

Portland Anthroposophic Times

Newsletter of the Portland Branch of Anthroposophical Society

www.PortlandAnthroposophy.org

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Drawing by Baron Arild Rosenkrantz, from the book *Colour*

The following lecture given on January 4, 1924, at about this same time of year, offers a welcome picture of light and warmth at this cold and dark time of year. From the book *Colour*, available at the online Rudolf Steiner Archive.

The Hierarchies and the Nature of the Rainbow

When I wrote my *Occult Science*, I was compelled to bring the evolution of the earth somewhat into line with present-day ideas. In the twelfth and thirteenth centuries one could have put it differently. For instance, in a certain chapter of this *Occult Science* the following might then have been found. One would have spoken otherwise of those beings whom one can describe as the beings of the first hierarchy: Seraphim, Cherubim, Thrones. One would have called the Seraphim those beings who make no differentiation between subject and object, who would not say: there are objects outside myself, but: the world is, and I am the world and the world is I — who know of their own existence only by means of an experience, of which man has a weak idea when some experience carries him away in glowing rapture.

It is in fact sometimes difficult to explain to modern people what a glowing rapture is, for it was even understood better at the beginning of the nineteenth century than it is now. It still happened then that some poem or other, by this or that poet, was read, and the people acted through rapture — forgive my saying so, but it was so — as if they were mad! So much were they moved, so much were they suffused with warmth.

Nowadays people are frozen just when one thinks they should be enraptured. And this rapture of the soul — which was experienced particularly in Central and Eastern Europe, — if raised as a unifying element into

The Portland Branch of the Anthroposophical Society
invites you to

Save The Dates!

- Jan. 18/19 **Dennis Klocek: The Healing Power of Stories (see attached flier)**
- Jan. 27 **Movie, *The Challenge of Rudolf Steiner*. Bring a Friend! Members vote for 2013 Council**
- March 16 **Michael, Mani & the Interior of the Earth**
- April 26-27 **Rudolf Steiner's Work on Karma**

For more information about these branch-sponsored events, and other events and initiatives in our community, see the calendar section of this newsletter or visit the branch website.

the consciousness gives one an idea of the inner life of the Seraphim.

And we have to imagine the consciousness-element of the Cherubim as a completely purified element in the consciousness, full of light, so that thought becomes directly light, and illumines everything; and the element of the Thrones as bearing up the world in grace.

One would then have said: the choir of Seraphim, Cherubim and Thrones act together, in such a way that the thrones constitute a nucleus, and the Cherubim radiate their own luminous nature from it. The Seraphim cover the whole in a mantle of rapture, which streams out into all space.

But these are all beings: in the midst of the Thrones, round them the Cherubim, and in the periphery, the Seraphim. They are beings which mutually interplay and act and think and will and feel. And if a being possessing the necessary susceptibility had traveled through space where the thrones and Cherubim and Seraphim had thus formed a center, he would have felt warmth in different degrees and in different places; now higher, now lower warmth, but yet in a spiritual and psychic way; in such a way, however, that the psychic experience is at the same time a physical experience in our senses. Thus, when the being feels the warmth psychically, there really is present what you feel when you are in a heated room.

Such a union of the beginnings of the First Hierarchy did exist once upon a time in the universe. And this formed the system and existence of the "Saturnian Age." Warmth is just the expression of these beings. The warmth is nothing in itself, it is only the evidence that these beings exist.

I should like to use a simile here which may perhaps help as an explanation. Suppose you are fond of somebody, you find his presence warms you. Suppose further there comes another man who has no heart at all and says: that person doesn't interest me in the least; I am interested only in the warmth which he spreads around. He does not say he is interested in the warmth the other sheds, but that nothing but the warmth interests him. He is talking nonsense, of course, for when the person who radiates warmth has gone, the warmth has gone also. It is there only when the person is there. In itself it is nothing. The person must be there for the warmth to be there.

Thus Seraphim, Cherubim and Thrones must be there; otherwise warmth is not there either. It is merely the revelation of the Seraphim, Cherubim and Thrones.

Now at the time of which I speak, what I have just described to you did in actual fact exist. When one spoke of the element of warmth one was understood to mean really Cherubim, Seraphim and Thrones. That was the Saturnian Age.

