A Look Back at 2011: A Review of Branch-Sponsored Events.

Respectfully submitted by Council members: Ruth Klein, Tom Klein, Valerie Hope, and Walter Rice. (Chrystal Colette also served on the Council for most of 2011).

The council made an extra effort on behalf of Anthroposophy to mark the 150th anniversary of Rudolf Steiner’s birth in 2011, by offering special events over the course of the year.

The National AGM Conference – 150th anniversary of Rudolf Steiner’s Birth: This event required an intensive, loving, and nearly 10 months-long effort by members of our community. We had begun plans for a “birthday party” for Rudolf Steiner to be held in February, his birth month. The event would have addressed the question, “What might our world be like without Rudolf Steiner’s influence?” Or perhaps, conversely, “How is our world different because of what Rudolf Steiner brought?” The event was to have concluded with an evening of Viennese Waltz (the inspiration of Chrystal Colette). Hearing of our efforts, the Western Regional Council and the National Society asked if we would instead host the national conference in October. We agreed, and over the many months, working with a committee composed of our local branch council and representatives of the western regional council and the national society, we crafted a conference titled “Rudolf Steiner’s Vision: How can we create a future worthy of the human being?” Virginia Sease came from the Goetheanum, and presented a lecture, Rudolf Steiner’s Vision for the Human Being: love manifested through spiritual activity. The Youth Section met in Portland in advance of the conference, and many of its members participated in the conference, bringing with them the musical group Wake Owl, and hip-hop artist Matre. Elizabeth Kennamer curated the art exhibit for the conference, which included these musical artists on opening night. Branch funds supported exhibit expenses. The Coalition of Anthroposophical Initiatives also met in Portland in advance of the conference, so individuals from this group, who are striving in many different aspects of Anthroposophy, contributed to a host of afternoon workshops. Dr. Paul Kalnins from Portland’s Naturopathic College (NCNM) also offered a popular workshop. Attendees from our area as well as those from far distances were very positive in reporting of their experiences of this event.

The Soul Forces of Addiction, with Dennis Klocek, March 4-5: The Council, working with Matt Burns, organized this significant workshop in keeping with our own goal for the year for more outreach. The inspiration for the topic came from Chrystal Colette. The workshop was held at the Naturopathic College (NCNM), and was well attended by a wide audience, including many students from the College.

Karma, Reincarnation and Biography and Rudolf Steiner’s Core Mission, September 23 & 24; and Discussion of current events in the light of Anthroposophy, September 25; with Thomas Meyer: Thomas, who lives in Basel, Switzerland, proved to be a lively and informative addition to our year. We would love to have him back when he next visits the West Coast. Branch funds under-wrote the expenses involved with his visit.

The Life of Rudolf Steiner, by Chris Guilfoil, March 26: In his presentation, Chris emphasized Rudolf Steiner’s capacity to love, through a power-point presentation filled with pictures and art. Our branch delivered to this event the wonderful display that the Society created about Rudolf Steiner to be a part of this event, and then it went to the Portland Waldorf School before continuing its journey around the country. Branch funds were used to cover expenses.

Festivals – Easter, Remembrance of the Dead, Advent: Sandra Burch has been the spark-plug for our festival life this past year, drawing on members of the community and their talents to bring the festivals to life; an impulse also came from our community of
Eurythmists towards fructifying our festival life.

Twelve Holy Nights Readings – The Gospel of St. Matthew: Organized faithfully and ably each year by Tom Klein, and supported by Ruth Klein who makes sure we have the appropriate verses each night, Holy Nights readings again made the rounds of homes in our community, complete with lively questioning and conversation. Study was followed each evening by delicious treats and warm social activity.

Reverend Sanford Miller: Sandra Burch, who organizes Sanford Miller’s visits to Portland for The Christian Community, has coordinated with the Council to provide enlivening and thought-provoking lectures for Branch members. A conversation between Sanford and Chrystal Colette provided some of the inspiration for Dennis Klocek’s visit.

First Class Lessons: Were/are held on the second Sunday of each month at Bothmer Hall. Jannebeth Roell has served as First Class Reader until recently, succeeded by Diane Rumage and Cheri Munske.

Portland Branch Council: Meetings are currently held on the second Monday of each month at the Hope’s residence. “The Council works to foster a healthy community life, and to further the Branch mission: The members of the Portland Branch of the Anthroposophical Society freely come together out of their commitment to the Spiritual Science of Anthroposophy as founded by Rudolf Steiner. The branch will strive to further the life of the soul both in the individual and human society by basing its activities on anthroposophical ideals, with all that results from them for warmth in human relationship, and the spiritual, moral, artistic and cultural life of humanity”. More council members are needed to help fulfill this mission. If branch members are not prepared to join the council, they can offer help for specific projects.

