

# Portland Anthroposophic Times

Newsletter of the Portland Branch of Anthroposophical Society

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*The Nativity* by Davit Newbatt, Wynstones Press

## **The Christmas Festival: A Token of the Victory of the Sun**

Rudolf Steiner, *Berlin*, 24th December, 1905

How many people are there to-day who, as they walk through the streets at this season and see all the preparations made for the Christmas Festival, have any clear or profound idea of what it means? How seldom do we find evidence of any clear ideas of this Festival, and even when they exist, how far removed they are from the intentions of those who once inaugurated the great Festivals as tokens of what is eternal and imperishable in the world! A glance at the 'Christmas Reflections' as they are called, in the newspapers, is quite sufficient proof of this. Surely there can be nothing more dreary and at the same time more estranged from the subject than the thoughts sent out into the world on printed pages in this way.

To-day we shall try to bring before our minds a kind of summary of the knowledge revealed to us by Spiritual Science. I do not, of course, mean any kind of pedantic summary; I mean a gathering-together of all that the

Christmas Festival can bring home to our hearts if we regard Spiritual Science not as a dull, grey theory, not as an outer confession, not as a philosophy, but as a real and vital stream of life pulsating through and through us.

The man of to-day confronts Nature around him as a stranger. He is far more of a stranger to Nature than he thinks, far more even than he was in the time of Goethe. Is there anyone who still feels the depth of words spoken by Goethe at the beginning of the Weimar period of his life? He addressed a Hymn, a kind of prayer to Nature with all her mysterious powers:

"Nature! — we are surrounded and embraced by her; we cannot draw back from her, nor can we penetrate more deeply into her being. She lifts us unasked and unwarned into the gyrations of her dance and whirls us away until we fall exhausted from her arms ... All men are within her and she in all men ... We are obedient to her laws even when we would fain oppose them ... She (Nature) is all in all. She alone praises and she alone punishes — herself, Let her do with me what she will; she will not cherish hatred for her created work. It was not I who spoke of her, Nay, it was she who spoke it all, true and false. Hers is the blame for all things, hers is the credit ..."

**The Portland Branch of the Anthroposophical Society  
Invites you to**

**Save The Dates!**

**See the Calendar & fliers for more info.**

**Sundays, Dec. 1, 8  
15, 22**

**Advent Evenings**

**Dec. 26-Jan. 6  
(except Dec. 30)**

**Holy Night Readings**

**December 30**

***The Incarnation of the Logos,  
a performance***

**January 24 & 25**

**Rudolf Steiner's Mystery  
Dramas – The Wildest Dramas  
ever written!**

**February 14-15**

***The Foundation Stone  
Meditation***

**December 2**

**New! Enlivening Anthroposophy – a  
Branch Study**

Verily, we are all Nature's children. And when we think we are least of all obedient to her, it may be that just then we are acting most strictly in accordance with the great laws which pervade the realm of Nature and stream into our own being. Again, there are so few who really feel the depth of other pregnant words of Goethe in which he tries to express the feeling of communion with the hidden forces common to Nature and to the human being. I refer to that passage in *Faust* where Goethe addresses Nature, not as the dead, lifeless being conceived of by materialistic thinkers of to-day, but as a living Spirit:

“Spirit sublime, Thou gav'st me, gav'st me all  
For which I prayed. Not unto me in vain  
Hast thou thy countenance revealed in fire.  
Thou gav'st me Nature as a kingdom grand,  
With power to feel and to endure it. Thou  
Not only cold, amazed acquaintance yield'st,  
But grantest, that in her profoundest breast  
I gaze, as in the bosom of a friend.

The ranks of living creatures thou dost lead  
Before me, teaching me to know my brothers  
In air and water and the silent wood.  
And when the storm in forests roars and grinds,  
The giant firs, in falling, neighbour bough  
And neighbour trunks with crushing weight bear  
down,  
And falling, fill the hills with hollow thunders, —  
Then to the cave secure thou leadest me,  
Then show'st me mine own self, and in my  
breast  
The deep, mysterious miracles unfold.”

(Translation by BAYARD TAYLOR)

This was the mood of soul which Goethe's knowledge and feeling for Nature awakened in him and these words were an attempt to bring to life again a mood which filled men's hearts in an age when wisdom itself was still organically united by living ties to Nature. And it was as tokens of this 'feeling at one' with Nature and the universe that the great Festivals were inaugurated.

The Festivals have become abstractions, matters of indifference to modern people. The word as a medium of strife and blasphemy often means more than the Word conceived as the power by which the world itself was created. Yet the alphabetical word ought to be the representative, the symbol of the Word Creative in Nature around us, in the great universe and within us too when self-knowledge awakens, and of which all mankind can be made conscious by those who truly understand the course of Nature. It was for this that the

Festivals were instituted and with the knowledge we have gleaned from Spiritual Science we will try to understand what it was that the wise men of old set out to express in the Christmas Festival.

Christmas is not a Festival of Christendom only. In ancient Egypt, in the regions we ourselves inhabit, and in Asia thousands and thousands of years before the Christian era we find that a Festival was celebrated on the days now dedicated to the celebration of the birth of Christ.

Now what was the character of this Festival which since time immemorial has been celebrated all over the world on the same days of the year? Wonderful Fire Festivals in the northern and central regions of Europe in ancient times were celebrated among the Celts in Scandinavia, Scotland and England by their priests, the Druids. What were they celebrating? They were celebrating the time when winter draws to its close and spring begins. It is quite true that Christmas falls while it is still winter, but Nature is already heralding a victory which can be a token of hope in anticipation of the victory that will come in spring — a token of confidence, of hope, of faith — to use words which are connected in nearly every language with the Festival of Christmas. There is confidence that the Sun, again in the ascendant, will be victorious over the opposing powers of Nature. The days draw in and draw in, and this shortening of the days seems to us to be an expression of the dying, or rather of the falling asleep of the Nature-forces. The days grow shorter and shorter up to the time when we celebrate the Christmas Festival and when our forefathers also celebrated it, in another form. Then the days begin to draw out again and the light of the Sun celebrates its victory over the darkness. In our age of materialistic thinking this is an event to which we no longer give much consideration.

In olden times it seemed to men in whom living feeling was united with wisdom, to be an expression of an experience of the Godhead Himself, the Godhead by Whom their lives were guided. The solstice was a personal experience of a higher being — as personal an experience as when some momentous event forces a man to come to a vital decision. And it was even more than this. The waxing and waning of the days was not only an expression of an event in the life of a higher Being, but a token of something greater still, of something momentous and unique.

This brings us to the true meaning of Christmas as a Festival of the very highest order in cosmic and human life. In the days when genuine occult teaching was not disowned as it is today by materialistic thought but was the very wellspring of the life of the peoples, the Christmas Festival was a kind of memorial, a token of

remembrance of a great happening on the Earth. At the hour of midnight the priests gathered around them their truest disciples, those who were the teachers of the people, and spoke to them of a great Mystery. (I am not telling you anything that has been cleverly thought out or discovered by a process of abstract deduction but was actually experienced in the Mysteries, in the secret Sanctuaries of those remote times). This Mystery was connected with the victory of the Sun over the darkness. There was a time on the Earth when the light triumphed over the darkness. And it happened thus: in that epoch, all physical, all bodily life on Earth had reached the stage of animality only. The highest kingdom upon the Earth had only reached a stage at which it was preparing to receive something higher. And then there came that great moment in evolution when the immortal, imperishable soul of man descended. Life had so far developed that the human body was able to receive into itself the imperishable soul. These ancestors of the human race stood higher in the scale of evolution than modern scientists believe, but the higher part of their being, the divine 'spark' was not yet within them. The divine spark descended from a higher planetary sphere to our Earth which was now to become the scene of its activity, the dwelling-place of the soul which henceforward can never be lost to us.

We call these remote ancestors of humanity the Lemurian race. Then came the Atlantean race and the Atlantean race was followed by our own — the Aryan race. Into the bodies of the Lemurian race the human soul descended. This descent of the divine 'Sons of the Spirit,' this great moment in the evolution of mankind was celebrated by the sages of all times as the victory of the light over the darkness. Since then the human soul has been working in the body and bringing it to higher stages of development but not at all in the way that materialistic science imagines. At the time when the human soul was quickened by the Spirit, something happened in the universe, something that is one of the most decisive events in the evolution of mankind.