Then one went further and said that only this highest hierarchy, the Seraphim, Cherubim and Thrones, has the might and the power to produce something of this kind in the Cosmos. And only by reason of the fact that this was done at the beginning of a terrestrial creation could evolution proceed. The Sun, as it were, of the Seraphim, Cherubim and Thrones was able to a certain extent to direct the course of it. And this happened in such a way that the Beings produced by the Seraphim, Cherubim and Thrones, the Beings of the Second Hierarchy — the Kyriotetes, Exusiai and Dynamis — now surged into this space created and warmed in this Saturnian life by the Seraphim, Cherubim and Thrones. Thus the younger — of course, the cosmically younger — Beings entered in; and theirs was the next influence. Whereas the Seraphim, Cherubim and Thrones revealed themselves in the element of warmth, the Beings of the Second Hierarchy were seen in the element of light. The Saturnian element is dark, but warm, and within the dark and gloomy world of the Saturnian existence arises light, precisely the thing that can appear through the sons of the Second Hierarchy, through the Exusiai, Dynamis and Kyriotetes.

This is the case because the entry of the Second Hierarchy represents an inward illumination, which is connected with a densification of warmth. Air comes forth from the pure warmth-element, and in the revelation of the light we have the entry of the Second Hierarchy.

But you must get this clear: Actually Beings press in. Light is present for a Being with the necessary powers of perception. Light is what distinguishes the paths of these Beings. Under certain circumstances when light appears somewhere, there also appears shadow, darkness, dark shadow. So shadow also arose through the entry of the Second Hierarchy in the form of light. What was this shadow? The air. And actually till the fifteenth and sixteenth centuries it was known what the air is. Today

one knows only that the air consists of oxygen and nitrogen, etc. which means no more than if one says, for instance, that a watch is made of glass and silver — whereby nothing whatever is said about the watch. Similarly nothing whatever is said about the air as a cosmic phenomenon when you say it consists of oxygen and nitrogen. But a great deal is said if one knows that from the cosmic point of view air is the shadow of the light. So that with the entry of the Second Hierarchy into the Saturnian warmth, one actually has in fact the entry of light, and its shadow, air. And where that happens is Sun. In the thirteenth and twelfth centuries one would really have had to talk in this manner.

The further stages of development are now conducted by the sons of the Third Hierarchy, the Archai, Archangels and Angels. These Beings bring into the luminous element with its shadow of air, introduced by the Second Hierarchy, another element resembling our desire, our urge to acquire something, our longing to have something.

Hence it came about that, let us say, an Archai or Archangel-Being entered and found an element of light, or rather, a place of light. In this place it felt, by reason of its sensitiveness to light, the urge towards and desire for darkness. The Angel-Being carried the light into the darkness, or an Angel-Being carried the darkness into the light. These Beings became the intermediaries, the messengers between light and darkness.

The result was that what formerly shone only in light, trailed behind it, its shadow, the somber, airy darkness, now began to gleam in all colours, that light appeared in darkness, and darkness in light. It was the Third Hierarchy which conjured forth colour from out of light and darkness.

Observe, you have here something as it were historically documented to put before your souls. In the time of Aristotle one still knew — supposing one had pondered within the Mysteries on the origin of colours — that the Beings of the Third Hierarchy had to do with this. Wherefore Aristotle expressed in his Colour-Harmony that colour was a combined effect of Light and Darkness. But this spiritual element was lost — that the First Hierarchy was responsible for warmth, the Second for light and its shadow, the air, and the Third for the shining forth of colour in a world continuity. And there remained nothing but the unfortunate Newtonian theory of Colour, over which the initiated have smiled up to the eighteenth century, and which then became an article of faith with those who were just expert physicists.

In order to speak in the sense of this Newtonian theory, it is really necessary for one to have no knowledge at all of the spiritual world. And if one is still inwardly spurred by the spiritual world, as was the case with Goethe, one is utterly opposed to it. One states what is correct as Goethe did, then one storms dreadfully. Goethe was never so furious as on the occasion when he castigated Newton; he was simply furious about the wretched nonsense.

We cannot understand such things today, simply because anyone who does not recognize the Newtonian teaching concerning colour is looked upon by the physicists as a fool. But it was not really the case that Goethe stood quite alone in his own time. He alone uttered these things, but even at the end of the eighteenth century the learned knew perfectly well that the origin of colour lay in the spiritual world.

Air is the shadow of light. Just as when light radiates and, under certain circumstances, gives rise to deep shadow, so, if colour is present, and this colour works as a reality in the airy element, not merely as a reflection, not merely as a reflex-colour, but as a Reality; then the fluid, watery element arises from out of the real colour element. As air is the shadow of light, in cosmic thought, so water is the reflection, the creation of the element of colour in the Cosmos.