Newsletter, Calendar, Email and Website: Communication is essential for healthy branch life, and this is accomplished, for mass communications, through publication of a monthly newsletter and calendar, email flashes heralding upcoming events, and a website where, in addition to the newsletter and other branch information, people can register for branch events and purchase our Embryo in Motion DVD. Seth Miller is our skilled and helpful webmaster who this year created the ability for us to accept payments online. The newsletter team of James Lee, Jannebeth Roell and Diane Rumage has retired after seven years of skilled and faithful service. The new team is Wes Burch, Valerie Hope and Timothy Popof, who are, as of this writing, in transition mode. Your donations supported these activities.

Tom Klein, bookseller: Tom Klein has undertaken, on behalf of the Branch, to procure books for sale at various events. For example, he made available Thomas Meyer’s books (among others) at Thomas’s events, and sold books at the Society’s October conference in Portland. Tom has procured the technology necessary to allow us to accept credit cards.

Library: In April, the Portland Branch Library received a donation of about 120 books from Theresa Konomos. This brings us to 1,325 library books. Most of these new books are titles that we did not have. Theresa is a music therapist and there were many books of a psychological nature. There are also many books published in the last decade. The library resides in the home of Tom and Ruth Klein. There is always work to be done for the library, so if you would like to contribute to the health of the library, please contact them.

Embryo in Motion DVD of Jaap van der Wal Workshop: This is available for sale on our website and at selected events. James Lee was instrumental in getting this produced with the help of filmmaker Madison Rowley, and production assistant Charlie Rowley. James and Jannebeth Roell have been filling orders. Tom Klein has now taken up that task. James’ ad in Being Human (the national Society’s news-magazine) has had good results.
Spaces: Of the many debts of gratitude that we owe, we would be remiss if we didn’t thank the following: Drs. John and Joan Takacs for the use of Bothmer Hall, which has offered a hub for our community life, providing space for so many of our activities over the past year, and many years past; The Portland Waldorf School Community, which has provided space for many Anthroposophical Community initiatives over time, and especially in 2011 the really big effort that went into the National AGM/Rudolf Steiner’s Vision conference and art exhibit; the Cedarwood School, which hosted our own AGM/potluck this January in their new Eurythmy room.

Biodynamic Agriculture, and the Annual Biodynamic Workshop Day
by Beth Wieting

Biodynamic agriculture is based on a lecture series given by Rudolf Steiner in June, 1924. This agriculture course was requested by a number of German farmers looking for ways to cope with the many agricultural problems arising at the time. Often compared with conventional and organic farming, biodynamic agriculture and gardening have been known for years as a unique way to improve soil, the growth of plants, nutrition, flavor, storage quality of food, even the overall quality of the land itself and the atmosphere within it. Rudolf Steiner said of the biodynamic compost that it is "a means of kindling life within the earth itself." The Oregon Biodynamics Group has made biodynamic preparations since 1975. Most of them are made out of flowers. According to Manfred Klett, the former head of the Agricultural Section at the Goetheanum in Dornach, Switzerland: "The effects of the preparations cannot be compared with any other natural substance. They range on a level somewhat above nature." Biodynamically grown food tastes very good, and the quality of the soil is inspiring.

An Annual Biodynamic Workshop Day, with speakers from the Oregon Biodynamics Group, will convene at the Portland Waldorf School to give a free six-hour workshop. People will be able to get all the information they need to get started with biodynamic gardening and farming. Sunday, April 1st, 2012 from 10:00 am - 4:30 pm, at The Portland Waldorf School - 2300 Harrison Street, Milwaukie, OR 97222 (see calendar section for more info) Sponsored by the Oregon Biodynamic Group www.oregonbd.org

How To Contact Us

It is now easier than ever for you to contact the Portland branch, and to submit information or an article in a format that is usable to us. Just go to http://www.portlandbranch.org/contact, and there you will find four options that you can click on:

- I have a general comment or question. Use this to contact the Portland Branch Council, or email portlandanthroposophy@gmail.com.
- I want to submit an event for the calendar. This section will lead you through all of the information to include, in the format that we need.
- I have an article or other submission for the newsletter.
- I want to add or remove myself from the mailing list.

A Ritual to Read to Each Other
by William Stafford

If you don't know the kind of person I am and I don't know the kind of person you are a pattern that others made may prevail in the world and following the wrong god home we may miss our star.