In those remote ages — and this is contrary to what modern science teaches — certain constellation of Earth, Moon and Sun was in existence. It was not until then that the Sun assumed the significance it now has in the process of man's growth and life upon the Earth and of the other creatures belonging to the Earth — the plants and animals. Before that time, the beings on Earth were adapted to the conditions then obtaining upon the planetary body. Only those who are able to form a clear idea of the process of the development of the Earth and of mankind will understand the connection of Sun, Moon and Earth with the human being as he lives upon the Earth. There was a time when the Earth was still united with Sun and Moon, when Sun, Moon

and Earth were still one body, The beings who dwelt upon this planet were different in appearance from those who inhabit the Earth to-day; they lived in forms which were suited to the conditions of existence as they were on the planetary body consisting of Sun, Moon and Earth.

The form and essential being of everything that lives upon our Earth is determined by the fact that first the Sun and then, later, the Moon separated from the Earth. The forces and influences of these two heavenly bodies henceforward played down upon the Earth from outside. This is the basis of the mysterious connection of the Spirit of man with the Spirit of the universe, with the Logos in Whom Sun, Moon and Earth are all contained. In this Logos we live and move and have our being. Just as the Earth was born from a planetary body in which the Sun and Moon were also contained, so is man born of a Spirit, of a Soul which belongs alike to Sun, Moon and Earth. And so when a man looks up to the Sun, or to the Moon, he should not only see external bodies in the heavens, but in Sun, Moon and Earth he should see the bodies of Spiritual Beings.

This truth is utterly lost to the materialism of the age. Those who do not see in Sun and Moon the bodies of Spiritual Beings cannot recognise the human body as the body of the Spirit. Just as truly as the heavenly bodies are the bodies of Spiritual Beings, so is the human body the bearer of the Spirit. And man is connected with these Spiritual Beings. Just as his body is separate from the forces of the Sun and Moon and yet contains forces which are active in the Sun and Moon, so the same spirituality which reigns in Sun and Moon is contained within his soul. Man has evolved on Earth into the being he is, and he is dependent upon the Sun as the heavenly body from which the Earth receives her light.

And so in days of old, our forefathers felt themselves to be spiritual children of the great universe and they said: "We have become men through the Sun Spirit, through the Sun Spirit from Whom the Spirit within us proceeded. The victory of the Sun over the darkness commemorates the victory of the Sun when it shone down upon the Earth for the first time. The immortal soul has been victorious over the forces of the animal nature." It was verily a victory of the Sun when, long, long ago, the immortal soul entered into the physical body and penetrated into the dark world of desires, impulses and passions. Darkness preceded the victory of the Sun and this darkness had followed a previous Sun Age. So it is with the human soul. The soul proceeds from the Divine but it must sink for a time into the darkness, in order, out of this darkness, to build up the vehicle for the human soul. By slow degrees the

human soul itself built up the lower nature of man in order then to take up its abode in the dwelling-place of its own construction. You have a correct simile for the entry of the immortal soul of man into the human body if you imagine an architect devoting all his powers to the building of a house in which he then lives. But in those remote ages the soul could only work unconsciously on its dwelling-place. The descent is expressed by the darkness; the awakening to consciousness, the lighting-up of the conscious human soul is expressed in this simile as a victory of the Sun. And so to those who were still aware of man's living connection with the universe, the victory of the Sun signified the great moment when they had received the impulse which was all-essential for their earthly existence. And this great moment was perpetuated in the Christmas Festival.

And now try to think of the course of human life in connection with the harmony of the universe. Man seems to become more and more akin to the great rhythms of Nature. If we think of all that encompasses the life of the soul, of the course of the Sun and everything that is connected with it, we are struck by something that closely concerns us, namely, the rhythm and the marvellous harmony in contrast to the chaos and lack of harmony in the human soul. We all know how rhythmically and with what regularity the Sun appears and disappears. And we can picture what a stupendous upheaval there would be in the universe if for a fraction of a second only the Sun were to be diverted from its course. It is only because of this inviolable harmony in the course of the Sun that our universe can exist at all, and it is upon this harmony that the rhythmic life-process of all beings depends. Think of the annual course of the Sun. — Picture to yourselves that it is the Sun which charms forth the plants in spring time and then think how difficult it is to make the violet or some other plant flower out of due season. Seed-time and harvest, everything, even the very life of animals is dependent upon the rhythmic course of the Sun. And in the being of man himself everything that is not connected with his feelings, his desires and his passions, or with his ordinary thinking, is rhythmic and harmonious. Think of the pulse, of the process of digestion and you will feel the mighty rhythm and marvel at the wisdom implicit in the whole of Nature. Compare with this the irregularity, the chaos of man's passions and desires, especially of his ideas and thoughts. Think of the regularity of your pulse, your breathing, and then of the irregularity, the erratic nature of your thinking, feeling and willing. With what wisdom the powers of life are governed where the prevailing rhythmic forces meet the challenge of the chaotic! And how greatly the rhythms of the human body are outraged by man's passions and cravings! Those who have studied

anatomy know how marvelously the heart is constructed and regulated and how wonderfully it is able to stand the strain put upon it by the drinking of tea, coffee and spirits.

There is wisdom in every part of the divine, rhythmic Nature to which our forefathers looked up with such veneration and the very soul of which is the Sun with its regular, rhythmic course. And as the wise men of old looked upwards to the Sun, they said to their disciples: 'Thou art the image of what the soul born within thee has yet to become and what it *will* become.' The divine cosmic Order was revealed in all its glory to the sages of old. And again, in the Christian religion we have the '*Gloria in excelsis*.' The meaning of '*gloria*' is *revelation*, not 'glory' in the sense of 'honour.' Therefore we should not say: 'Glory (honour) to God in the highest,' but rather: 'To-day is the revelation of the Divine in the heavens!' The birth of the Redeemer makes us aware of the 'Glory' streaming through the wide universe.

In earlier times this cosmic harmony was placed as a great Ideal before those who were to be leaders among their fellow-men. Therefore in all ages and wherever there was consciousness of these things, men spoke of *Sun Heroes*. In the temples and sanctuaries of the Mysteries there were seven degrees of Initiation. I will speak of them as they were known in ancient Persia.

The first stage is attained when a man's ordinary feeling and thinking is raised to a higher level, where knowledge of the Spirit is attained. Such a man received the name of 'Raven.' It is the 'Ravens' who inform the Initiates in the temples what is happening in the world outside. When medieval poetic wisdom desired to depict in the person of a great Ruler an Initiate who amid the treasures of wisdom contained in the Earth must await the great moment when newly revealed depths of Christianity rejuvenate mankind — when this poetic wisdom of the Middle Ages created the figure of Barbarossa, ravens were his heralds. The Old Testament, too, speaks of the ravens in the story of Elijah.

Those who had reached the second stage of Initiation were known as 'Occultists'; at the third stage they were 'Warriors,' at the fourth, 'Lions.' At the fifth stage of Initiation a man was called by the name of his own people: he was a 'Persian,' 'Indian,' or whatever it might be. For that man alone who had reached the fifth degree of Initiation was regarded as a true representative of his people. At the sixth stage a man was a 'Sun Hero' or one who 'runs in the paths of the Sun.' And at the seventh stage he was a 'Father.'

Why was an Initiate of the sixth degree known as a Sun Hero? To reach this level on the ladder of spiritual knowledge a man must have developed an inner life in

harmony with the divine rhythms pulsating through the cosmos. His life of feeling and of thinking must have rid itself of chaos, of all disharmony, and his inner life of soul must beat in perfect accord with the rhythm of the Sun in the heavens. Such was the demand made upon men at the sixth degree of Initiation. They were looked upon as holy men, as Ideals, and it was said that if a Sun Hero were to deviate from the divine path of this spiritual harmony, it would be as great a calamity as if the Sun were to deviate from its course. A man whose spiritual life had found a path as sure as that of the Sun in the heavens was called a 'Sun Hero,' and there were Sun Heroes among all the peoples.

Our scholars know remarkably little about these things. They are aware that Sun myths are connected with the lives of all the great Founders of religions, but what they do not know is that at the Initiation Ceremony it was the custom for the leading figures to be made into Sun Heroes. It is not really so surprising that materialistic research should rediscover these things. Sun myths have been sought for and found in connection with Buddha and with the Christ.

The Sun-Soul was the great example for the way in which a man's life must be ordered. How did the ancients conceive of the soul of a Sun Hero who had reached this inner harmony? They pictured to themselves that no longer did a single individual human soul live within him, but that forces of the cosmic Soul were streaming into him. This cosmic Soul was known in Greece as *Chrestos*, in the sublime wisdom of the East as *Budhi*. When a man no longer feels himself a single being, as the bearer of an individual soul, but experiences something of the universal Soul, he has created within himself an image of the union of the Sun-Soul with the human body and he has attained something of the very greatest significance in the evolution of mankind.

