops, is heavily used in crops that are used for biodiesel (that aerosolizes glyphosate), simple straw production, and is applied extensively to heavily farmed crops such as wheat, soy, and corn, and also tobacco.

Dr. Seneff, who is writing a book about her research on glyphosate's health consequences, recently wrote an article about the relationship between glyphosate and Covid-19.<sup>3</sup> In her article, she explains the role of sulfur metabolism that reveals a strong connection between glyphosate and the current pandemic.

In our discussions, Dr. Seneff has explained that, in relation to the heart and lung related symptoms of Covid-19, particularly that some patients have been developing blood clots, antithrombin, "which halts the thrombosis cascade by inactivating several



enzymes of the coagulation system, is increased in catalytic activity by a factor of 1000 or more through binding to heparan sulfate/heparin, and it matters that the heparan sulfate is sufficiently sulfated.

Deficiency in heparate sulfate and/or sulfation capacity will prevent the body's ability to arrest thrombosis, leading to a blood meltdown due to DIC (disseminated intravascular coagulation)."

She says that she believes glyphosate disrupts sulfate homeostasis in a major way, and that the US is the country "most enamored of glyphosate usage on core crops," leaving us most vulnerable to the effects of the pandemic.

In her article, Dr. Seneff explains that key proteins in the body involved in immune activity and debris cleanup are related to collagen. She explains that collagen has extraordinarily high levels of glycine; glycine, the smallest amino acid, is very flexible, and is essential for the formation of collagen's crystalline triple-helix structure. She says that, "Many genetic diseases of the bones and joints involve mutations where a single glycine residue in collagen is replaced by something else....In several papers published in collaboration with other researchers, I have made a strong argument for the idea that glyphosate can substitute by mistake for glycine during protein synthesis. This idea of an analogue substituting for an innate amino acid is not new. There are several known examples of amino acid analogues of other amino acids that cause diseases such as ALS, multiple sclerosis, and metabolic disorders. Importantly, much of the evidence that glyphosate is substituting for glycine comes from Monsanto's own early studies on glyphosate."

She believes that glyphosate's disruption of collagen is a major contributor to the epidemic we are witnessing today in joint problems, including back pain, hip replacement therapy, knee surgery, neck pain, and shoulder pain, and is also directly related to "an impaired innate immune response in association with COVID-19."

The weak sulfation – or sulphur process – can therefore be a constitutional factor as well as an acute toxicity due to substitution of glycine by glyphosate. This could also result as a cultural phenomenon due to a general weakened metabolic fire – a death-like coldness, hardness, and nervous catabolism, and could also result from a shock, or great fear, leading to a hardened, fixed, inflexibility that undermines one's ability to meet the world, and to digest, break down, and transform it.

Dr. Seneff also claims that low sulfate supplies leads to increased susceptibility to infection. "The purpose of a flu virus infection in many cases is (in my opinion)," she says, "to redistribute (to restore) sulfate to those cells that have the most acute need (due to those cells' critical importance to the body – e.g. the immune cells)." She explains that the muscle aches experienced in a flu are due to the temporary sulfate deficiency from the limbs, which have been transported to macrophages via the febrile infection. This draws in carrier molecules, such as Vit C, as well as encourages the microbiome to deplete the metabolic water of deuterium (heavy hydrogen), lightening and enlivening the life-water, through the production of hydrogen sulfide

gas. This prevents the sulfate from coagulating the blood. The macrophages thereby work with iron to enzymatically purge the body of cellular debris, viruses and bacteria.

According to Pelikan, "Rudolf Steiner has described the importance of sulphur in the proteinaceous sphere with especially characteristic words. Sulphur "trans-homeopathizes" protein; the spiritual building forces (and beings) use sulphur as sculptors use water to wet their fingers before kneading the moist clay into form."<sup>4</sup>

**I**n the lecture cycle the "Harmony of the Creative Word,"<sup>5</sup> Rudolf Steiner describes the metabolic respiratory process that can be understood as having an internal and an external inhalation and exhalation.<sup>6</sup> We breathe out consciousness dulling, suffocating air, but interiorly we breathe out as a circulatory exhalation that enlivens the blood. That is, we oxygenate the blood (by way of the iron forces) that permeates throughout the body and the sense organs the life forces carbon releases when oxygen binds to it. We inhale awakening inspirations through our respiratory in-breath, but also through lifting our metabolic process up to the head. This metabolic respiration stream is a result, not of the flowing in of nutrients from our digestion, but as a result of the outflowing secretions that bravely go to meet the nutrition we take in. Each of these metabolic secretions will cause illness if not brought over to the healing circulatory system. When we have overcome, stage by stage, the physical nature of our nutrition, a counter- stream of cosmic nutrition flows upwards through the living, metabolic, (deuterium- depleted, hydrogen rich) blood and water, enabling us to feel, and to think.

The Ego organization builds up the body, by way of the warmth ether, with this cosmic nutrition stream, for, according to Rudolf Steiner, the physician (the sun forces in the blood) preceded the patient (the moon forces in the metabolism) in human development. The human being is therefore strengthened and encouraged through enduring and overcoming an illness process.