For there is many a small betrayal in the mind, a shrug that lets the fragile sequence break sending with shouts the horrible errors of childhood storming out to play through the broken dyke.

And as elephants parade holding each elephant's tail, but if one wanders the circus won't find the park, I call it cruel and maybe the root of all cruelty to know what occurs but not recognize the fact.

And so I appeal to a voice, to something shadowy, a remote important region in all who talk: though we could fool each other, we should consider the parade of our mutual life get lost in the dark.

For it is important that awake people be awake, or a breaking line may discourage them back to sleep; the signals we give - yes or no, or maybe - should be clear: the darkness around us is deep.

The Embryo in us – A phenomenological Search for Soul and Consciousness in the prenatal Body

by Jaap van der Wal MD PhD

Wine got drunk with us, not the other way. The body developed out of us not we from it. We are bees and our body is a honeycomb. We made the body, cell by cell we made it. Rumi (1207 - 1273)

Lost body

In the last two decades a tsunami of pseudo-dualism and materialism is coming up in biology, psychology and philosophy. Based upon concepts about the function of our brain as produced by modern neurophysiology in great pace a new perspective about the human soul and consciousness is introduced and swallowed by the general public. To summarize the gospel of modern brain philosophers: It is our brain that is ruling our mind. All that we feel, think, do is ‘brain’. In this paradigm everything that we all are able to experience as the conscious or subconscious activity of our mind or soul is attributed and reduced to ‘nothing but’ the activity of hippocampi, cerebral cortical areas and so on. The post-Cartesian soul which still was more or less defendable as the imponderable res cogitans dimension in our mind, has been abandoned. Neurophilosophers claim that Cartesian dualism of body and mind is overruled by the evidence of the brain as the definitive physical substrate for our consciousness, our speech and our mind. Implicitly however and without any modesty a new false dualism is introduced in the form of a body–brain dualism. The brain is a ‘special’ organ in the body and there our consciousness occurs and is performed by neuromachinery. The Dutch neuroscientist Swaab proclaims that the body only serves three purposes: to feed, to move and to reproduce our brains. “We are our brains” is the message. You have to consider everything you may feel or experience as a ‘non-body’ or imponderable reality in your head or in your body (like the pain in your toe) as ‘illusions produced by the brain’.

Lost soul

There is a defense against this pure reductionistic materialism and that is: Be phenomenologist! Do not take the stance of the scientific onlooker (observer) but in contrast take the primary stance of the participator and take for true what you sense and experience in and of your body. That is your primary reality, the ‘world of senses’ in fact is the reality before the Cartesian split of mind and body. A phenomenological approach takes also for true what your experience is telling you and in this way not only overcomes but also includes the virtual and secondary reality of the ‘brain facts’. Modern neurophilosophers make the philosophical and methodological mistake that the primary reality we live in is not the reality we think or can observe via our whole range of ponderable onlooker-instruments but it is the reality we experience it. Consciousness and soul are experienced realities. Although they are imponderable and therefore not measurable they are yet evident for everyone. It is the modern scientific ascetic attitude to think spirit so to say away that denies this. “I am my brain” is not a fact, it is paradigmatic choice. Modern ‘brain thinkers’ nearly all confuse the condition for a phenomenon for the phenomenon itself. Indeed they found the substrate for consciousness in brain activity, but no one is ever able to measure what you experience when you are doing mental experiments under the scan of the onlooking scientist. He/she registers the condition for a phenomenon (e.g. consciousness) not the phenomenon itself. He/she even cannot register that, because only you are the one who knows, who realizes (!) what it is to think that thoughts, to live that particular body, to experience that given awareness. No neurophysiologist can bridge that gap between the primary reality of the ‘Lebenswelt’ or the ‘world of senses’ as the philosophers call it and the secondary reality of the body after the Cartesian split of mind and body. In the reality of the body that you live, mind and body, spirit and matter are never separated. Discriminating those two realities is one; this is in fact the great philosophical contribution by Descartes. Separating them and think the twofold polarity that mind and body, spirit and matter apparently are into a dualistic split is a second step and in general acceptable as a methodological and practical reduction. But as A. T Still states: “Human form (matter) and function (spirit) are inseparably intertwined”. But to deny systematically after that split the reality of mind as an illusion created by an organ of that same body, is an intolerable and fatal philosophical accident and reduction of our reality.