If we think of these men with all their nobility of soul, we shall be able to some extent to visualize the future of the human race and the relation of the future to the ideal of mankind generally. As humanity is to-day, decisions are arrived at by individuals who amid quarrelling and strife finally reach a measure of unity in majority-resolutions. When such resolutions are still regarded as the ideal, this is evidence that men have not realized what truth really is. Where in us does truth exist? Truth lives in that realm of our being where we think logically. It would be nonsense to decide by a majority vote that  $2 \times 2 = 4$ , or that  $3 \times 4 = 12$ . When man has once realized what is true, millions may come and tell him it is not so, that it is this or it is that, but he will still have his own inner certainty.

We have reached this point in the realm of scientific

thinking, of thinking upon which human passions, impulses and instincts no longer impinge. Wherever passions and instincts mingle with thinking, men still find themselves involved in strife and dispute, in wild confusion, for the life of instincts and impulses is itself a seething chaos. When, however, impulses, instincts and passions have been purged and transmuted into what is known as *Budhi* or *Chrestos*, when they have developed to the level at which logical, dispassionate thinking stands to-day, then the ideal of the ancient wisdom, the ideal of Christianity, the ideal of Anthroposophy will be realised. It will then be as unnecessary to vote about what is held to be good, ideal and right as it is to vote about what has been recognized as logically right or logically wrong.

This ideal can stand before the soul of every human being and then he has before him the ideal of the Sun Hero, the ideal to which every aspirant at the sixth stage of Initiation has attained. The German Mystics of the Middle Ages felt this and expressed it in the word '*Vergöttung*' — deification. This word existed in all the wisdom-religions, What does it signify? Let me try to express it in the following way. — There was a time when those whom we look upon to-day as the ruling Spirits of the universe also passed through a stage at which mankind as a whole now stands — the stage of chaos. These ruling Spirits have wrestled through to the divine heights from which their forces stream through the harmonies of the universe. The regularity with which the Sun moves through the seasons, the regularity manifested in the growth of plants and in the life of animals — this regularity was once chaos. Harmony has been attained at the cost of great travail. Humanity stands to-day within the same kind of chaos but out of the chaos there will arise a harmony modeled in the likeness of the harmony in the universe.

When this thought takes root in our souls, not as a theory, not as a doctrine, but as living insight, then we shall understand what Christmas signifies in the light of Anthroposophical teaching. If the glory, the revelation of the divine harmony in the heavenly heights is a real experience within us, and if we know that this harmony will one day resound from our own souls, then we can also feel what will be brought about in humanity itself by this harmony: peace among men of good-will. These are the two thoughts or, better, the two feelings which arise at Christmastide. When with this great vista of the divine ordering of the world, of the revelation, the glory of the heavens, we think of the future lying before mankind, we have a premonition even now of that harmony which in the future will reign in those who know that the more abundantly the harmony of the Cosmos fills the soul, the more peace and concord

there will be upon the Earth. The great ideal of Peace stands there before us when at Christmas we contemplate the course of the Sun. And when we think about the victory of the Sun over the darkness during these days of Festival there is born in us an unshakable conviction which makes our own evolving soul akin to the harmony of the cosmos — light over the darkness had always been commemorated. ([Note 1](#)) And so Christianity is in harmony with all the great world-religions. When the Christmas bells ring out, they are a reminder to us that this Festival was celebrated all over the world, wherever human beings knew what it signified, wherever they understood the great truth that the soul of man is involved in a process of development and progress on this Earth, wherever in the truest sense man strove to reach self-knowledge.

We have been speaking to-day, not of an undefined, abstract feeling for Nature but of a feeling that is full of life and spirituality. And if we think of what has been said in connection with Goethe's words: "Nature! we are surrounded and embraced by thee ..." it is quite obvious that we are not speaking here in any materialistic sense, but that we see in Nature the outward expression, the countenance of the Divine Spirit of the Cosmos. Just as the physical is born out of the physical, so are the soul and the Spirit born out of the Divine Soul and the Divine Spirit. The body is connected with purely material forces and the soul and Spirit with forces akin to their own nature. The great Festivals exist as tokens that these things must be understood in their connection with the whole universe; our powers of thinking must be used in such a way that we realise our oneness with the whole universe. When this insight lives within us, the Festivals will change their present character and become living realities in our hearts and souls. They will be points of focus in the year uniting us with the all-pervading Spirit of the universe.

Throughout the year we fulfill the common tasks and duties of daily life, and at these times of Festival we turn our attention to the links which bind us with eternity. And although daily life is fraught with many a struggle, at these times a feeling awakens within us that above all the strife and turmoil there is peace and harmony.

Festivals are the commemoration of great Ideals, and Christmas is the birth feast of the very greatest Ideal before mankind, of that Ideal which man must strain every nerve to attain if he is to fulfil his mission. The birth festival of all that man can feel, perceive and will — such is Christmas when it is truly understood.

The aim of Spiritual Science is to stimulate a true and deep understanding of the Christmas Festival. We do not want to promulgate a dogma or a doctrine, or a philosophy. Our aim is that everything we say and

teach, everything that is contained in our writings, in our science, shall pass over into life itself.

When in all that pertains to his daily life man applies spiritual wisdom, life will be filled with it and from all pulpits, far and wide, godlike wisdom, the living wisdom of the Spirit will resound in the words that are spoken to the 'faithful.' It will then be unnecessary to utter the actual words 'Spiritual Science' at all. When in Courts of Law the deeds of human beings are viewed with the eyes of spiritual perception, when at the bed of sickness the doctor spiritually perceives and spiritually heals, when in the schools the teacher brings spiritual knowledge to the growing child, when in the very streets men think and feel and act spiritually, then we shall have reached our Ideal, for Spiritual Science will have become common knowledge. Then too there will be a spiritual understanding of the great turning-points of the year and the everyday experiences of man will be truly linked with the spiritual world. The Immortal and the Eternal, the spiritual Sun will flood the soul with light at the great Festivals which will remind man of the divine Self within him. The divine Self, in essence like the Sun, and radiant with light, will prevail over darkness and chaos and will give to his soul a peace by which all the strife, all the war and all the discord in the world will be quelled.

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**Note 1:**

We cannot here enter into the details of the wisdom-teachings of Christianity itself which will form the subject of a later lecture. But this much shall be said to-day: that nothing could be more correct than to place at this time the Birth Festival of that divine Individuality Who is to the Christian a guarantee and an assurance that his divine soul will ultimately prevail over the darkness in the outer world.



**THE GLYPH OF  
SAGITTARIUS  
BY DONNA KELLUM**



**GLYPH:** Sagittarius the Archer carries nature's "death-mood" on through the year's shortest and darkest days and longest nights during the winter solstice from mid December to mid January. Now while the revitalizing sun forces are in deep sleep, scarcely stirring in wintertime's earthen grave,



death further evolves, with ripening potential for renewal. Recall that the mystery of the infinite was still stirring within the lemniscate of Virgo's glyph when out of the stinging transition of death, Scorpio brought forth the birth of spirit into matter, which in turn opened a further path for matter to die into spirit, as in the life course of the genital seed. Dennis Klocek suggests that Sagittarius has freed "the Scorpion's stinger" from Virgo's mystery "M", but not as an aggressive action. With a crossbar separating tip from tail end, Sagittarius' arrow holds steady as a force in fixed potential, pointing a direction of possibility, but not yet flying freely towards it.



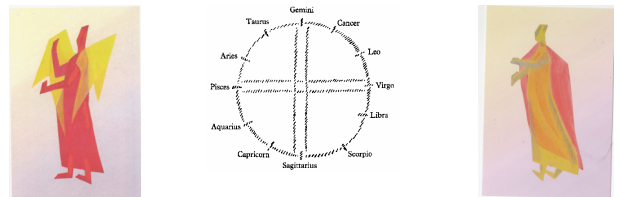
As Scorpio arises from out of the etheric Sun-space developed by Virgo, so the Archer brings forth "the Monad", as the kernel of the human ego organization-- the inner gesture of etheric being once again in position to take on the physical realm, to confront anew how to master the "sting of death". The cosmic symbol of this evolving humanity is the star hanging at the top of the Christmas Tree, the four earthly elements guided by the quintessence of the ego, and the star which all wise men follow, because they know the greatest Light shines forth from the deepest Darkness. Winter is the ideal time to find ways to lift myself up out of myself, in renewed incarnation of my own inner kernel of spirit-being. In death there is return to oneness, the source of all beings, yet without division-- the Monad. For a moment then in winter's death, we can experience it in earthly form. The potential for renewal within me, like a seed, is the Monad learning to know and evolve in the surrounding physical world by looking out through my eyes with an open mind, freely shifting and changing between the physical, etheric/mental and astral aspects of life. Just as in the garden I devote more attention now to perennials, to pruning their branches as part of the preparatory planning of their flowering again in the spring, so too I'm more inclined in winter to take the time to attend to the big "plan", as in life projects set aside or waiting to be formulated. It can be an otherwise frosty, empty life, if I don't serve that everlasting part of myself by looking back and learning something from the year's experience, if I don't warmly join with others in soulfully recreating

the world's reality.