Likewise, the further that the metabolic breakdown occurs, in digestion, as a result of outward secretions, the higher the counter-forces rise to the most physical, nutrient- formed organ, the brain, and to the highest spiritual organ, the thinking human being. Spiritual forces work upon the physical substances of the head.

Our true nourishment, and the building up of our structures, comes from this counter- stream of spiritual forces of the cosmic nutrition, for, we "live within the limbs, which bear [us] through the world of space, into the spirits' ocean-being."<sup>7</sup> As these lines from the Foundation Stone Meditation call upon us, we must "practice spirit-recalling," where our "own I comes into being in the I of God," for us to "truly live."

Our metabolic fire – our sulfation – and our iron-willed dive, deep down "in depths of soul," into the physical ground of the world, breaks it down to its crystalline, mineral basis, and then spiritualizes it into warmth, dissolving it of all forces of weight, measure and number (or physical forces).

The limbs and metabolic system, as explained by Dr. Steiner, are

composed of primarily spiritual substance that is worked through by physical forces. No external physical force, such as external cold, nor external heat, nor other forms of physical radiations (such as harmful electro-magnetic frequencies, or EMF's), should work upon the human body "as though it were a piece of wood." There should be a boundary, both at the skin, and throughout the digestion (and through social protections such as EMF regulations, and shelter from the elements). This boundary is a place of meeting, where the separate and independent condition of human warmth greets the external world. Being warmed, cooled, or radiated by the environment is a form of poisoning if not met and overcome.

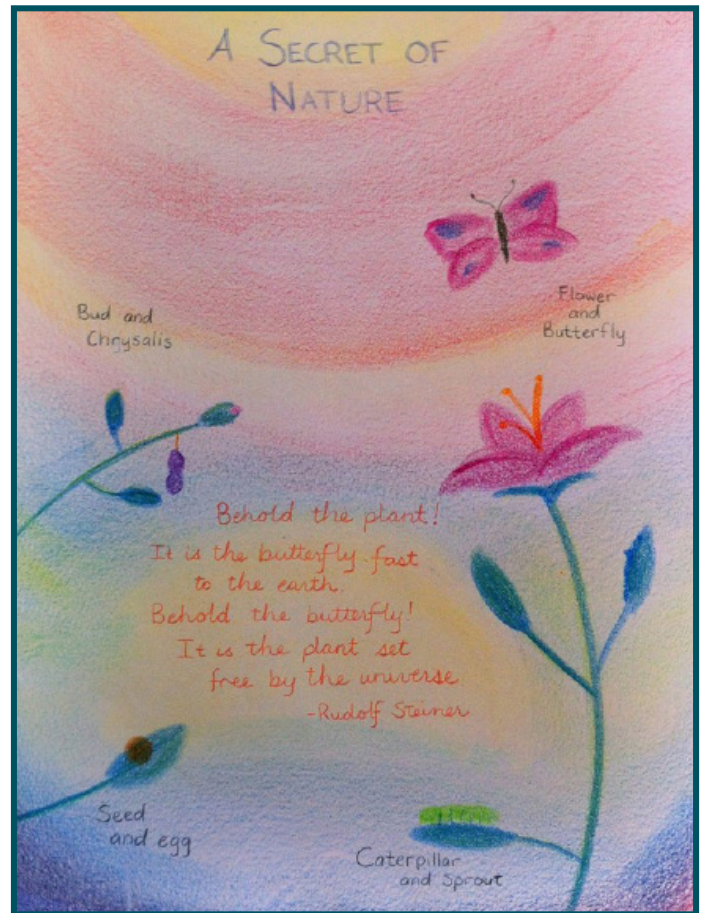
"This is the inner process of catching cold," he says. "To catch cold is a poisoning by external warmth which is not taken possession of by the organism."

He continues, "You see, everything in the external world is poison for man, actual poison, and it only takes becoming of service to him when, through his individual forces, he lays hold of it and makes it his own. For only from man himself do forces go up to the higher hierarchies in a human way; whereas outside man they remain with the elemental nature-beings, with the elemental spirits. In the case of man this wonderful transformation must happen so that within the human organisms the elemental spirits may go over their work to the higher hierarchies. For the mineral in man this can only occur when it is absolutely and entirely transformed into warmth-ether."

Through this relationship, physical, earthly substance dissolves into warmth, and into a living, metabolic (deuterium-depleted) fluid solution, and then, spiritual forces in the form of cosmic radiations are attracted to this dissolving, (levitational) dynamic space. These spiritual forces, along with the transformed physical substance, are utilized to form the body, and are especially lifted to the head, and to the thinking human being. This cosmic nutrition streams from the Devachanic realm of cosmic being – for, from "out of the Godhead we are born."