You will say you don't understand this. But just try to grasp the real meaning of colour. Red — well — do you believe that red in its real nature is only the neutral surface one generally regards it? Surely Red is something which attacks one. I have often discussed it. Red makes one want to run away; it pushes one back. Violet-blue one wants to pursue; it continually evades one, and gets ever darker and darker. Everything lives in colours. They are a world of their own, and the psychic element feels in the colour-world the necessity for movement, if it follows colours with psychic experience.

Today man stares at the rainbow. If one looks at it with the slightest imagination, one sees elemental beings active in it. They are revealed in remarkable phenomena. In the yellow certain of them are seen continually emerging from the rainbow, and moving across to the green. The moment they reach the underneath of the green, they are attracted to and disappear in it, to emerge on the other side. The whole rainbow reveals to an imaginative observer an outpouring and a disappearance of the spiritual. It reveals in fact something like a spiritual waltz. At the same time one notices that as these spiritual beings emerge in red-yellow, they do it with an extraordinary apprehension; and as they enter into the blue-violet, they do it with an unconquerable courage. When you look at the red-yellow, you see streams of fear, and when you look at the blue-violet you have the feeling that there is the seat of all courage and valor.

Now imagine we have the rainbow in section. Then these beings emerge in the red-yellow and disappear in the blue-violet; here apprehension, here courage, which disappears again. There the rainbow becomes dense and you can imagine the watery element arises from it. Spiritual beings exist in this watery element which are really a kind of copy of the beings of the Third Hierarchy. One can say that in approaching the learned men of the eleventh, twelfth and thirteenth centuries, one must understand such things in this way. You cannot understand Albertus Magnus if you read him with modern knowledge, you must read him with the knowledge that such spiritual things were a reality to him and then only

will you understand the meaning of his words and expressions.

In this way therefore air and water appear as a reflection of the Hierarchies. The Second Hierarchy enters in the form of light, the Third in the form of colour. But in order to enable this to be established, the lunar existence is created.

And now comes the Fourth Hierarchy. I am speaking now with the thought of the twelfth and thirteenth centuries. Now the Fourth Hierarchy. We never speak of it; but in the twelfth and thirteenth centuries one spoke freely of it. What is this Fourth Hierarchy? It is man himself. But formerly one did not understand by it the remarkably odd being with two legs and the tendency to decay that wanders about the world now; for then the human being of the present day appeared to the scholar as an unusual kind of being. They spoke of primeval man before the Fall, who existed in such a form as to have as much power over the earth as Angeloi, Archangeloi and so on, had over the lunar existence; the Second Hierarchy over the solar existence; the First Hierarchy over the Saturnian existence. They spoke of man in his original terrestrial existence, and as the Fourth Hierarchy. And with this Fourth Hierarchy came — as a gift from the higher Hierarchies of something they first possessed, and preserved, and did not themselves require — Life. And life came into the colourful world which I have been sketchily describing to you.

You will ask — But didn't things live before this? The answer you can learn from man himself. Your ego and your astral body have not life, but they exist all the same. The spiritual, the soul, does not require life. Life begins only with your etheric body; and this is something in the nature of an outer wrapping. It is thus that life appears only after the lunar existence, with the terrestrial existence, in that stage of evolution which belongs to our earth. The iridescent world became alive. It is not only then that Angeloi, Archangeloi, etc., felt a desire to bring light into darkness and darkness into light and so called forth the play of colours in the planets, but also they desired to experience this play of colour inwardly, and make it inward; to feel weakness and lassitude when darkness inwardly dominates over light, and activity when light dominates over darkness. For what happens when you run? When you run it means that light dominates over the darkness in you; when you sit and are idle, the reverse happens. It is the effect of colour in the soul, the effect of colour iridescence. The iridescence of colour, permeated and shot with life, appeared with the coming of man, the Fourth Hierarchy. And at this moment of cosmic growth the forces which became active in the iridescence of colour began to form outlines. Life, which rounded off, smoothed and shaped the colours, called forth the hard crystal form; and we are in the terrestrial epoch.