**GESTURE:** In both the Sagittarius' "K" and "G" plosive sound gestures, the palate interrupts the flow of breath, constraining airflow, like a bowstring holding taut an arrow. As expressed eurythmically by the action of the strong upper limbs -- a powerful, driving force acting out of fullness and strength to intersect upon itself in form -- the K-gesture is spirit transforming into matter. The G-gesture is like the parting of a veil of mist to reveal ourselves as the spirit in nature. Positioned directly opposite Sagittarius on the zodiac circle is the Gemini "H"- the inhaling gesture of the soul permeating itself with spirit, as the shoulders move back to open the heart region, giving no resistance to the breath wafting in.

**SAGITTARIUS "K"**

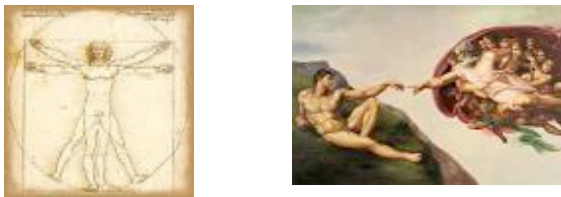
**GEMINI "H"**



Gemini brings about a harmony of brain and breathing, within lungs, heart and larynx, that allows the body to express itself in word and song. These are the forces Sagittarius receives to create the potential for our cellular structure, according to the physical laws of space -- in the "cross" of the four elements (Earth, Water, Air, Fire), intersecting in material relationship. In the cross-formation within the zodiac circle above, we can see primal space as a ritual ordering that becomes fixed in terrestrial space. Gemini's "noon processes" establish a firm focal point in man's capacity for self-expression that interpenetrates the world-spanning polarity of the Pisces-Virgo "horizon". All the shaping forces, which began with the "morning processes" of Pisces, and which made man's physical embodiment possible, are re-spiritualized in Virgo's dark interior space of "evening processes", allowing then for the soul, through "deeds and sufferings of light" to now become incorporated, pending their attainment as a three-dimensional spatial existence in the "midnight processes" of Sagittarius and the controlling lawfulness of geometric order. Here is the Spirit of Christ incorporated into man's body, and fixed upon the cross so that the potential for man's spiritual rebirth can be realized. Here also, in our material existence, is the potential for our conscious immediate intersection with the rhythms and

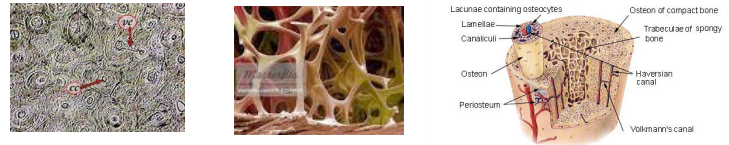
motions of the cosmic body of celestial beings. So, for example, in Anthroposophic medicines, remedies are consciously produced by rhythmical methods according to the Pisces-Virgo morning-evening processes -- as in treating a plant preparation, for example, in the mornings with procedures such as gentle heating, exposure to light, or setting the mixture in motion. Likewise, the summer-winter fermented extracts are prepared according to the Gemini-Sagittarius axis, with procedures that have rotational components, like the earth's axis.

**BODY PART:** Sagittarius engages the compulsive existential driving force of our etheric (life) body-- which enlivens our center--and carries it three-dimensionally into our periphery, particularly into our thighs and upper arms. Much like the cross shaped by the arms and legs of daVinci's Vitruvian Man, this gives us a space-occupying form with a directional capacity--occurring in the physical, but guided by the self-awareness of the spiritual, because at the same time, spirit "pulls" form out into space by working in from the periphery:

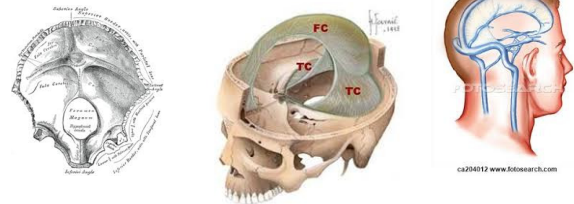


At this interface, Sagittarius gifts us with the capacity to move our physical body through life in the same way a rider controls his horse. This is made possible through the physical organs we have to observe what is outside in our surroundings as well as the Sagittarian sense of self-movement that brings to our attention not only our dynamic capability to express ourselves through body movements, but also allows us control over our physical body. But because our self-awareness ceases the moment we go to sleep, we're confined to only the sensory-physical reality of our material day-existence if we do not expand our self-awareness sufficiently to include the nature of our etheric, astral and ego bodies. As still predominantly sleeping human beings, our ability to stand upright, in both the physical and spiritual sense, is based particularly on the strength of our thighs, as extensions out from our center. Evidence of this lies in our physical structure. Look at the way bone-material precipitates inward and outward in a core-periphery relationship, creating three-dimensional lattices of crosses in space, and moving as columns, force-wise, just like the thighs,

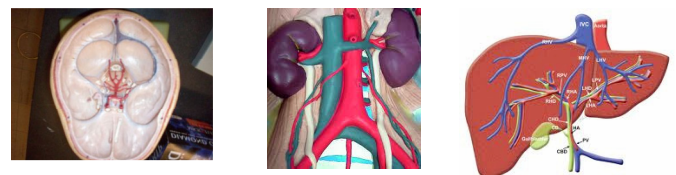
organizing into supportive and connective beams, as enclosures within the muscles and blood vessels, which carry the will forces in themselves.



No matter what part of our anatomy-- bone, vessel, fascia, organ, muscle-- we can see structural formation as the intersection of center and periphery-- a ritual ordering that becomes fixed in terrestrial space. The first picture below shows cross-shaped bony ridges lying inside the base of the skull. That bony cross is pulled into that form by the connective tissue membranes shown in the middle picture.



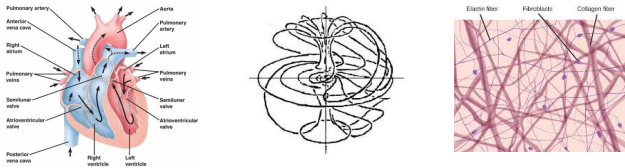
These membranes are working as the newborn begins to lift his/her head and then gradually the whole body into an upright stance as consciousness states of balance involving the sensory organs are conveyed through the blood vessels invested in the connective tissues, as shown in the third picture above. In the shaping of the body, then, there is a chain of formative unfolding arising out of the Sagittarian directionality of spirit continually (and literally) "crossing" over into matter. In the first picture below notice how the blood vessels take on the shape of a tiny human being overlying that bony cross in the center at the base of the brain. That little blood-being is in constant communication with the equally "vitruvian" "great vessels" of the torso, shown in the middle picture.



Little branches off those large vessels are part of a blood system that not only serves the internal organs but appears to be wearing the kidneys like boxing gloves. The kidneys are organs involved with output, breaking down processes, secreting outwards towards the periphery as we connect and commune with the outer world. The liver, in



contrast, is involved more with input, our inner life of thought, with internal building-up processes of our etheric-life body, and secretions inwards towards the center (notice morphologically in the liver picture above how what had been the "boxing gloves" of the kidneys on the great vessels now come into center, together like joined hands, on these same vessels, in the united two lobes of the liver). In an action pathway that mirrors the dynamic balance of rhythm and rotation between matter and spirit that we aspire toward second-by-second, at all levels of our consciousness states, the blood takes a toroidal path that first creates embryologically and then passes through the heart muscle (first picture below). The "morning-evening, noon-midnight" criss-crossing toroidal forces (second picture below) of the pressures and tensions we feel in our heart, manifest as spiritual substance in multi-dimensional layers of intersecting, intertwining, overlapping connective tissues (third picture below) throughout the body (periphery) and brain (center). The "I" (ego) arises always in that "middle space" between the dynamic of core and periphery.



So, for example, the same kind of driving life force emanates from the middle space of birds and four-footed animals, giving them their mobility, but they cannot fulfill its power in the way we can because they cannot sustain the "I" in their architecture. The apes, for example, even though embodied with our human shape, are always falling back on their hands. Through the unifying force of our ego, as master of our will forces, we can move our muscles to pull ourselves upright, stand firmly and walk. Because our legs are completely established in three-dimensional space, our arms are free to move away from our body in every direction, adapt to earthly conditions and carry out all sorts of activities. We're essentially free to experience spirit in every movement we make, as our upper arm and thigh gestures translate our will forces into specific forms of action. Yet even for us, because our sense of self-movement in the world is also largely a soul-based physical experience for us, subject to the passions and problems of our karma, we are still centaurs in a sense, with our humanity somehow mounted upon our lower desire-driven impulse nature.