Below, we "truly live in human world-all being," in a churning, metabolic sea of cosmic memory. Above, we live within our resting, ancient heads, and world-thoughts are unlocked for each of us if we "practice spirit-beholding in stillness of thought." We "truly think in human spirit depths" when we take up the light of cosmic being "for free and active willing."<sup>8</sup> This practice is a resistance to everything that repetitively bubbles up, that is undigested, that compels, and that weighs our free and active willing down (with heavy, poorly sulfated metabolic water) with the gravity of earth bound-thinking – "Thus the spirit can use [sulphur] to "moisten its fingers" in order to more easily put its mark upon the earthly material."<sup>9</sup>

**B**utterflies do this naturally with every flutter – they do not require an illness process, and have no debt, for they give freely. Rudolf Steiner describes this as the "butterfly corona," which continuously radiates spiritualized earth matter out into the cosmos. He says, "it is the butterfly corona, this remarkable out-streaming of spiritualized earth substance, which first calls [us] into earthly existence."<sup>10</sup> Through this corona (along with the bird corona), human beings who have crossed



5th Grade mainlesson book illustration

the threshold are reminded of their longing to return for a new life.

In the darkness of a warm, quiet candle-lit sanctuary, I battled bubbles of thought and imagery by "imploring light, the Spirits of Soul, to let my soul awaken in the spirit's cosmic thoughts." Only the healing, Holy Spirit could revive me from out of such earthly depths, the spirit of feminine, divine love that resists fear and hatred, and instead takes interest in dissolving everything into living solution, freeing it of physical forces. I had to free myself from the burden of repetitive, materially-bound thoughts, re-sulfate my connective tissue, re-moisten my muscles, re-enliven my buoyant, fluid nature, and rise again. I was blessed by an illness.

In the "Easter Imagination," a lecture within the cycle called the "Four Seasons and the Archangels,"<sup>11</sup> Dr. Steiner describes the outbreathing of the earth in spring that particularly involves the limestone within the earth, and the activity of the Ahrimanic beings, whose illusory, vain desire is strongest in March. He says, "but man is not free from danger in the midst of these illusions. He consumes the nature-products which flourish in this atmosphere of hopes and illusions; and it is naïve to suppose that the bread he eats is merely corn, ground and baked. In outer nature these hopes are shattered, but the Ahrimanic beings long all the more to achieve their aim in man, who has a soul already. Thus every spring man is in danger of falling a victim – in subtle, intimate ways – to the Ahrimanic beings. In spring he is much more exposed to all the Ahrimanic workings in the cosmos than



he is during other times of the year." This has to do with the inner vitality of the springtime limestone in the earth, that has been vitalized through the cosmic nutrition of the salting, winter consolidation.

Most of the time, the Ahrimanic beings gain very little from the earth, and instead must rely upon the human being for their astral sustenance. Yet, in the springtime, the Ahrimanic beings, due to the attraction of the vitality of the limestone, seek to draw down an "astral rain" from the cosmos, blowing around the world an astral wind, with the hope of ensouling the earth's limestone (into a world of pain).

**T**he Luciferic beings also strive in the spring, as the carbonic acid, carrying phosphoric, sulfuric, volatile substances rises up higher out of the earth through the breathing of the plants. They desire to also lift the non-breathing etheric substance of human beings. Together, this would create the possibility of a rising etheric mist that would suffocate human breathing, but would grant Luciferic beings the etheric bodies they do not have. The volatilizing sulfur process, bound to the oxygenation of cells in the body, would be lifted away in a suffocating outbreath of the carbon dioxide, vegetative process. "That is what the Luciferic spirits strive and hope for, when the end of March comes on. They hope to change the whole Earth into a delicate shell of this kind, wherein they, densified through the etheric nature of man, could carry on their own existence."

Of the Ahrimanic beings, he says that if they could realize their hopes, "the whole of humanity would gradually be dissolved into the Earth:" an Ahrimanic singularity. "But the transition to this union with the Earth would consist in this: man in his whole organism would become more and more like the living limestone. He would blend the living limestone with his organism and become more and more calcified. In this way he would transmute his bodily form into one that looked quite different – a sclerotic form with something like bat's wings and a head like this (see lecture for the drawing). This form would then be able to merge gradually into the earthly element, so that the whole Earth, according to the Ahrimanic idea, would become a living Earth being."

Indeed, we are living in an age where the Ahrimanic threat stands before us, striving to make our capacity to think and feel depend entirely on the food we digest (rather than on cosmic nutrition).

"For Ahriman hardens man, while Lucifer wishes to dissolve and evaporate him through his breathing. In all this the forces that make for illness reside."

The remedy for suffocation and sclerosis, breathlessness and fibrosis, isolation and mass paranoia, is the human spiritualizing metabolism, rhythmically harmonized – potentized, "trans-homeopathized by sulphur" – through the heart and lungs. Dr. Steiner says that this is especially so when healing substances are found right where the evil exists, and taken in medicinal, mercurial form: in the sulfur-hydrogen-volatility of plant oils, and the salt-limestone minerals (and those taken up into the roots). When these, living imaginations, are transmuted through the healing waters of mercury, of mother nature, of Earth herself –

the cosmic "drop of mercury," there we find the remedy, revealed through the seasonal emissaries of Christ.

In the autumn mystery, Ahrimanic beings are overcome through Micha-el's iron forces that penetrate through the physical realm, enzymatically metabolizing the dragon down to mineral form. In the spring mystery, Luciferic beings are overcome through Raphael's healing staff of mercury that re-unites what volatilizes away, back into the wholeness of being and becoming. The healing remedies are in no way suppressive medicine, nor technical coercion. They are found through following nature's healing forces artistically, imaginatively, and through the inspirations of cosmic nutrition.