We do not have a soul, we are soul

Neurophysiologists study indeed the substrate for soul, for consciousness but every time you find an anatomical or physiological or genetic phenomenon (‘body’) apparently connected and associated with a certain mental activity (‘soul’) it does not mean you found the last phenomenon itself. Apparently brain activity is a necessary but not sufficient condition for a quality like consciousness. One still is at risk to consider the condition for a certain matter (body, brain, gene) for the
A similar reductionistic view nowadays prevails in genetics. As biologist I have never perceived genes (I mean here the modern concept of ‘gene’ as a formulated DNA-structure) to be an active and causative principle in a living organism. Yes, genes play an important role in the phenotypic appearance of organisms, but it as a necessary (apparently) but not sufficient condition. It are organisms that have features and properties or are ill and I never have seen an ill gene or a gene with a certain property like being able to move or digest. But yet without comment nearly everybody tends to believe the concept that genes are active principles and are causing organisms. As a (phenomenological) embryologist I have to reject that view completely. Only in pathologically abnormal and in experimentally manipulated conditions (and of course in the evolutionary process of mutational changes in the genome) it appears to be the deviation of the normal pattern that causes the related different ‘new’ phenotype or phenomenon. In the normal integral and integrated situation of the functioning organism however it are not the genes that cause the phenomena, the organism itself performs its biological activities and functions that characterize it (it moves, it digests, it becomes ill).

Modern genetics and neuropsychology try to convince us of the opposite: thinking is (synonymous with) brain activity, inheritance is (synonymous with) gene, memory is (no more and less than) hippocampus process. Process and structure, phenomenon and condition are confused here. We became walking brains, competing genes. After some four centuries of post-Cartesian reductionism this is what has been left of our soul. The secondary reality of the observed and analyzed body of anatomy and brains, the body that we so to say have, prevails over the body and the consciousness that we are, that we live and experience. With great certainty and persuasion modern psychologists consider a lot of the reality we experience as illusionary. Pain is an illusion, it not in your toe that you feel your pain that is only an illusionary projection by your brain. And free will? Forget it! Your brain knows better and milliseconds before you make a choice cortical reflexes already have ‘predicted’ what you are going to do.

Mind in an embryo?

What about an embryo? In the modern view of neuropsychology the embryo does not make very much chance to be accepted as a being with a mind, a ‘soul’. In an embryo the least manifestation of a functional brain is completely absent. When after some weeks in the embryo a first brain organization becomes discernible you have to wait for the fetal phase in order to see some substrate of a brain physiology like movements or a deducible EEG activity. Like your body in the modern somatic philosophy has been ‘emptied’ and ‘ghosted’ (‘you are not present there in that body’, ‘there is no self or soul living this body’) the embryo has been proclaimed to be a brainless and therefore at least an unconscious being.

I became embryologist it in the sixties and seventies of the last century. In those days the debate about soul and mind still was open and not yet terrorized and beaten to death by colorblind one-eyed neurophysiological thinkers There you could hear a famous psychiatrist rephrase questions like “Is it possible for we cells, before and after specially neural tissue arise, to reproduce in later phases of the life cycle transforms, or variations of our first experiences?” (Robert Laing in Facts of life). Psychologist claimed the possibly of a prenatal subconscious experiencing of traumatic events.

In this context I met the work of the German embryologist Erich Blechschmidt (1904 – 1992). Many osteopaths and Craniosacral therapists consider the biokinetic model of embryonic development that Blechschmidt developed as a good explanation of the processes that rule the formation of the body and the organs. As a phenomenologist I am however not so much interested in causes and explanations but in understanding and finality. I am an embryologist on the search for spirit i.e. for an active principle ‘behind’ the formed organs and body. I search for the ‘en-act’ principle (spirit) that is trying to realize itself via and by means of the realized ‘ex-act’ dimension of the body. The body as an act and the psychosomatic entity that we also are as the ‘actor’. The realisor (‘maker’) and the realized. I consider the body as the appearing result of a formative act, a creative act if you like.

An embryo with a soul

So for me leading questions as to understanding the human embryo became for example: Who or what is realizing itself there? What are we actually doing when we are an embryo? How do we exist there and then? As a being of soul and body of course because that is how I experience myself every second of my life. Not my muscles move me, I move my arm. Apparently I do that with my body (a locomotion apparatus as necessary but

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1 ‘En-act’ like ex-act ‘is derived from the Latin word act or actum which means ‘deed’ and ‘made’. ‘Ex-act’: what has been made, realized, ‘en-act; that what makes or realizes (itself).
not sufficient condition), not my body is moving me. One may extend the concepts of E. Blechschmidt in recognizing that an embryo behaves. It is (still) shaping its body, it moves, it performs (literally). The first manifestation of behavior we exhibit as the psychosomatic body-mind being that we are, is our morphological behavior, is in fact our body. Next to that similar behavior is shown, similar gestures are made on the physiological level, but this also is performance, act of the en-act dimension in us. Going upright, finding your balance, centering, it is an act of the soul, of the human Self or spirit but before you are able to do that psychologically you perform the gesture physiologically when you are one year old, trying to get upright in a playpen. And even that is not the first time. The first time you found your balance was when you shaped and organized the bodily organization that is a prerequisite for balancing and being upright, so as embryo. The human body is the only primate and mammalian body where the gravity center is organized inside and within the body. To come to yourself as a human being you need the organization for that i.e. a body (not only a brain) that can do so. This is exactly what you do in the growing and shaping of your body as an embryo: you perform here the act of going upright and balancing in a morphological way.