Of course, with the upright ego force active in our impulses and actions, providing the material cross where spirit and matter can inter-relate, we have the potential to replace passions with ideals, instincts with duties, and desires with interest and enthusiasm. It is the peace-making work, that creates inner harmony, when we subdue the lower animal aspect of our nature with the light of a greater consciousness. With such soul development, conscious "light beings" can be reflected by our astral (soul) body's sense organ, the pineal gland, in the same way the moon reflects the sun-light. Esoteric science refers to these light beings that inhabit our thought forms as representational images of the Monads, hovering over the earth, which we ourselves have shaped through our actions, and which materialize as earthly reality. Man's evolution has always depended on transforming his animal nature into Spirit Man, but the Monad, descending from a plane of consciousness much higher than the physical world, has assembled semblances of itself in man only bit by bit. It incarnated at some level in man for the first time, as a primordial ego, in the middle of the Lemurian Age, achieving moments of embodying within the four-footed creatures already there. Before then, there were no actual men as we know them today, rather mankind back then is referred to in the mystery schools as "Adam Cadmon", as the man who had not yet evolved sensory organs for sight or sex, for his inner kernel of being still belonged to the Uranus (heaven)-nature, not yet to the earth. The descending curve of Monadic incarnation, now to the fourth stage today, is expressed in the development of man's senses. Actually, in the beginning on Old Saturn, only one sense was present, the sense of smell. At the beginning of evolution, the first human life-germ could only manifest itself in the Life Ether with the sense of smell corresponding to that stage and with only an after effect of that sense present in us today. The senses that developed later, in man's descent into matter, had to descend from higher to ever lower stages of matter. In Nature we differentiate seven stages, which in ascending order are the solid, the fluid, the gaseous, the

warmth ether, light ether, chemical ether and the life ether. The solid lives, as our pineal gland, in the spiritual world on the Maha-para-nirvana plane. The fluid lives, as our pituitary gland, in the spiritual world on the Para-nirvana plane. The gaseous lives, as our hearing sense, on the Nirvana plane, and the Warmth Ether, as our sense of touch, on the Buddhi plane. The Light Ether lives, as our sense of sight, on the Mental plane in the spiritual world. The Chemical Ether lives, as our sense of taste, in the spiritual world on the astral plane, and the Life Ether of the spiritual world now lives on the physical plane as our sense of smell, where we can also then speak of the "atomistic ether" and the physically-bound world of atoms. As with all our physical senses, through this "step-down" process of monadic embodiment, we have descended further and further into the material world, losing touch more and more with the world of spirit. But with the powers of the Double still streaming through the noonday-midnight processes of the Gemini-Sagittarius forces calling upon us through opposition to know ourselves, we can also with striding come to grasp the healing capacity of their directionality, such as in the circling motion of stirring biodynamic preparations, which truly bring powers of vitality into the soil. And in the same way, we can recognize the healing properties of a mistletoe preparation as it becomes a vehicle for taking things further etherically by calling upon the healthy ego-body to come into the sick body like a new blood vortex that can be a genuine healing principle. It is not that the immune system is healed but that the ego comes in with its healing powers. First, it is the plant's etheric nature, and then the human spirit adds the motion in the healing rotational "dance of the Archangels", as the Gemini-Sagittarius forces of Raphael-Michael cross the Pisces-Virgo forces of Uriel-Gabriel.

**CULTURAL EPOCH:** The ancient Greeks tell of the descent of the Monad in three generations of immortal Greek gods who were the teachers and leaders of men, one after another:-- Uranus (Heaven), Chronos (Time) and Zeus (Mankind's creator). By the marriage of Uranus (Heaven) with Gaia (Earth), man descended into matter, and thereby stepped into Time. Once that happened, mankind was on a path of their own creation. The ancient Greeks were aware of man's higher mind, his sun-like forces or inner kernel of being that exceeds his animal instincts. The Greek saga of Prometheus tells of the Centaur Chiron, half animal - half man, and refers to "the centaurs' sacrifice" whenever the ego forces overcome astral

dominance. Men, who still had a subservient connection with the animal nature, had to be sacrificed for the sake of mankind's spiritual evolution. According to Greek legend, Zeus created the human race but wanted to exterminate it when men became unruly and rebellious. Prometheus, being among the great leaders and teachers called 'the sons of the fire mist', taught men the use of writing and of the arts as human skills but above all the primeval art of fire-making. The term 'fire' in this saga was the comprehensive expression for the causes of all phenomena connected with human warmth, interest and enthusiasm and was also understood to be the cause of lightning. Of course the discovery of fire, as also an expression of the discovery of the "I", was to give impulse to all further discoveries in the material world in the fields of engineering, industry and craftsmanship, but the more civilized centaurs, like Chiron, were able to master their lower animal nature by aspiring to the higher ideals existing beyond their own egocentricities.



The centaurs and their struggle have been an important model for those civilizations directed at achieving healing through reconciling the dualism of positive and negative forces, and concerning themselves with issues of moral good. The spiritual quest of humanity today is still represented by Prometheus, the archetype of the one initiated not only into wisdom but also into deed. But because Zeus was jealous of men who would take such leadership into their own hands, humanity, as Prometheus with a vulture gnawing at his liver over long periods, would have to pay the price by taking up the whole gamut of suffering. Only the man who makes himself mature enough is able to free humanity little by little and lift it above the purely physical realm. Prometheus means "thinking in advance", and his brother, Epimetheus, means "thinking afterwards, reflecting". As these two contrasting activities of human thought, men today still think predominantly like Epimetheus, allowing the things of this world to work upon him before thinking. To the extent that he doesn't merely allow what is already there to rule him, he is then a Prometheus, one who becomes an inventor or a

discoverer. Inventions only happen as something there first in thought and then the thought is converted into reality.

**WORLD VIEW:** Monadism holds that something can exist beyond the merely material in the world, but this tends to be a more pictorial or abstract, not a concrete expression of reality. A monad-- from the Greek root *monas* "unit," or from *monos* "alone",-- is an indivisible, impenetrable unit of substance, an individualism, that cannot be divided further. To the ancient Greeks, the Monad was a thought form of the Gods, present as a concrete expression of reality that was not yet connected with human beings, but rather the model for man, the archetypal man. Man has developed slowly, as thoughts of the Gods, but the monad of today, if it's a spiritual concept at all, refers to that kernel-of-being, that generally means varying, almost unconscious, powers of perception within the self. In the Physical Science theory called Monism, Divine Thought is not even mentioned, rather the universal spirit behind the physical is described as a swarm of atoms, integers or other things with certain abstract characteristics, just as the Sagittarius-Gemini axis is the electromagnetic field of forces for the whole of technology on earth. Even as in an esoteric sense the monad is essentially the Tao--indivisible oneness that cannot be named,-- a monadist in modern physics of today's world might see the physical body as a system of many "monads", the chief of which is the soul, but like gnats in a swarm, each monad is not likely seen clearly. (In today's computer programming, for example, a monad is an abstract computational capability, capable of many different syntactical expressions, and is a primary aspect of quantum computing, in which 1 and 0 are able to be held in unity, greatly collapsing size requirements, while exponentially expanding memory function, in what is essentially a technological expression of the godhead. See, for example: <http://news.yahoo.com/the-god-machine--the-race-to-build--quantum--computers-134817191.html>)

The concept of the monad continues today as the quanta of quantum mechanics. The word quantum, which applies to the smallest possible unit of any physical property of energy or matter, came to be used in 1900 by the physicist Max Planck who sought to discover the reason that radiation from a glowing body changes in color from red, to orange, and, finally, to blue as its temperature rises. Planck found the answer to his question by making the assumption that radiation existed in discrete units in the same way that matter does, and was therefore

quantifiable. Even though founded on assumption, the discovery of "quanta" defined a completely new and fundamental physical law of nature that is still used to explain the nature and behavior of all matter and energy on earth and it forms the basis for modern physics. As our existence changes between the three worlds, we live in:-- the physical, astral (soul) and mental (consciousness/spirit) worlds-- so does the Monad that lives within us, as our kernel-of-being, also change. The semblances of the Monad living today in relation to our material resources: -- water, electricity and the two-fold positive-negative forces of the earth's magnetism, for example -- influence the entire earth. The powers of chaos unleashed in the attempt to bring god-like singularity into fragmented human form were perhaps most clearly manifest in recent history in 1974 when genetic engineering first came into being. We can embody a semblance of the Monad, but we cannot be it, and our attempts at doing so must invariably culminate in spirit/nature "correcting" us in crisis. But if we're able to nurture our connection with spirit and bring a soulfully achieved semblance of the Monad back to life within our twofold soul-spirit nature-- with the Monad of a Christ Consciousness, for example-- then in the mirror of ourselves as one, it can become possible for each one of us to overcome alliances for the exploitation of material resources for purely personal gain. And then by serving as "a Grail vessel for spirit" our soul forces can approach immortality. These clearly are momentously challenging tasks before us, and yet the vision of their potential surrounds us in our everyday heartfelt striving, in community that we all need for survival, and in the rituals we create to give our life meaning. At this time of year especially, the meaning of our earth-existence comes to birth in the Holy Night, where the Light is born in us.