The Micha-elic – Rapha-elic medicine and pedagogy vitally needed today resists fixed, artificial, poisonous methods, especially those that distance us from our human community, that prevent each human being from overcoming the illness of our times, and that sever human evolution from the Earth's evolution. These emissaries empower each of us with nature-cure, nature's wisdom nourishment, and nature's artistic, living learning, that, through our beholding of her bearing, unveils the healing, cosmic spirit.

**"For the Christ-Will in the encircling Round holds sway,  
In the rhythms of Worlds, blessing the soul.**

**Kyriotetes, Dynamis, Exusiai!**

**(Spirits of Light)**

**Let these be fired from the East**

**What through the West is formed**

**Speaking:**

**In Christo Morimur.**

**(In Christ, death becomes Life)**

**The Elemental Spirits hear it**

**In East and West and North and South:**

**May human beings hear it!"<sup>12</sup>**

<sup>1</sup> Steiner, Rudolf. "Curative Education: Twelve lectures for doctors and curative teachers," Dornach, 6/25/24– 7/7/24 (CW 317), lecture 5

<sup>2</sup> Pelikan, Wilhelm. "the secrets of the metals," Lindisfarne Books, MA, 1973

<sup>3</sup> <https://jennifermargulis.net/glyphosate-and-covid-19-connection/>

<sup>4</sup> Pelikan, Wilhelm. "the secrets of the metals," Lindisfarne Books, MA, 1973

<sup>5</sup> Steiner, Rudolf. "Harmony of the Creative Word: The Human Being, and the Elemental, Animal, Plant, and Mineral Kingdoms," Twelve lectures, given in Dornach from 10/19/23 – 11/11/23 (CW 230), lecture 3 and 10

<sup>6</sup> Dr. Ali Givens has pointed out to me that Dr. Karl König explains this in wonderful detail in: "König, Karl. Nutrition from Earth and Cosmos, a collection of lectures," Floris Books, Edinburgh, 2015

<sup>7</sup> Steiner, Rudolf. From the "Foundation Stone Meditation," panel 1

<sup>8</sup> Steiner, Rudolf. From the "Foundation Stone Meditation," panel 3

<sup>9</sup> Pelikan, Wilhelm. "the secrets of the metals," Lindisfarne Books, MA, 1973

<sup>10</sup> Steiner, Rudolf. "Harmony of the Creative Word: The Human Being, and the Elemental, Animal, Plant, and Mineral Kingdoms," Twelve lectures, given in Dornach from 10/19/23 – 11/11/23 (CW 230), lecture 6

<sup>11</sup> Steiner, Rudolf. "The Easter Imagination," from the lecture cycle, "The Four Seasons and the Archangels," 5 lectures given in Dornach, 10/23 (CW 229)

<sup>12</sup> Steiner, Rudolf. From the "Foundation Stone Meditation," panel 2

## Experience

by Mieke Mosmuller

In times of crisis, one must ask oneself, at least daily, what is actually happening to oneself. I mean that a lot is happening in the world, that's obvious, but one would also like to find a relationship to it. That's why one has to pay attention to the changes that happen to one's perceptions: Where was I yesterday in my perception of myself and where am I now? You don't ask that question because it is so important that you feel, experience, know this or that, because it is your judgment, my judgment, and so on; but because in quiet contemplation of your own inner state there is the most chance that a riddle in which you find yourself will be solved. If it is right, every person will find the same solution, be it individually coloured.

There is enough information, but what does all this information mean exactly? It is striking that in the media the seriousness of this pandemic is not questioned. It is a serious pandemic, there is no question about it. He or she who does is at best faced with fierce disapproval – but it can also go further, and in any case, it does not appear as an opinion to be considered in the newspapers. It's a curious phenomenon that apparently no one should ask: Isn't there an exaggeration in dealing with this viral disease? The daily numbers of deaths are passed on untested in relation to other death rates, and we become numbed by all the numbers of deaths. You do see a few so-called prominent figures who don't want to see the seriousness of this pandemic or who do want to see it but don't want to draw the consequences (which is not the same as asking the first question) and these are generally not the people with whom you would like to identify.

Every day we receive YouTube videos, newspaper reports, magazine articles, radio interviews and in between there is sometimes a message that works on in a way that one thinks: That might be true! For example, the interview with Knut Wittkowski (former professor Rockefeller University), but also the interview with Michaela Glöckler (former head of the medical section at the Goetheanum). Both point out that in order to combat a virus that causes respiratory problems due to pneumonia, it is important that an immunity is established as quickly and as widely as possible throughout the entire population. The best protection for the population of older people is achieved when the rest of the population has become immune. In that sense, a 'flattening of the curve' would be a rather clumsy measure – where you could then ask yourself from which source this impulse comes.