Such things as I have now explained to you were really the axioms of those medieval alchemists, occultists, Rosicrucians, etc., who, though scarcely mentioned today in history, flourished from the ninth and tenth up to

the fourteenth and fifteenth centuries, and whose stragglers, always regarded as oddities, existed into the eighteenth century and even into the beginning of the nineteenth. Only then were these things entirely covered up. The philosophical attitude to life of the time led to the following phenomenon:

Suppose I have here a human being. I cease to have any interest in him, merely take off his clothes and hang them on a clothes-dummy with a knob at the top like a head, and thereafter take no more interest in the human being. I say to myself further: That is the human being, what does it matter to me that anything can be put into these clothes; the dummy is, as far as I am concerned, the human being. So it was with the elements of Nature. People are no longer interested that behind warmth of fire is the First Hierarchy, behind light and air is the Second, behind the so-called chemical ether, colour-ether, etc. and water is the Third, behind life and the earth is the Fourth, or Man. Out with the clothes-horse and hang the clothes on it! That is the first Act. The second begins then with the school of Kant!~ Here begins Kantianism, here one begins, having the clothes-horse with the clothes on it, to philosophize concerning what "the thing in itself" of these clothes might be. And the conclusion is that one cannot recognize "the thing in itself" of the clothes. Very perspicacious! Naturally, if you have removed the man first, you can philosophize about the clothes, and this leads to a very pretty speculation: the clothes-horse is there all right, and the clothes hanging on it, so one speculates either in the Kantian fashion — one cannot recognize "the thing in itself" — or in the manner of Helmholtz, saying: these clothes cannot surely have form. There must be crowds of tiny whirling specks of dust, or atoms, in them, which by their movement preserve the clothes in their form.

Yes, this is the turn that later thought has taken. But it is abstract, and shadowy. All the same it is the kind of thought in which we live today; out of it we fashion the whole of our Natural Scientific principles. And when we deny that we think in terms of atoms, we are doing it all the more. For it will be a long time before it is admitted that it is unnecessary to weave a Dance of the Atoms into it, rather than simply to replace man into his clothes. But that is just what the resuscitation of Spiritual Science must attempt.

About Bob Kellum and his Practice:

Trained in Naturopathic and Chinese Medicine, I also have over 20 years experience as a body worker, as well as training/clinical experience in body-based psychotherapy. In addition, I have a doctorate in the social sciences. My early career interests lay more in the fields of psychology, sociology, anthropology, and the study of world systems. In my youth, while most others my age focused on marriage and careers, I was more interested in finding ways to bridge the macrocosm and the microcosm, in finding the juncture of history and biography! That passion was redirected as I eventually



became disillusioned with academia. Coming out of a working class background, seeing the problems of society around me through the window of my family, my friends, and my own life, I couldn't embrace the political intrigue and artifice I saw in the academic world, and I yearned for a deeper way to help people as a career. In later life now, I have come to appreciate that like Parsifal I have always been on a quest, even as I wasn't always aware of it. As a boy, I had an illness that left me bed-bound for over a year, which served to bring me inward to the world of books. But I also had the good fortune to grow up next to a large woods as well, and so spent much of my time immersed in nature. I still carry those childhood images, and that strong connection with nature, in my soul. As a young man, I had a lot of idealism, wanted to change the world, and took up the warrior's selfless battle, only to find that I brought about very little change to anyone, except perhaps myself. I've traveled over much of America by thumb, working at all number of different jobs. One of them, working for years in a small co-op and then health food store, brought me into deeper connection with natural medicine and being responsible for my own health. Through teaching Tai Chi, vegetarian nutrition classes, organizing community-wide wellness programs, etc., I helped a lot of people--mostly by being the hub of a wheel—learning from one person...carefully studying and researching, and then passing it onto the next person. I loved that environment and wanted to take it further, which eventually led to my wife and I coming to Portland and having the practice we have today. Donna and I feel we have a truly unique healing partnership, and we quite often see patients together. Today, in my work with cancer patients and those otherwise chronically ill, the crown jewel of all my efforts comes in the clinical pearls gained from, and ever growing out of, my immersion in Anthroposophic Medicine and meditation over the past 12 years. To me it is the bridge that integrates all approaches into a truly holistic medicine. With colleagues, I am currently developing the first anthroposophic certified training program for licensed Naturopaths in the United States.

Bob practices primary care/family medicine with a focus on helping people with chronic illness. You can see more online at www.healthbridgeinc.net, contact us by email at healthbridge@integra.net, or schedule an appointment or free 15 minute initial consult at 503-331-7393. We are located at 3046 NE 33rd Ave, Portland, 97212.