### THE TWELVE MOODS – SAGITTARIUS

Becoming attains existence's power,  
 In the existent dies becoming's strength.  
 Achievement brings a peak to strivings's zest  
 In prevailing life's will-energy.  
 In dying, the cosmic rule matures,  
 Forms disappear into forms.  
 Let the existent sense the existent!





## Art Dispersal in Portland with Laura Summer (See Calendar Listing, January 17)

*Can you imagine a society where many, many people are working artistically and everywhere there is something that has been created by someone? Can you imagine a society where these people also have time and materials and enough to eat?*

As a society we have placed original visual art outside of the financial means of the majority of people. At the same time we have impoverished most of our artists. We need to turn this situation around. Free Columbia is an investigation of art in relation to the spiritual aspects of the human being and the world. As a new experiment in our ongoing attempts to de-commodify art, Free Columbia is planning an art dispersal event in Portland. <http://www.freecolumbia.org/art-dispersal.php> On Friday, January 17 we will open the event with a reception and presentation on Free Culture by Laura Summer, exhibiting artist. At the art dispersal event, which will occur on January 17 at Cedarwood Waldorf School's ART HALL, we will present two different, and not necessarily connected, actions.

1. We will make approximately 30 pieces of visual art by New York artist Laura Summer available for dispersal to people who would like to live with them for an unspecified amount of time. This means that the recipients will take the work home and will not need to return it. If the time comes when they no longer want to keep the artwork they can give it to someone else who does want it or they can contact the artist to return it.

2. We will accept donations to support the work of both the Cedarwood Waldorf School and Free Columbia.

How are these actions connected? Only in terms of visibility, time and space. That is, the event will make people aware of the availability of the artwork and of the possibility of contributing to support the freeing of culture. Those who take paintings will be encouraged to make a financial contribution but it will be clear that this is not connected to a value assigned to the art work, rather it is an opportunity to support creative activity which the person obviously values since they are taking the work home. Also people are free to contribute to Cedarwood and Free Columbia and need not take any artwork home. We don't know what will happen but we will know more after we try it. Perhaps you

ave wanted to live with an original painting, perhaps you have wanted to contribute to free culture but how to do this was unclear, perhaps you are simply curious about what will happen... for whatever reason, please participate in the art dispersal event. Let us see what happens when we ask people to support the conditions for creativity instead of purchasing art work.

[6 minute video](#)

<http://www.youtube.com/watch?v=aoN4uMu2t4k>

**Comments from previous art dispersals in New York:** Thanks a million. I love looking at the piece every day. • Beginning – not knowing what was happening, middle – it's working!!! End – a totally satisfying experience, new, social, surprising...making people so happy.



The **Portland Anthroposophical Times** 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 [both Valerie Hope, valerieannhpdx@aol.com](mailto:Valerie Hope, valerieannhpdx@aol.com) and Wes Burch, [truelion@comcast.net](mailto:truelion@comcast.net). The deadline for submissions is the 15<sup>th</sup> of the month. Items selected for publication may be edited for style, content and length.

**To sign up for our email list, or contact the Branch Council**, go to <http://www.portlandbrnch.org/contact>

**Newsletter co-editors** are Wes Burch & Valerie Hope, Seth Miller is our webmaster, and Ruth Klein is our accountant.

The newsletter and calendar are posted on the Branch website, [www.portlandanthroposophy.org](http://www.portlandanthroposophy.org). Paper copies are available at the Takacs, Pohala and Healthbridge Clinics; and the Cedarwood & Portland Waldorf Schools, and Swallowtail School.

### **The Portland Branch thanks the following Members & Friends for their Dues and Generous Donations in 2012-13!**

Cyndia Ashkar, Betty Baldwin, Chrystal Brim, Sandra Burch, Wes Burch, Lesley Cox Yvonne DeMaat, Mia Eilers, Ron Ennis, Sacha Etzel, Charles Forester, Valerie Hope, Lauren Johnson, Marsha Johnson, Tish Johnson, Bob Kellum, Ruth Klein, Tom Klein, Kathy Kremer, James Lee, Robin Lieberman, Regina Loos, Cheri Munske, Robin O'Brien, Donna Patterson, Timothy Popof, Padeen Quinn, Jeff Rice, Walter Rice, Jannebeth Roell, Twila Rothrock, Diane Rowley Diane Ramage, Rebecca & Jerome Soloway, Chiaki Uchiyama.

**Please submit your Branch membership dues (\$50) each January, or your donations, to: The Portland Branch c/o Ruth Klein, 3609 SE Center, Portland, OR 97202**

# Portland Branch Calendar

# December 2013

## Portland Branch Council Meeting

Monday, December 9, 7-9 pm • 2606 SE 58th Ave. Contact 503-775-0778 • email [valerieannhpdx@aol.com](mailto: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 – Fourth Recapitulation Lesson

Sunday, December 8, 9:30 am sharp • Bothmer Hall, 5919 SE Division St, Portland, 97206, Contact Diane Rumage at 971-271-7479 or Cheri Munske at 503 772-2632 Blue card required. Second Sunday of each month

## Beginning Anthroposophy with Tom Klein

Wednesdays October 2 through December 11 (except November 27), 7:30 pm -9pm • Cedarwood School • Cost \$60 including text • contact Tom at [tgklein@aol.com](mailto:tgklein@aol.com)

This class is for those who know little or nothing about Anthroposophy. They may not even be able to pronounce it. The class will provide an overview of the basics with suggestions for further study.

## Advent Evenings

Four Sunday Evenings: December 1, 8, 15, 22, 7:00-8:30 pm • At the home of James Lee & Jannebeth Röell, 3135 NE 17<sup>th</sup> Ave. • Call 503-249-3804 or email [anthroposophynow@comcast.net](mailto:anthroposophynow@comcast.net) to reserve your space. The following selections from the Michael Letters will be considered. Copies will be available each Advent evening. Light refreshments will be provided afterward by Branch members.

Dec. 1, *The Activity of Michael and the Future of Mankind*. [http://wn.rsarchive.org/Books/GA026/English/RSP1973/GA026\\_c06.html](http://wn.rsarchive.org/Books/GA026/English/RSP1973/GA026_c06.html)

December 8, *The Michael-Christ-Experience of Mankind* [http://wn.rsarchive.org/Books/GA026/English/RSP1973/GA026\\_c07.html](http://wn.rsarchive.org/Books/GA026/English/RSP1973/GA026_c07.html)

December 15, *A Christmas Study The Mystery of the Logos* [http://wn.rsarchive.org/Books/GA026/English/RSP1973/GA026\\_c14.html](http://wn.rsarchive.org/Books/GA026/English/RSP1973/GA026_c14.html)

December 22, *What is the Earth in Reality Within the Macrocosm?* [http://wn.rsarchive.org/Books/GA026/English/RSP1973/GA026\\_c19.html](http://wn.rsarchive.org/Books/GA026/English/RSP1973/GA026_c19.html)

## Paint Your Way Into the Light – A Winter Solstice Celebration with Robin Lieberman

Saturday, December 21, 1-4 pm • In the warmth of Robin's downtown studio, 1410 SW Morrison St., S. 901, Portland Or. • \$25-\$50 • contact Robin Lieberman 503-222-1192, or [robin@robinlieberman.net](mailto:robin@robinlieberman.net)

We gather together to share the inner warmth of our souls and shine our light out toward others through water color painting and mixed media. All adults are welcome, curiosity is the only prerequisite! "Celebrate each season for you, too, are transformed with the turns of the earth." ~Arthur Dobrin

## Twelve Holy Nights Painting with Sandra Burch

Contact Sandra for dates and times • 503-353-1818 or [galenalyn@gmail.com](mailto:galenalyn@gmail.com)

Deepen your experience of the Twelve Holy Nights with watercolor painting at Rose Well Studio

## Come Sing the Songs of the Shepherd's Play

Sunday, December 22, 7 pm • The Burch House • Contact Sandra to RSVP and for details, 503-353-1818

We will gather informally, to sing and enjoy the songs from the play.