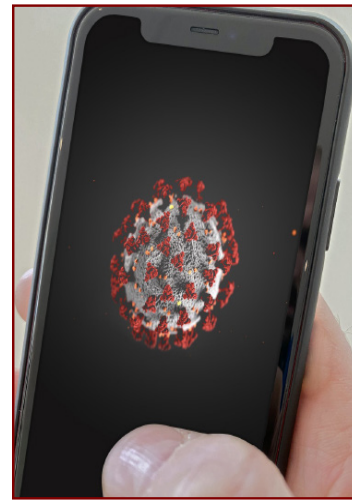
But now we have 'confinement, social distancing and lockdown'. These are words to which we become accustomed. In the Netherlands, politics is conducted in such a way that it is said: We can gradually let go of the measures, but then we need an app that ensures that we maintain the good effects of the lockdown with the help of data per person.

If you look at your inner experiences in this way from day to day, you notice that the human being is a being that can adapt very well and that you are gradually being brought into a different

world of experience, which is still acute – if you want to use the terms of illness – but which is on the verge of becoming chronic, as a result of which a society would emerge that is literally unnatural and inhuman.

I don't want to say that's the point of the whole thing because that would spread the scent of conspiracy theory, and that's something for paranoid people.

I say this with irony because even within anthroposophical circles there is a fear of conspiracy theories, while the greatest conspiracy theorist is our beloved spiritual teacher Rudolf Steiner.



One would like to cut that part out of his work, but it is better to take note of it and experience how facts are uncovered in a completely rational, calm way, from which emerges that there is indeed a regime in this world, which is conducted behind the scenes and which does not come from God Himself.

That is not to say that one should examine every event of world magnitude suspiciously for the underlying motives of invisible figures. In this way Rudolf Steiner has never looked at world events. By the way, the word conspiracy theory is inappropriate because it is not a conspiracy and it is certainly not a theory at all. It is about certain movements that are introduced into the development of mankind. When Rudolf Steiner describes this, it is not exactly a theory, but a view of reality. Armed with these lessons we can of course take a critical look at what is happening in the world. I prefer to do that without fixing anything, and to keep everything fluid and possible.

And again, when looking at how you have changed during the past few weeks, you realize that you have to get used to a society that until now you only knew from books such as *1984* by George Orwell and *Brave New World* by Aldous Huxley, in which the nuances are of course different.

In the case of a virus epidemic you have to assume that the governments have the best interests at heart. But what if they didn't? Or what if they don't look closely enough at what they're doing and in haste, out of fear, make all kinds of concessions that have consequences that are difficult to get rid of?

I couldn't say it anymore cautiously. So far, I have no judgment on the whole sequence of events. I look at it, describe it, and, as I said, I become aware of what happens to the world of inner experience that is a human way, from day to day. What is happening is not a good development in all respects. Dying miserably is a disaster, but so is Big Brother in your iPhone. And it should be clear to everyone that the epidemic is decreasing and that the need for such control via an app cannot be defended at all. They simply

say it has to be done. But luckily there is some rebellion against this already.

I am surprised at the abandonment of any scientific method in the treatment of this epidemic. Once upon a time it was a requirement that, before drawing conclusions that something works, two treatment groups were followed up, one with and one without the treatment in question. Now it is the case that the decline of the infections is simply attributed to the measures taken, the social distancing and the lockdown in all areas. So, the measures are correct. That's a conclusion against which the inner experience rebels. After all, the decline could also be due to the virus, that, as with any epidemic, 'goes down', like a storm always goes down again?

Editor: Dr. Mosmuller generously granted us permission to reprint this essay which was originally posted on her blog and website: [www.miekemosmuller.com](http://www.miekemosmuller.com)



**Mieke Mosmuller** (born in Amsterdam, 1951) studied medicine at the University of Amsterdam and has more than thirty years experience as a practising doctor. She is also the author of novels and spiritual-philosophical books (Anthroposophy). Since 1994 she has published more than fifty books, some of which have been translated into German, English, Danish and French. With

the Dutch comic Toon Hermans she wrote 'Gewoon God' (Just God) (1998), a series of interviews undertaken between 1995 and 1998. Mieke Mosmuller gives lectures and workshops in the Netherlands and Belgium and, since 2009, also in Germany, Denmark and Switzerland.

### *A little Madness in the Spring*

by Emily Dickinson

A little Madness in the Spring  
Is wholesome even for the King,  
But God be with the Clown—  
Who ponders this tremendous scene—  
This whole Experiment of Green—  
As if it were his own!

### *Allegro*

by Tomas Tranströmer

translated from Swedish by Robert Bly

After a black day, I play Haydn,  
and feel a little warmth in my hands.

The keys are ready. Kind hammers fall.  
The sound is spirited, green, and full of silence.

The sound says that freedom exists  
and someone pays no taxes to Caesar.

I shove my hands in my haydnpockets  
and act like a man who is calm about it all.

I raise my haydnflag. The signal is:  
"We do not surrender. But want peace."

The music is a house of glass standing on a slope,  
rocks are flying, rocks are rolling.

The rocks roll straight through the house  
but every pane of glass is still whole.

The Portland Branch  
of the Anthroposophical Society  
Invites You to

### **Save The Dates!**

As we navigate this opportunity for greater self-knowledge and freedom dates will be in flux for awhile. Please refer to the contact names in the Portland Branch Calendar and Ongoing Local Activities and Study Groups for current information.