“Soul is pre-exercised in the body” is my rephrasing of the concepts of Blechschmidt. Our body is behavior, human behavior to be explicit. The body is not a thing, an anatomical substrate; it is a performance, a function, a behavior. Soul does not have a body, it is body; body does not have a soul, it is soul. Read the words of Rumi at the beginning of this article. Even your skeleton and brain (organs that for example are nearly structuralized to death and physical substance) are ‘on the move’, are processes. I learnt from the embryo: Motion is primary, form is secondary. Forms comes out of motion (and not the reverse as reductionistic thinkers always propagate) and in that motion a behavior is performed. The transparency of your lens is not a material property, it is a lifelong activity exercised by those lens cells in the transparency of the crystallines they produce. Your body as an act and in the embryonic phase you act your body as a pre-exercise of what later is a physiological and psychological capacity.

Centripetal existence

Within the embryonic way of life form and function are still related and linked together firmly. The fact that the form and function of an arm for example are tuned so perfectly and harmoniously may be due to the phenomenon that the function of the arm as an instrument for grasping for example has been pre-exercised embryonically while growing out. In the adult organism where the forms still, function is ‘released’ (liberated) on another higher level: physiological function as a released growth gesture. Erich Blechschmidt even takes a step further and applies this principle of releasing function from the growing structure to the level of psychological gestures and functions. Bodily functions, physiological functions are pre-exercised as growth gestures and growing movements in the embryo. In this respect a human being has already breathed long before he has taken his first breath after birth. The dynamics with which lungs, thorax and diaphragm are developing and unfolding may be considered as a type of breathing because they are breathing movements. Considered in this way, an embryo looks, grasps, walks, it all is morphological behavior.

Considerations like before give new perspective to the direction and the orientation of embryonic existence. Usually embryonic existence is considered as a biological process that produces or results in human behavior. We think so to speak from inside to outside, from center to the periphery, in other words: centrifugally. In this view there is a fertilized egg cell at the beginning, which next grows up to be a human individual body and next to a
psychological individual: man including his mind or soul is a product of this process. Mind is a consequence of the body and body formation. In this view the embryo also deserves something like a general non-individual human status but in the embryonic phase there is no talk yet of individuality or personal existence.

The embryonic existence however may be characterized as the orientation from outside to inside, i.e. centripetally (See FIGURE 1). As an adult human we express ourselves by means of our body: the world is our aim and the body is the instrument for this purpose. The embryo on the opposite still ‘impresses’itself into a bodily organization. Embryonic existence therefore is a kind of silent and introverted existence. The idea that an embryo is not yet doing anything and is not acting yet is a great misunderstanding and devaluation. The action, the performance however is directed towards itself, inward. In this view embryonic performing also represents the expression of a human being and its soul as primary. The human being manifests itself in the first order by means of growth gestures and form movements, afterwards by means of (released) physiological processes (behavior) and later on by means of psychological behavior and gestures.

The embryo is still in you.

In FIGURE 2 the so-called craniocaudal gradient of embryonic development is represented. With this notion is usually indicated that in the cranial pole or domain of the body development is always ahead of the developmental processes in the caudal pole or domain of the body. This also relates to the fact that in the cranial pole the development of organs tends to reach earlier the more or less ‘final adult’ stage or organization than in the caudal domain of the body. Your head so to say becomes ‘old’ or ‘adult’, your viscera stays ‘young’ or ‘embryonic’. In FIGURE 2 for example one can observe that the development of arm and hand (always) is ahead of the development of foot and leg. This phenomenon will also become manifest and ‘repeated’ in the physiological and psychological ripening of the limbs and locomotion. Another body axis where one may observe such an gradient is the disto-proximal gradient in the limbs: hands and feet are ‘older’ than shoulder and pelvic region, the latter for example as the domain of the limbs where you indeed go on with growing and formation far beyond your childhood.