## The Incarnation of the Logos: An Epic Tale of Christ's Coming to Earth, Performed by Glenn Williamson, Presented by the Portland Branch

Monday, December 30, 7pm – 8:15 pm • Portland Waldorf School Music Room, 2300 Harrison St., Milwaukie, 97222 • Suggested Donation \$10-\$15 • Contact Sandra Burch with questions, [galenalyn@gmail.com](mailto:galenalyn@gmail.com) or 503 353-1818

New York actor and storyteller Glen Williamson will bring to life the story of Jesus' birth, childhood and youth. His production harmonizes the conflicting accounts of Matthew and Luke, and weaves the threads of many traditions into an intimate, but also cosmic, drama. This wondrous story begins with the messianic prophecies in the Temple in Jerusalem, weaves through many parts of the world and throughout history, and ends with the baptism of Jesus in the Jordan River. This saga is based on the Gospels and the work of spiritual researcher Rudolf Steiner and theologians Emil Bock and Edward R. Smith.



**Exhibit, Presentation and Art Dispersal with Laura Summer**

Friday, January 17, 5 – 8 pm • ART HALL at Cedarwood Waldorf School • contact Robin Lieberman 503-222-1192, or [robin@robinlieberman.net](mailto:robin@robinlieberman.net)

The ART HALL at Cedarwood Waldorf School warmly welcomes New York artist and co-founder of Free Columbia Art School, Laura Summer. The opening reception will include a presentation on Free Culture and an Art Dispersal (see article in this newsletter and at <http://www.freecolumbia.org/art-dispersal.php> ) accompanied by Corey Averill's Sunday Night Cello Group, an art room for children, and refreshments. This event is not to be missed!

**Devotional Painting in the 21<sup>st</sup> Century: Drawing from the Face of God with Laura Summer**

Saturday & Sunday, January 18-19, 9 am – 4 pm • Portland Waldorf School • \$90-\$160 • contact Robin Lieberman 503-222-1192, or [robin@robinlieberman.net](mailto:robin@robinlieberman.net)

Following the opening of Laura's show and Art Dispersal at Cedarwood Waldorf School's ART HALL, the public is invited to a two-day workshop of exploration. Please see the flier in this newsletter and at [www.freecolumbia.org](http://www.freecolumbia.org)

**Rudolf Steiner's Mystery Dramas – the Wildest Dramas Ever Written, with Barbara Renolds**

Friday January 24, 7:30-9pm, Saturday January 25, 9am-3pm • Bothmer Hall, 5919 SE Division St, Portland, 97206 • fees & flier coming soon • contact Cheri Munske for information, work study, or to volunteer, [woolhorse@mindspring.com](mailto:woolhorse@mindspring.com). 503-484-4133. If you are able to offer overnight space/rooms for out-of-town attendees or if you are in need of accommodations, please contact [drumage@comcast.net](mailto:drumage@comcast.net), 971-271-7479.

In the Friday introductory talk Barbara will describe some of the extraordinary scenes contained in the four Mystery Dramas, which span 17 years in the lives of the characters. Given to humanity about 100 years ago, these plays show the intense and complicated soul and spiritual tapestry behind our everyday lives. In the Saturday workshop we will get a taste of the plays by reading and discussing a few scenes and excerpts from the dramas, particularly following the destiny threads of Maria and Johannes.

**Toward a Better Understanding of the Foundation Stone, with Margaret Shipman**

Friday February 14, 7:30-9 pm lecture; Saturday February 15, 9am – 3pm workshop • Bothmer Hall, 5919 SE Division St, Portland, 97206 • For questions or offers of help contact Cheri Munske, [woolhorse@mindspring.com](mailto:woolhorse@mindspring.com)

Margaret Shipman, Director of the Traveling Speakers Program of the Anthroposophical Society in America, will share her knowledge of the Foundation Stone Meditation. More information soon.

**Ongoing Local Activities and Study Groups****Council Meetings of the Portland Branch • Second Monday of the month**

7-9 pm • 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.

**First Class of the School of Spiritual Science • Second Sunday of the month**

9:30 am sharp • Bothmer Hall, 5919 SE Division St, Portland, 97206 • Blue card required. Contact Diane Rumage at 971-271-7479 or Cheri Munske at 503 772-2632

**First Class Study • Second and Fourth Tuesday of the month**

7:30-9pm • Contact Tom Klein, 777-3176, [Tgklein@aol.com](mailto:Tgklein@aol.com).

This group works with the contents of the First Class.

**Karmic Relationships Study • First and third Thursday of the month**

7-9:30 pm • Contact James Lee, 503-249-3804, [anthroposophy@earthlink.net](mailto:anthroposophy@earthlink.net)

The study group will continue working with lectures from the Karmic Relationships lecture cycle and applying Rudolf Steiner's karma exercises. The Spiritual Hierarchies and the Physical World • First and third Tuesdays

**Enlivening Anthroposphy – a Branch Sponsored Study • First Monday of the month**

7:45 pm • Bothmer Hall, 5915 SE Division St. • For more information contact Timothy P. 503-758-6481 [timothy@efn.org](mailto:timothy@efn.org)

This study group is meant to be an extension of the branch's monthly meeting, and works with basic anthroposophy. We are currently studying *Leading Thoughts*, by Rudolf Steiner. Extra copies of the current study are available to borrow. Please note that this study group will not meet on Monday, January 6, and will resume on Monday, Feb. 3rd.

**Mystery Dramas with Speech-Formation Exercises – 2nd & 4th Wednesdays**

7:30-9:00 pm in NE Portland • Beginners Welcome • Those interested please contact Diane Rumage by e-mail at [drumage@comcast.net](mailto:drumage@comcast.net) or by phone at 971-271-7479.

**Portland Waldorf School Community Choir • Friday Mornings**

8:45-10:15 am • Portland Waldorf School, 2300 SE Harrison St., Milwaukie, in the Orchard Room Free. Contact Marion Van Namen, 503-956-4046

**The Spiritual Hierarchies and the Physical World • First and third Tuesdays**

7:30-9 pm • 3046 NE 33<sup>rd</sup> Ave. • contact Donna Patterson and Bob Kellum, 503-331-7393 • All are welcome

**World Economy Study Group • Second and Fourth Wednesday of the month, 5:30-7pm**

5:30-7 pm • 827 NE Alberta St. • Contact Michael Glves, 503-609-0890

Please join us in a diverse study group around the principles and practices of Associative Economics. We will be reading and discussing Rudolf Steiner's 14 lectures on the "World Economy". The recommended text is "Economics: World as One Economy", translated by Dr. Christopher Houghton Budd. It can be found at <https://www.cfae.biz/publications/shop/>

**Waldorf Education and Teacher Training Lectures and Courses**

Conducted throughout the year by the Michael Institute. Contact John Miles, 503-774-4946 [johncmiles@usa.net](mailto:johncmiles@usa.net)

**Waldorf Teacher Education, Eugene**

September-June • Eugene Waldorf School • Contact Lee Ann Ernandes @ message phone, 541-686-9112

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# An Art Dispersal—Art for 100% of the People

The **ART HALL** welcomes innovative New York artist **Laura Summer**.

Visit [freecolumbia.org](http://freecolumbia.org) to learn more about Art Dispersal.



The **ART HALL**

Cedarwood Waldorf School  
3030 SW Second Avenue  
Portland, OR 97201 

## Opening Reception

Friday, January 17th, 2014

5:00-8:00pm

Gallery Talk—6:00pm

Free Culture: A new way of  
working with art and money

Children's Art Room courtesy of  
the 7th & 8th grade students

Music by *The Sunday Night  
Cello Group*

Wine donated by *PDX Wine*

Exhibit open by appointment

January 6th—February 14th

Please direct all inquiries to

Robin Lieberman at

503-222-1192 or

[robin@robinlieberman.net](mailto:robin@robinlieberman.net)



*The Portland Branch of the Anthroposophical Society presents*

# The Incarnation of the Logos

*An Epic Tale of Christ's Coming to Earth*

Performed by storyteller Glen Williamson

December 30, 2013 – 7:00pm

Music Room at the Portland Waldorf School

2300 Harrison Street, Milwaukie, OR 97222

Suggested Donation \$10-\$15

The story of Jesus' birth, childhood and youth, as you've never heard it before. Harmonizing the conflicting accounts of Matthew and Luke, this saga weaves the thread of many traditions into an intimate, but also cosmic drama.