Below is the condensed version of a longer article which is available on the Branch website, www.portlandbranch.org

CANCER, PAIN AND DEATH

By Bob Kellum

*Because I could not stop for Death,
It kindly stopped for me...*

(from Emily Dickinson... "Death")

This sounds more like an article you'd want to avoid than jump into excitedly. I suppose I could have thrown "taxes" somewhere into the title to complete the picture of dread it conjures. The ultimate message I want to send, however, is really one of positivity and hope. Life in a way is a kind of physical "buffer" of space and time, that at its best affords us some comfort as we seek to find a way to overcome death. You could say that we come here from the spirit world as a "foreign body", as it were, and our journey is to burn that body away and find our true spirit body again through the exercise. Without a spiritual bridge, our efforts to hold onto life at all cost become translated into seeking ever constant vistas of perpetuating physical life. In the spirit realm, we are perpetually engaged in a rhythmic process in which expansion and growth plays a continual role. But continual unbridled expansion is not possible in the physical world. For life to continue, something continually has to die. The vegetables dead and decomposing in my belly from today's lunch are soon to be resurrected as their etheric life body crosses my intestinal lumen and allows me to continue to type and think, in a perpetual replaying of the Mystery of Golgotha. Death, the ultimate sacrifice, is the underlying crux behind everything that it means to live. The greatest gift that Christ has given us has been the act of sacrifice, selfless love as the font from which we can flourish, in which life triumphs through death.

The more we try to suppress death's presence the more imposing it will become. We have to learn to live with death, discovering its transformative and life-giving power in a new way that goes beyond self-destruction. "The tragedy of life", Norman Cousins once said, "is not death, but what dies inside us while we live." In his many lectures on

connecting with the dead, Steiner encourages a consciousness that the dead are with us, that we simply need to begin to lift the veil from our consciousness and awaken to their presence. The karmic lesson we have all come here to learn in some form, is how do we kill ourselves while actualizing ourselves in the process? This is resurrection and redemption brought home to each of us. And we have to learn the lesson here, on earth, while we still have an earth to learn the lesson on. There is no planetary escape to Mars that will relieve us of this challenge, and yet it need not be the macabre nightmares of Hannibal Lecters or campus mass murderers or serial killers or suicide bombers that in our pain we activate again and again. Perhaps Dylan Thomas ("Do Not Go Gentle into That Good Night") was wrong. Perhaps the passage into that good night can indeed be a gentler one than our fears propel us into accepting, perhaps it is our rage against it that is keeping us from living in the now, with death ever beside us.

If so, we are presented then with a new question. How might we LIVE with death? Need it be an ever somber horror, or can embracing it lead us into an ever greater appreciation of the fragility of the human condition, a greater warmth and awareness in our human relationships, and perhaps even a pathway to overcome the karmic cycle in a new freedom, whose burden of mutual responsibility can liberate us into unprecedented potential? It is after all the knowing that one will die that places a "deadline" on all our actions, giving us the incentive to write that book, climb that mountain, act on that forgiveness or apology. Perhaps we must all then learn a new battle, fought on a new field, in which it is ourselves against whom we struggle, in consciousness. What if the respite from death's door we are all seeking can actually be found in death itself?...not as in "she's at rest now", or "he goes onto a far better place", but a death that we embrace moment to moment as a part of life's dynamic in the present. The path of the initiate is to achieve a continuity of consciousness in sleep, to die before actually dying, so as to gain wisdom and insight from the spirit world.¹ Terence McKenna once reminded us that just because someone is dead doesn't necessarily make them right. But if the dead are here with us as counsel, and here needing us as well, perhaps the idea of being with the living dead is something much more joyful and alive than the presence of lifeless zombies

¹ See Rene Querido's wonderful little book, The Mystery of the Holy Grail, p24

in a George Romero B-movie. I hear so many joyful stories in my practice of patients with aging relatives who begin to see and talk with loved ones who have passed on before them. Perhaps this is more than dementia. Perhaps the question we might begin to ask ourselves is not when did life begin--because it may be said to have always been with us in some form--but rather how and when death came about.

The Lemurian moment of falling out of the paradisiacal etheric realms and into a physical body, carried with it a descent into the sense-based distractions of the material world as cut off from the spirit world. Our over-attachment to the earth, and consequent veiling off of ourselves from a higher spiritual connection, all brought with it pain, illness and death as REMEDIES. To the extent we try to escape these remedies, push them away, control them, destroy them, we deepen our Karmic list of things to do in order to eventually learn the lessons they are trying to give us. The flesh is weak, and the healing, in it's quality of being an unknown, can actually be more frightening to us than the illness and pain. All pain in the sensory world, pain in the sweat of thy brow, in the bringing forth of children, in the throes of cancer, is pain calling us back to spirit, to healing what has been rent. When we can make sense of our life stories, reconnect with the parts of ourselves from which we've been cut off and make them whole, our pain, and our illness, begin to recede.