One could describe the craniocaudal gradient as the polarity between movement and form, between embryo and adult, between process and structure. Actually in the caudal pole of the body the processes more or less tend to continue the embryonic way of life as described here before, i.e. exhibiting morphological behavior with the physical body still in process, in metamorphosis. On the opposite side one may observe in organs the tendency to come more and more to structure and to ‘anatomy’ so to say. There (brain, nervous system for example) function indeed becomes more ‘released’ from morphological (growing and metamorphosing) activity. A good way to notice this gradient or polarity is comparing for example a liver (caudal) with a typical ‘cranial organ’ like the brain. In the liver function and form are still in motion while in brains anatomy and structure becomes essential for the physiological function. Like in the embryonic phase, in the liver the en-act dimension still remains active in a morphological process, deeply involved and intertwined with the matter while cranially the possibility for mind, the en-act is to become released from the matter body process and to function more body-free. Think on the ‘imponderable’ mobility in your mind. This means however that the embryonic way of being is not a past, not a phase in our life you left behind, it is actuality and
in a great part of our body the interaction between body and mind ‘still’ is centripetal.

The return of the soul

Could this be the expression of a polarity in our organism as to ‘interaction’ between the en-act and ex-act dimensions of our psychosomatic being? In the ‘caudal’ (‘visceral’) dimension of our body our mind seems to stay connected and intertwined with the body (matter) as is the general gesture in the embryonic phase. On the opposite pole the body tends to become more structuralized, to become ‘anatomy’ so to say. Here mind and body are more or less disconnected and disconnecting to enable mind to function more and more ‘body free’ functioning in physiology, psychology and … consciousness? Could it be that the embryonic way of being is the sleeping consciousness way of acting the body (‘life’) and that everywhere in the body where the process tends to become structure and anatomy and where embryonic vitality and regeneration power reduces and even sometimes disappears (‘death’), awakening consciousness occurs and is enabled? What a fantastic idea: vitality and consciousness as oppositions, the more vitality the more we sleep, the more death and structure the more we awake! In this view mind is everywhere in the body as acting principal but levels of consciousness occur in relation to the degree in which the embryonic processes becomes subdued to the structure tendency. The whole body as a psychosomatic mind-body manifestation with a great range of levels of consciousness. Your will sleeping in your caudal pole, your limbs and muscles? Your cognitive soul awakening in head and sense organs?

This all may sound as a too global concept but I can describe the gradient we are dealing with not only in craniocaudal ‘direction’ but in more than eight different body dimensions, for example dorsal-ventral, parietal-visceral, distal-proximal in the limbs, centripetal and centrifugal. Actually this gradient is everywhere. And ‘nowhere’: it is a fundamental principle of polarity that rules the psychosomatic organization in all directions, levels and dimensions. I tend to call this the magnet or holographic principle of the craniocaudal gradient which helps to overcome the Cartesian error to localize soul, psyche, consciousness in a given organ or region. Not only the brain is the domain of soul, mind or psyche: besides it controlling function (as so many ‘head organs’ like liver, heart, kidneys exhibit) it only represents the functional possibility of a high degree of awaking (self) consciousness.

This approach makes the body again what it is: not an appendage of a brain but an instrument of the soul from the very first day of your life on. Consciousness is not synonymous or congruent with ‘soul’; it is a function, an activity of the mind. The whole range and palette of consciousness shows that our soul is not a pink cloudy conceptual and illusionary ‘something’ but a ‘soul body’ just as complicated as our physical body. Not one organ is specialized in psyche, maybe some organs (brains, sense organs) are more functioning in consciousness than others but mind is everywhere. Germ layers for example are not only physical morphological principles but they are also physiological and psychological gestures and functions. The body is not a machine that functions; it is function, a function of the mind. To describe this psychosomatic morphology in extenso goes far beyond this article, but it is possible. More important is that such an ‘anatomy’ would give us the body back that we are, that we live, where we do not have hippocampi at all in our heads, but where we think with our heads, feel also in our heart and suffer pain in our toes. We are a consciousness and have a body.

Jaap van der Wal MD PhD
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18.330 words exclusive spaces and (sub) titles and title poem, including footnotes

FIGURE 1
Revolution of the orientations of being between an adult (a) and an embryo (b).

FIGURE 2.
Embryonic stages of the human embryo.
In series: age of 26 days (g), about 4 weeks (h), about 5 weeks (i), about 6 weeks (k), about 7 weeks (l) and 3 months (m). From: The human embryo, E. Blechschmidt, Stuttgart 1963.
If you are interested to learn more about the Portland Branch of the Anthroposophical Society, please call Diane Rumage at (503) 908-0131.