Adam and Eve, Moses, Adonis, Osiris, Isis, Apollo, Krishna, Buddha and Zarathustra all appear in this sometimes astonishing retelling of the greatest story ever told. Based on the Gospels, the work of spiritual researcher Rudolf Steiner and theologians Emil Bock and Edward R. Smith

Suitable for ages 12 on up

Contact Sandra Burch – [galena\\_yn@gmail.com](mailto:galena_yn@gmail.com) or 503 353-1818



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Susan Schmitt, M.D.

Joan Takacs, D.O.

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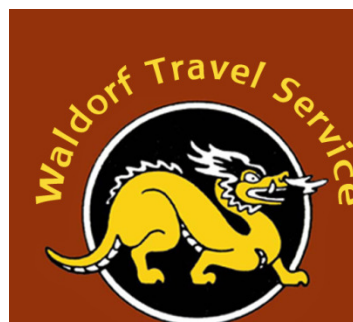
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## Embryo In Motion: Understanding Ourselves as Embryo

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

This beautiful 4-DVD set 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](http://www.PortlandAnthroposophy.org).



## **Devotional Painting in the 21st Century: Drawing from the Face of God**

*to draw: to move continuously toward or after a force applied in advance;  
to extract the essence from... Webster's Dictionary*

**Saturday and Sunday, January 18/19, 2014 9am-4pm  
Portland Waldorf School  
2300 SE Harrison St., Milwaukie, OR 97222**

**A workshop with Laura Summer**

What is devotion? What happens when we devote ourselves to something through painting and drawing? What do we learn about the "object" and what do we learn about ourselves? Can I present an experience for my viewer without pictorial images? How can sacred art be contemporary, an expression of an experience in the present?

As we enter the 21st century, can we find ways to work devotionally in painting? Using a variety of media—watercolor, pastel, collage, ink, crayon, and poetry—we will explore this question. No previous experience is necessary. The techniques we will use are very forgiving and exercises can be worked with at many levels. Both beginners and advanced painters are welcome!

We often start with a contemplation of a cup and a related drawing exercise, then we go on to nature and then to a poem or prayer. No specific religious orientation is used, just the question of how can we devote ourselves to something greater?

**SUGGESTED DONATION \$90-\$150.** All of the work at Free Columbia is based on an understanding of the importance of creating a free cultural space, therefore there are no set tuitions. Rather we offer suggested donation amounts based on what it costs to run courses. If you prefer it is possible to make a monthly pledge to support Free Columbia rather than making a one time donation.

Laura Summer is co-founder of the Free Columbia Art Course, a year-long program based on the fundamentals of painting as they come to life through spiritual science. Her approach to color is influenced by Beppe Assenza and Rudolf Steiner, also by Goethe's color theory. She has been working with questions of contemporary religious art for 16 years. Her work, to be found in private collections in the US and Europe, has been exhibited at the National Museum of Catholic Art and History in New York City and at the Sekem Community in Egypt. She is a founding member of *The Experimental Art Collective* and *Raising Matter-this is not a gallery*.

**to register contact Robin Lieberman at 503-222-1192 or [robin@robinlieberman.net](mailto:robin@robinlieberman.net)**



“Celebrate each season for you, too, are transformed  
with the turns of the earth.” Arthur Dobrin

**PAINT**  
**YOUR WAY INTO THE LIGHT**  
**A WINTER SOLSTICE CELEBRATION**

Generate the inner warmth of your soul and  
radiate joyful kindness and gratitude with  
watercoloring and mixed media.

Saturday, December 21, 2013  
1:00 pm – 4:00 pm  
in the warmth of Robin's downtown studio  
1410 SW Morrison Street, suite 901  
Portland, Oregon

Join Robin Lieberman, MSW, artist and painting therapist for this  
enlivening and reflective session.

Robin is a warm and passionate teacher with a natural ability to  
nurture one's creative process.

**CURIOSITY IS THE ONLY PREREQUISITE!**

**FEE: \$25-\$50**

503-222-1192 or [robin@robinlieberman.net](mailto:robin@robinlieberman.net)

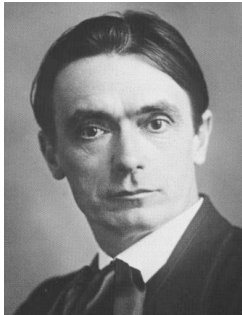
# Rudolf Steiner's Mystery Dramas

An evening talk and Saturday workshop with Barbara Renold

Friday, Jan 24th, 2014: 7:30pm-9:00pm lecture, and

Saturday, Jan 25th, 2014: 9:00am-3:00pm workshop

at Bothmer Hall, 5915 SE Division St., Portland, OR



## "The Wildest Dramas Ever Written"

**In the introductory talk** about Rudolf Steiner's four *Mystery Dramas*, Barbara Renold will describe some of the extraordinary scenes contained in this tetralogy, which spans 17 years in the lives of the characters. Given to humanity around 100 years ago, these plays show the intense and complicated soul and spiritual tapestry behind our every day lives—the weaving of karma from former incarnations in our present day relationships, how that karma is worked on during the life between death and re-birth in different planetary spheres, the influence of a host of different spiritual beings in our actions, examples of first perceptions on the path of inner development, to name just a few. No plays known to humanity encompass such a far-reaching perspective.



**In the Saturday workshop** we shall get a taste of these plays by reading and discussing a few scenes and excerpts from the various dramas, particularly following Maria's and Johannes' threads of destiny. Perhaps we can come to see how they portray our own life experiences in a form and language that allows us to glimpse the higher self within ourselves and encourages understanding of the deeper aspects of the panorama of what we call our 'life on earth' or 'this incarnation'.



## Biographical Sketch of Barbara Renold

Barbara Renold is a practicing speech artist and director of community theatre. Her exposure to Rudolf Steiner's *Mystery Dramas* began at age 18, when she saw all four plays three times on the Goetheanum stage for the first time. Though hardly comprehensible to her at that time, a seed was planted for her future work with them. She trained at the Speech and Drama School at the Goetheanum in Dornach, Switzerland from 1977-1981 and supplemented her studies at the Harkness Studio in Sydney, Australia in 1982-83. During her time as a speech and drama teacher at Sunbridge College (1983-2007), she began to produce the *Mystery Dramas* with amateur groups in Spring Valley, culminating in bringing the 4th drama to a conference in Dornach in 1998, where all 4 dramas were shown in English. In 2006, she began a new cycle of work on the plays. In 2009, "The Portal of Initiation", in 2011 "The Soul's Probation", in 2012, "The Guardian of the Threshold" and in 2013, "The Souls' Awakening" were produced within summer conferences within the Threefold Community in Spring Valley, N.Y.



In the new mysteries  
the whole earth  
becomes an altar.  
The hidden  
tragedies and  
triumphs of the  
pupils become  
external fact.  
Our friends and  
colleagues become  
for us, though we  
and they may know  
but little of it,  
the terrible and  
wonderful actors in  
the ceremony  
of our initiation.

- Adam Bittleston

**August 8-17, 2014**, in Spring Valley, NY, the Threefold Mystery Drama Group will perform Rudolf Steiner's four mystery dramas within a nine-day festival-conference co-sponsored by the Threefold Educational Center and the Anthroposophical Society in America. The mystery dramas will provide context for looking at the future of the anthroposophical movement. We hope to see you at event where all four dramas are produced by a combined group of professional and amateurs for the first time in English!



# Rudolf Steiner's Mystery Dramas

A Friday Lecture and Saturday Workshop with Barbara Renold  
Jan 24<sup>th</sup> and 25<sup>th</sup>, 2014

## Registration

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City, State, Zip: \_\_\_\_\_

Telephone: \_\_\_\_\_

E-mail: \_\_\_\_\_

If attending only the *Friday evening lecture* the cost is **\$10/person**.

The cost for the *full weekend* (Friday lecture plus Saturday workshop) is **\$30/person**.

If desired, add an additional **\$8/person** for a lunch of pizza and salad from Pizzicato, or plan to bring your own lunch. Barbara would like to share the lunch time with us.

***Pre-registration by Friday, January 17<sup>th</sup> is appreciated.***

Payment accepted at the door. Cash or check only.

Make checks payable to: Cheri Munske

I will attend:

Friday only (\$10)

Friday and Saturday (\$30)

Saturday Lunch (\$8)

Donation: \$\_\_\_\_

Total: \_\_\_\_\_

***Scholarships are available;*** no one will be turned away because of lack of funds.

Contact Cheri Munske for more information or questions.

If you are in need of overnight accommodations contact Diane Ramage at [drumage@comcast.net](mailto:drumage@comcast.net), [971-271-7479](tel:971-271-7479)

Send this form and payment to:

Cheri Munske, [woolhorse@minspring.com](mailto:woolhorse@minspring.com); 503-484-4133

You may also register for this event online at: <http://portlandbranch.org/mystery-dramas-2014>