In her work with cancer patients at the Vidarklinik in Sweden, Dr Ursula Flatters regularly explores the healing details of many stories she helps her cancer patients uncover. Very often these people are in great pain, pain where restlessness and moaning are the only solace in the absence of morphine. What Dr Flatters has found, however, is that when her patients can uncover the parts of their lives they have denied and suppressed--the parts of themselves they have not been living and need to live--when they can bring these parts back into themselves and find resolution, their pain diminishes greatly, not uncommonly to the point where there is NO pain, where morphine is not needed. Inspired by Dr Flatters' firsthand accounts, I have been encouraged to work in this capacity with my own cancer patients, and I am equally encouraged by the successes.

Of course it is not always only a matter of simply uncovering a suppressed life purpose and having pain dissolve and cancer recede. Clearly, the patient who presents with liver cancer, after being exposed for decades to a toxic work environment, perhaps poor

diet, etc., needs a lot of treatment, conventional or unconventional, to have any hope of healing, and it all well may still come too late. Ultimately we have but little control over the destiny of our patients. Yet in whatever approach we take to effect a healing, no mechanistic measure or host of measures against cancer is sufficient in itself. While pain can come in many forms, the principle of reconnecting with what has been cut off from ourselves underlies all our different manifestations of pain. Pain arises in us when the flow of energy (spirit) that wants to stream through us comes up against obstacles to it's movement, when the will forces then cannot be actualized to radiate outward, but rather become locked in the body. With cancer, if there is a growing tumor that is impinging upon a nerve or choking an organ, it will impede energetic flow and create pain. If there is a build-up of toxic material, metabolic waste products, necrotized tumor tissue etc., at a faster rate than the body can eliminate them, they will all impede energy flow and cause pain.

But the underlying existential basis for pain, the cancer itself, is the hidden double life we are not living, the traumatic event we have not overcome, the shock and distress that we have pushed away and closed a door on like death itself. This cancer is another being in us that is killing us and causing us pain because we are not finding a way to let it die and resurrect into our service, in a more unified life. Nutrition, detoxification, building the immune system, etc., all of this is important, but none of it is important if we are not addressing this hidden being within us and bringing him/her forward to heal. The cancer is a wake-up call...an expression to us by this inner suppressed being that something has to change, that we have to find a way to bring it into our life. Cutting it out, radiating it, destroying it with chemicals that nearly kill us too, may all reduce it back to a place where we may be able to bury it again, but it will not stop the process and the call to healing it represents, a process which if not addressed will rise to challenge us again, bringing us to the threshold of death where we must find the means to transform it and rebirth ourselves, or never be free of it. How to integrate this dilemma that has metamorphosed into a cancer, and will do so again, is still before all of us: as much in the social questions concerning us all, as it is in what is un-lived in each of us. Like the sun, in its continual power to give of itself in a radiating outward of negative space that it transforms into warmth and light, the purpose of bringing death into our consciousness, of living with it in every moment, is to learn how to transform it into life.

Portland Branch Council Meeting

Monday, January 14, 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 13

Sunday, January 13 • 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

Holy Nights Readings: The Gospel of St. John in Relationship to the Other Gospels

Every evening, December 26th - January 6th. 7:30-9 pm. Contact Tom Klein to sign up to host an evening at 503-777-3176. He will email the finalized schedule.

The Healing Power of Stories with Dennis Klocek (see attached flier)

Friday, January 18, 7:30-9pm; Saturday, January 19, 9am-4:30 pm • National College of Natural Medicine, 49 SW Porter St., Portland
Cost: Friday only \$20 general public, \$15 Portland Branch members & Students; Saturday \$50 general public, \$35 Branch Members and students. No one will be turned away because of inability to pay. \$5 of each tuition donated to the NCM Anthroposophically Extended Medicine Club.

This workshop will begin with a neurological survey of the issues that support a healthy theory of mind. Then, through dialogue exercises, we will look at an excerpt from Genesis to explore the archetypal stages that make a good story. Next we will make stories using myths of our family of origin. And then, using the inspired imagery of Rembrandt in the picture of Christ healing the sick as a stimulus, we will do story telling exercises in a two person (dyad) research format. The final part of our story will be the sharing of a brief biographical sketch with your dyad partner that helps them to have the theory of mind about the story you have just crafted about the Rembrandt print. These sequences can result in a satisfying weekend of self exploration, and exploration of the healing power of stories.

Watercolor Painting Classes Taught by Sandra Burch

Each class is a 4 Week Series (one two hour session per week). Starting in January. Located in Milwaukie. Specific dates and times to be determined. Cost: \$100 (includes one series, all materials and access to open studio time). Contact Sandra Burch: galenalyn@gmail.com or (503) 353-1818

Create a veil painting while exploring the themes of the first chapter of “How to Know Higher Worlds” OR Blessing – use veil painting to work with a blessing by John O’Donahue, or one of your own choice.