The Portland Branch thanks the following Members and Friends for their Dues and Generous Donations in 2012!

Ruth Klein Kathy Kremer Regina Loos
Tom Klein Jeff Rice James Lee
Walter Rice Diane Rumage Robin Lieberman
Wes Burch Bob Kellum Timothy Popof
Charles Forester Chiaki Uchiyama
Donna Patterson

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Questions, suggestions and submissions may be sent by e-mail via the www.portlandbranch.org/contact links. Items selected for publication in the Portland Anthroposophic Times may be edited for style, content and length. The deadline for submissions to the Portland Anthroposophic Times is the 15th of each month for publication in the next month’s edition. Please submit any calendar items via the contact links @ www.portlandbranch.org/contact, no later than the 15th of each month for publication in the next month’s edition.

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Please submit your dues or donations to the Portland Branch
c/o Ruth Klein at 3609 SE Center, Portland, OR 97202
Portland Branch of the Anthroposophical Society Calendar • March 2012

Portland Branch Events

Portland Branch Council Meeting
Monday, March 12, 7-9 pm • 2606 SE 58th Ave.  Contact 503-775-0778 • email valerieannhpdx@aol.com.
All Branch members are welcome to attend, and/or to call us with agenda items, proposals, suggestions, or to observe. Meetings are on the second Monday of each month.

First Class of the School of Spiritual Science, Lesson 4
Sunday, March 11 • 9:30 am sharp • Bothmer Hall, 5919 SE Division St, Portland, 97207,  Contact Diane Rumage at 503 908-0131 or Cheri Munske at 503 772-2632  Blue card required. Second Sunday of each month

Preparation for Easter Week
Saturday, March 31, 7pm • Bothmer Hall • The Portland Branch invites you to an evening intended to deepen our understanding of the Easter Festival. Portland Eurythmists will present the Pater Noster, and we will read together an Easter lecture by Rudolph Steiner.

The Healing Power of Symbols, with Dennis Klocek
Friday, June 1, 7:30-9pm & Saturday, June 2, 9am-4:30pm • Place and fees to be announced • Inquire for senior, student and work study discounts.  For more information contact Valerie Hope, valerieannhpdx@aol.com
Since the most ancient times the use of symbolic imagery as a tool for healers has been a widespread and successful practice. This weekend workshop with Dennis Klocek will explore some of the foundational principles that allow us to choose and employ symbols to relieve stress and promote healing. Drawing on the work of Rudolf Steiner and Carl Jung we will work meditatively with alchemical medallions to explore the crystalline nature of archetype, the shadow force of the persona, the role of the guardian of the threshold, and the relationship between the human double and the human phantom. The workshop will be presented through lectures, meditative exercises and small group dialogue.

The Embryo in Us: Understanding Ourselves as Embryo, with Jaap van der Wal MD PhD
July 11-15, 2012, Warner Pacific College, 2219 SE 68th Ave.  • $475 before May 1, $525 after • limited # OF $250 workstudy spots  Contact Dr. Bob Kellum, healthbridge@integra.net or 503-331-7393
This popular course is limited to 45 people, so apply early to assure your place. It has received approval from OBNE for 26.5 Naturopathic General or OB CEU’s. We will explore human prenatal development and how the shaping of the body expresses essential attributes of the development of the human as a being of spirit and matter, body and mind. More information will be forthcoming.

March Portland Anthroposophical Community Events

GeerCrest Farm and Historical Society Dinner
Architectural Heritage Center of Portland, 701 SE Grande Ave, Portland, OR  • $75 per person  • March 16th, 2012 7-10 pm (RSVP by March 10th)  Call 503-873-3406 to reserve or log on to www.geercrest.org/events
This farm is working to become biodynamic and is located in Silverton.

The “Spiritualized Earth” and the Birth of the New Consciousness
March 16, 7:30-9:30 pm • First United Methodist Church Sanctuary, 1838 SW Jefferson St  • $85  • Make out check to Oregon Friends of C.G. Jung, and mail to 811 NW 20th Ave., Portland, OR 97209 with the name of the event or visit www.ofj.org.
Jung spoke about “the living substance” of ourselves and others. Presenter Patricia Damery, M.A, M.F.T. will describe the common root of this concept in the writings of Goethe, who influenced both C.G. Jung and Rudolf Steiner, father of Biodynamic farming. What supports or undermines the “living substance” in ourselves and the other? Practical applications in the dynamics of “being in relationship with” and “having dominion over” will be given, whether in analysis, farming or our relationship to the environment.