## Urban Biodynamic Gardening: Our Closest Neighbor

with Sandra Burch

Spring has sprung! It's time for planting and learning and anchoring into what is real when so much seems unreal now. We are over a month into this world calamity. Lots of people are talking about the silver linings of this forced time out.

One way to deal with any crisis is to look at how to turn the situation into an opportunity. If part of what this covidian mess is asking of us is that we develop ourselves spiritually, then gardening is a perfect place to start. We can begin bringing more awareness to the spiritual in life by consulting the sky – specifically the moon – and then digging in the soil and planting seeds. Earth and the Heavens can unite with the gardener (human being) as the bridge. In BD manuals planting by the phases of the moon is recommended.

Barn's burnt down  
Now  
I can see the moon.

-Mizuta Masahide

This poet is somehow able to skip some steps and leap to the beauty of the Moon. I am still often in the stage of mourning the loss of the barn. Along with that: I totally need to acknowledge that change, especially the sudden kind, can be so very unnerving. Pandemic is the perfect time to start learning about the moon. In deciding to make friends with the moon, to get to know this celestial body, I realized I would have to actually spend time with this closest heavenly neighbor.

I decided to look up into the sky at the silvery moon every night and along with some help from a site called [MoonGiant](#) get to know our moon. Yes, this requires me to actually go outside in the dark, every single night. In order to make sure I would actually stick to this plan I agreed with myself that I would keep a journal online. This project has turned out to be a great way to anchor myself, amidst so much change in our world. You can check out

my Yard Journal at: [urbanbandandbees.home.blog](http://urbanbandandbees.home.blog) to see what I have learned so far.

Let's start with something simple: the waxing and waning of the moon. Waxing means building up, growing to the fullness of the Full Moon. This takes about 14 days. And waning: shrinking down to what is called the New Moon, (when we cannot see the moon at all). Also taking about 14 days.

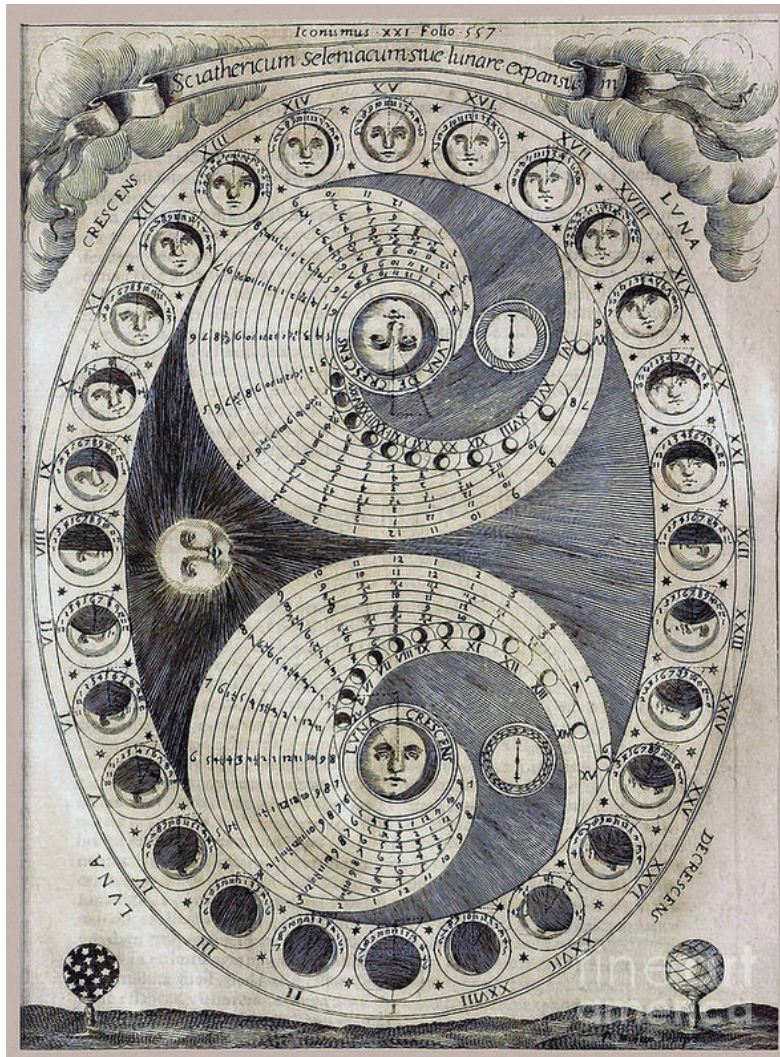
Plant seeds two days before the Full Moon. The sap is rising as the moon is waxing (growing) to full. Sprouting and leafing is

supported by the growth of the moon into fullness. After the full moon, the sap is no longer tugged on by the moon forces. As the moon is waning, it is the time for root growth. This is the best time for transplanting, weeding and pruning. Check out a biodynamic calendar for more specifics around planting leaf, root, flower and fruit plants, in relation to the constellations.

While planting, which could be considered a kind of burial (burying seeds) consider starting a garden journal. It is a great act of will to actually pick up the pencil and record the names of the seeds and plants you have welcomed to your urban garden. Then you can add observations about the weather and critters - helpful (like ladybugs) or hindrance (like furry tailed rats -called squirrels). They do enjoy freshly planted pea seeds, as do crows! If you want to be really thorough you can

also keep records of yields (bumper crops and disasters) too. This may be the year I finally get it together and start a journal, even if I have to do it with muddy fingers.