Luster and Image Colors, 3: Workshop with Chris Guilfoil

Saturday January 26, 2013, 9 am-5pm • 3135 NE 17th Ave., Portland 97212 • Cost \$75, includes materials. To reserve a place please register with a check made out to Chris Guilfoil and send it to J. Roell at the above address • Maximum 12 participants • Please bring a dish for a potluck lunch • For info contact Jannebeth Roell 503-249-3807, Jannebeth@mindspring.com

This is the third of four workshops on this theme. Chris will continue to work with us on the subject of luster and image colors. “One who, through a long period of soul-culture no longer considers as dogma but as experience what Dr. Steiner has said in his color lectures about ‘lustre’ and ‘image’ colors will see in this turning of luster into image and of image into luster, a priestly, redeeming act for the earth – a transformation.” ~ Maria Strakosch

Movie – The Challenge of Rudolf Steiner & Council Election

Sunday, January 27, 1-5 pm • Bothmer Hall, 5915 SE Division St. • Free, Bring a Friend! Bring potluck item for High Tea intermission • Sponsored by the Portland Branch • Contact Valerie Hope, valerieannhpdx@aol.com

What better way to chase away the post-Holy Nights doldrums? Filmed during 2011 – the 150th anniversary year of Rudolf Steiner’s birth – this two-part documentary by veteran film-maker Jonathan Stedall tells the story of Steiner’s remarkable life (1861-1925), as well as exploring the influence of his ideas and insights on a whole range of contemporary activities – education, agriculture, medicine, social and financial issues, and the arts. Join us to view this stimulating movie and vote for Council members for the coming year. **Schedule:** Hand out ballots to Branch members as they arrive (only Branch members vote). **1-2:30**, first part of movie; **2:30-3** intermission, potluck high tea, hand in ballots; **3-4:30** second part of movie. **4:30** Announce election results

Candelmas/Valentine Painting Workshop with Robin Lieberman

Saturday, February 2, 2013, 10 am-2pm • Studio 901, 1410 SW Morrison St. • \$50 includes all materials, community potluck table • Contact Robin, 503-222-1192 or robin@robinlieberman.net

Come together, light the way to Valentine's Day by creating beautiful expressions of inner light with watercolor, pastels, crayons and collage.

Michael, Mani and the Interior of the Earth, With Marijo Rogers

Saturday, March 16, 2013, 10:00 AM to 2:30 PM • Location, NE Portland • Registration will be limited to the first 15 registrants. Cost \$35. Contact James Lee at anthroposophy@earthlink.net to register.

In *Leading Thoughts*, written at the end of his life, Rudolf Steiner says that in our time we must develop the strength “not to go under.” With this strength we are able not to succumb to dark intentions conjured into civilization today by adversarial powers from spheres within the earth. We can take initial steps in knowing about these spheres, for they affect us continually. Michael, the leading spirit of our time, and the individuality of Mani are essential for this work. There will be two 1.5 hour sessions with a potluck lunch in between them.

Rudolf Steiner's Work on Karma: Emperor Julian, Herzeleide and Tycho Brahe, with Linda Connell, Jannebeth Roell, Marijo Rogers, and Diane Rumage

Friday, April 26, 8pm – 9:30 pm, April 27, 9am-5pm • Bothmer Hall, 5919 SE Division St. • Portland Requested Donation \$50. Scholarships are available; no one will be turned away because of finances. To register please send your contact information and a check made out to 'The Portland Branch' to V. Hope, 2606 SE 58th Ave., Portland, OR 97206

This workshop is dedicated to Rudolf Steiner's work on karma, by using one of the karma exercises he gave at the end of his life. We will explore a series of incarnations cited by Rudolf Steiner in 1910 in *Occult History* and in 1924 in *Karmic Relationships, Vol. II*. After the presentation of these incarnations there will be a conversation with all participants using the Saturn, Sun, and Moon exercise in which we try to experience for ourselves the connection between these incarnations and something of the true impulses of this individuality.

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

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, 97207 • 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 • Blue card required

7:30-9pm • Contact Tom Klein, 777-3176, Tgklein@aol.com.

This group works with the contents of the class.