Vernal Equinox Painting Workshop
Thursday, March 22 • 4-7 pm • 1410 SW Morrison, Suite 901 • $50 includes ALL materials and REFRESHMENTS • Contact Robin Lieberman, MSW, Painting Therapist at 503-222-1192 or robin@robinlieberman.net.
Continue painting your way in concert with the seasons and welcome the coming of Spring, a time of renewal. Join Robin in the warm glow of her downtown Portland studio.
April Portland Anthroposophical Community Events

Basic Aspects of Bio-Dynamic Farming and Gardening - by the Oregon Bio-Dynamic Group
Sunday, April 1, 10am – 4:30pm • Portland Waldorf School, 2300 SE Harrison, Milwaukie, Or • FREE! Bring your lunch • To register contact Sandra Burch, galenalyn@gmail.com or 503-353-1818.

Take advantage of this rare occasion, as this annual workshop isn’t usually held in Portland! Topics to be covered include: an intro to bio-dynamics; composting; preparations 500 and 501; the moon calendar; and converting property to gardens.

An Introduction to Spring, and What We Need to Know, With Beth Wieting
Friday, April 13, 7pm • Hope’s home, 2606 SE 58th Ave., Portland

A talk on Rudolf Steiner’s descriptions of many creatures’ sublime and spectacular spiritual contributions to the earth and the cosmos. When we look out into the world, it is really like a picture in a calendar: mostly space, with some things one can see – shrubs, trees, a creature here and there – almost like seeing furniture in a room, like seeing things. There is much more! What Rudolf Steiner has characterized as part of the life-processes, life-gifts of many creatures, most of which we see countless times during the year, is sublime and spectacular. The talk will be an introduction to spring and what we need to know.

May Portland Anthroposophical Community Events

Saturday MAY 12, 2012
Luster and Image Colors: Workshop with Chris Guilfoil

9 AM-5PM at 3135 NE 17th Ave, Portland OR 97212 Chris will give a brief summary of Steiner’s various angles of color leading up to the “image colors” mostly for Steiner’s notebooks. Cost $ 75.00, includes material. Please bring a dish for a potluck lunch. For information contact Jannebeth Roell 503-249-3807, or Jannebeth@mindspring.com To reserve a place please register with a check to Chris Guilfoil and send it to J. Roell 3135 NE 17th Ave, Portland.

Ongoing Portland Anthroposophical Activities and Study Groups

Anthroposophical Course for Young Doctors, Study Group 1st Tuesday of the month 7-8:30 PM
Pohala Clinic, 12050 SE Holgate Blvd. • Contact Julie Foster by phone at (503) 572-4196 or by e-mail at julie@pohalaclinic.com.

First Class of the School of Spiritual Science Second Sunday of the month • 9:30 AM sharp
Bothmer Hall, 5919 SE Division St, Portland • Blue card required. Contact Diane Rumage at 503-908-0131 or Cheri Munske at 503-772-2632

Karma Exercises and Study 1st and 3rd Thursdays at 7:00 PM
NE Portland • The study group is working with Rudolf Steiner’s karma exercises. Call James Lee for information (503) 249-3804 or send an e-mail to him at anthroposophy@earthlink.net.

Knowledge of the Higher Worlds 1st and 3rd Tuesdays 7:30 - 9:00 PM
3046 NE 33rd Avenue, Portland, OR 97212 • Contact Donna Patterson and Bob Kellum at 503-331-7393.

Mystery Dramas, with Speech-Formation Exercises 2nd and 4th Wednesdays
7:30 - 9:00 PM, in SW Portland • Starting to work on the 3rd Mystery Drama by Rudolf Steiner, The Guardian of the Threshold. No acting experience necessary, just a love of the Word. Contact Diane Rumage by e-mail at drumage@comcast.net or by phone at (503) 908-0131

Portland Waldorf School Community Choir Friday mornings from 8:45 - 10:15 am

Portland Waldorf School, 2300 SE Harrison Street, Milwaukie in the Orchard Room • Free
Anyone who enjoys singing is welcome, including drop-ins. Marion Van Namen (503) 956-4046.

Micha-el Institute Waldorf Education and Teacher Training
Lectures and courses conducted throughout the year. Contact John Miles at 503/774-4946. johncmiles@usa.net.
Embryo In Motion: Understanding Ourselves as Embryo

4-DVD Set Now Available With Jaap van der Wal, PhD, MD

This beautiful 4-DVD set that was professionally recorded live in Portland, OR, June 3–6, 2010.

To learn more about the 4-DVD set and for instructions on how to order it, go to the “shop” portal on the Portland Branch website at www.PortlandAnthroposophy.org.