What a paradox: The celestial being that goes through the most changes in a short span of time (a 28 day cycle) - the Moon - is what has provided me the surest physical anchor in my life, as the world changes with each turn of events in this coronavirus emergency. May you find grounding this spring, as you bury seeds in the soil. And may the Moon become a familiar companion in all your gardening endeavors.





# Calendar of the Soul

## Week 5

In light which from the spirit-depths  
While weaving fruitfully in space  
Reveals the God's creating –  
In this soul-being becomes manifest,  
Widened to the life of worlds  
And resurrected  
From narrow selfhood's inner power.

## Week 6

My Self from narrow Selfhood is arisen  
and finds itself  
As revelation of all worlds  
In forces both of Time and Space:  
The World it shows me everywhere  
As archetype divine  
The truth of my own image.

## Week 7

My Self it threatens to take flight  
By world's clear light drawn mightily.  
Now my divining enter  
With strength upon your rights,  
Replace for me the power of thought,  
Which in the senses glory  
Inclines to lose itself.

## Week 8

The senses might grows stronger  
In union with the God's creating,  
Subduing my power of thought  
to the dullness of a dream.  
When being Divine  
Would with my soul be one,  
Then human thinking must  
In dreamlike state abide.

Calendar translation  
by Liselotte and William Mann

**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](mailto:c.guilfoil@gmail.com). The deadline for submissions is the 15th of the month preceding publication. Items selected for publication may be edited for style, content and length.

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

<http://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](http://www.portlandanthroposophy.org). Paper copies are available at the Pohala and Healthbridge Clinics; and the Cedarwood, Michael, Portland and Swallowtail Waldorf Schools.

**Our current newsletter team:** Editor, design, layout, and illustrations: Christopher Guilfoil; Editing and proofreading Wes Burch; Calendar: Jeremy Davis; Printing and distribution: Jerry Soloway; Webmaster Angelica Hesse; Treasurer: Ruth Klein

### **The Portland Branch thanks the following Members & Friends for their Dues and Generous Donations in 2020:**

Virginia Berg, Wes Burch, Sandra Burch, Jeremy Davis, Stacy Durych, Sara Genta, Deborah Ham, Marsha Johnson, Lauren Johnson, Tish Johnson, Lisa Jones, Donna Patterson Kellum, Bob Kellum, Tom Klein, Ruth Klein, James Knight, Anne Kollender, Martin Levin, Judith Levin, Robin Lieberman, Patricia Lynch, Lisa Masterson, Brian McClure, Jennifer McNeal, Cheri Munske, Padeen Quinn, Robin O'Brian, Jeff Rice, Walter Rice, Susan Rice, Diane Ramage, Rebecca Soloway, Jerry Soloway, Elizabeth Webber, Brian Wickert

### **Your 2020 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 Ruth Klein, 12286 SE 41st Court, Milwaukie, OR 97222. Or you can donate online at [portlandbranch.org](http://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](http://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.**

### **Another Way to Donate to the Portland Branch**

If you shop at Amazon and use the following link, a small donation, .5% of the price of your eligible purchases will be donated to the Portland Branch. [smile.amazon.com/ch/93-1269233](https://smile.amazon.com/ch/93-1269233)

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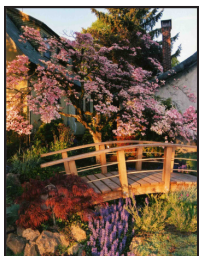
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**Contact: Editor [c.guilfoil@gmail.com](mailto:c.guilfoil@gmail.com)**



## First Class of the School of Spiritual Science

Sunday, May 17, 9:30am • **Note the date change** • Blue card required. • Contact Cheri Munske, [cherimunske@gmail.com](mailto:cherimunske@gmail.com), Diane Ramage, [drumage@comcast.net](mailto:drumage@comcast.net), or Rebecca Soloway, [rrsoloway1@gmail.com](mailto:rrsoloway1@gmail.com)

During this time of physical distancing, we greatly appreciate your joining in meditation with each other spiritually from your homes. Our suggestion is to meditate on your favorite mantra each month at the time of our usual 9:30 a.m. First Class gathering. A reminder will be sent each month so you are aware of which Sunday we would otherwise be meeting (the 2nd or the 3rd).

## Portland Branch Council Meeting

Monday, May 11, 7pm • Conducted via Zoom • Contact Valerie Hope, 503-775-0778, [valerieannhpx@aol.com](mailto: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.

**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 Groups

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

9:30am sharp (no admittance after the class starts) • Bothmer Hall, 5919 SE Division St, Portland, 97206 • Blue card required. Contact Cheri Munske, 503-772-2632, or Rebecca Soloway, 516-850-1027

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

7-9pm • 2606 SE 58th Ave., Portland • Contact Valerie Hope, 503-775-0778, [valerieannhpx@aol.com](mailto:valerieannhpx@aol.com)

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

### School of Spiritual Science Study • Second Thursday of the Month

*The First Class of the Michael School and its Christological Foundations* by S. Prokofieff • For Members of the School of Spiritual Science 7:30-9:00 pm • Contact Rebecca Soloway, 516-850-1027, [rrsoloway1@gmail.com](mailto:rrsoloway1@gmail.com)

### Christianity as Mystical Fact Study Group • First Monday of the Month

7:45-9pm • Bothmer Hall, 5919 SE Division St., Portland 97206 • Contact Jerry Soloway 503-908-7615, [jrsoloway@hotmail.com](mailto:jrsoloway@hotmail.com)  
Please join us in lively discussions centered on Rudolf Steiner's *Christianity as Mystical Fact*.

### Community Painting Tuesday Mornings

8:45-10:00am Tuesday Morning Painting Group for adults resumes March 2020. Watercolor painting focusing on color studies and seasonal moods. All levels welcome. Portland Waldorf School. Contact [cherimunske@gmail.com](mailto:cherimunske@gmail.com) to RSVP.

### Adult Eurythmy Class with Jolanda Frischknecht

Tuesdays 6:30-8pm • Bothmer Hall, 5919 SE Division St., Portland 97206 • Cost: \$20/session; paid monthly, sliding scale on request • Contact Jolanda, [jolandamf44@gmail.com](mailto:jolandamf44@gmail.com), or 503-896-3345 Feel free to drop in, invite friends.

### Eurythmy for Waldorf Alumni: Wednesdays

Study, 6:30-7:30pm; Eurythmy; 7:30-8:30 pm • Eurythmy Room, Portland Waldorf School, 2300 Harrison St., Milwaukie • Contact Carrie Mass, [Carrie.mass@portlandwaldorf.org](mailto:Carrie.mass@portlandwaldorf.org) If you've ever attended a Waldorf High School, this is for you!

### Eurythmy, Portland Waldorf School Community: Thursday Mornings

8:45-9:30am, Eurythmy Room, Portland Waldorf School, 2300 Harrison St., Milwaukie • Free - All are welcome. Contact Sarah Rem, [sannerem@gmail.com](mailto:sannerem@gmail.com) 503-729-1740

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

For details please see our website, [www.PacificEurythmy.com](http://www.PacificEurythmy.com) or call Jolanda, 503-896-3345 or Carrie, 415-686-3791

### Festivals Study Group: First and Third Friday Mornings

10am-12pm • 2606 SE 58th Ave, Portland • Contact Suzanne Walker, 503-208-2426 [zzwalker@mac.com](mailto:zzwalker@mac.com) • We are working with various of Dr. Steiner's lectures in an effort to better understand the festivals and how we may come to observe them according to his indications. This study is also greatly deepening our experience of the Calendar of the Soul and the cycle of the year.

### Knowledge of Higher Worlds by Rudolf Steiner • Friday Mornings beginning October 4

9:15-11am • Contact Patricia Lynch at [patriciahomanlynch@gmail.com](mailto:patriciahomanlynch@gmail.com)

### Singing Circle at the Portland Waldorf School • Friday Mornings

8:45-10:15am • Portland Waldorf School, 2300 SE Harrison St., Milwaukie, in the Orchard Room • all voices are welcomed. Contact Julianne Renzema at [momartist@yahoo.com](mailto:momartist@yahoo.com). No practice during school breaks.

### Speech Formation and Mystery Drama Group • Every 2<sup>nd</sup> and 4<sup>th</sup> 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](mailto:drumage@comcast.net)

### Friday Book Study in Corvallis beginning October 4

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.

### Study of Gospel Lectures • Every Sunday

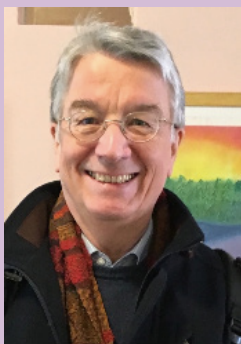
9-10:30am • Please call for venue • Free. Long established group of researchers reading and discussing Steiner lectures on the Gospels. • Contact Cliff W, 360-750-4858 or Suzanne W, 503-208-2426

### 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](mailto:jennifer@micha-elinstitute.com)

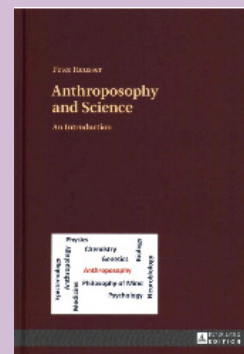
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## Visit Suspended

A Gathering in Seattle  
of our Cascade Community  
with special guest  
**Dr. Peter Heusser**



## Meanwhile...

It will come as no surprise that we had to suspend Dr. Heusser's visit to the States due to restrictions on travel and social gatherings. Nonetheless, we now announce that you will soon find month-by-month in the Natural Science Section newsletter, *Correspondence, a précis* of each chapter of *Anthroposophy and Science*, together with Dr. Heusser's chapter summary.

<https://www.naturalsciencesection.org/correspondence/>

It is hoped that this will encourage you and help you to read Dr. Heusser's book and to be all the better prepared for our eventual gathering—in person and online—for important work on bridging natural science and spiritual science.