Anthroposophical Course for Young Doctors • First Tuesday of the month

7-8:30 pm • Pohala Clinic, 12050 SE Holgate Blvd. • contact Julie Foster 503-572-4196, julie@pohalacclinic.com

Karmic Relationships Study • First and third Thursday of the month

7-9:30 pm • Contact James Lee, 503-249-3804, anthroposophy@earthlink.net

The study group will continue working with lectures from the Karmic Relationships lecture cycle and applying Rudolf Steiner's karma exercises.

Knowledge of the Higher Worlds • First and third Tuesdays

7:30-9 pm • 3046 NE 33rd Ave. • contact Donna Patterson and Bob Kellum, 503-331-7393

Cancelled for January - Monthly Painting Circle with Robin Lieberman

Second Thursday of each month, 5:30-8:30 pm • 1410 SW Morrison St., Suite 901 • \$50 includes all materials and snacks. Please register in advance • contact robin@robinlieberman.net or 503-222-1192

Each second Thursday Robin opens her studio to all who wish to paint in community. Inspired by the work of Liane Collot-d'Herbois we will explore a color or theme each month. Curiosity is the only prerequisite!

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

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

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

Outside of Portland

Devotional Painting as an Inner Path with Laura Summer

Saturday, January 19, 7pm - 8:30 pm • Art Building on Eugene Waldorf School Campus • \$5-\$10 suggested donation • Contact Marcia Seymour, marciaseymour@q.com or 541-484-5234

A conversation with Laura Summer including dark and light drawing exercises. For more information about Laura Summer: www.laurasummer.com www.freecolumbia.org

Expanding Our Usual Selves, Exploring New Approaches in Painting with Laura Summer

January 19 & 20, 9:30 am – 4:30 pm • Art Building on Eugene Waldorf School Campus • \$120-\$150 suggested donation • Contact Marcia Seymour, marciaseymour@q.com or 541-484-5234 • No experience necessary. The techniques are both exciting and very forgiving.

Working with watercolor, pastel, collage, poetry and block printing we will explore color and meaning in art. Through relaxing our expectations, while playfully manipulating our media, we will experience the realm of creation and develop skills for further work. We will observe our own process and learn how to step into someone else's artistic shoes, seeing ourselves more clearly in the mirror of the other.

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

To submit an article, a calendar item, sign up for our email list, and contact the editors or the Council, go to <http://www.portlandbranch.org/contact>. The deadline for submissions is the 15th of the month. Items selected for publication may be edited for style, content and length.

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. 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!

Cyndia Ashkar, Chrystal Brim, Wes Burch, Lesley Cox Yvonne DeMaat, Mia Eilers, Ron Ennis, Charles Forester, Valerie Hope, Marsha Johnson, Tish Johnson, Bob Kellum, Ruth Klein, Tom Klein, Kathy Kremer, James Lee, Robin Lieberman, Regina Loos, Cheri Munske, Donna Patterson, Timothy Popof, Padeen Quinn, Jeff Rice, Walter Rice, Jannebeth Roell, Twila Rothrock, Diane Rumage, Chiaki Uchiyama.

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



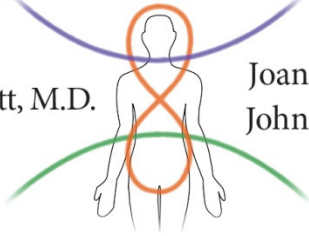
The effect of painting, the association with colors in general, is such that one must say it leads to human love and understanding."

- Margarethe Hauschka-Stavenhagen from Ms. Lieberman's website

Tender Passions by artist Robin Lieberman
<http://robinlieberman.net>

Multi-Specialty Health Clinic

Susan Schmitt, M.D.



Joan Takacs, D.O.
John Takacs, D.O.

The clinic offers alternatively extended medicine including Physical Medicine and Rehabilitation and Comprehensive Family Practice. The physicians utilize holistic principles that include the Anthroposophical world conception and its medical modalities, movement principles from Spacial Dynamics®, Feldenkrais®, Intermuscular Stimulation (IMS), Musculoskeletal Ultrasound and refined hands-on techniques to augment alternative and mainstream medical approaches in diagnosis, treatment and prevention of illness and injury including work related injuries, personal injuries, motor vehicle injuries and sports injuries.



5909 SE Division Street
Portland, OR 97206

www.anthroclinic.com

503-234-1531



Marta Hammel, Oregon Broker

Cell 503 536 5065
Office 503 670 9000
Fax 503 670 9004

Marta@PremierePropertyGroup.com



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Julie E Foster, MSN, FNP

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503.572.4196
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MSW, LCSW

503.222.1192 robinlieberman.net

You can help support the Portland Branch of the Anthroposophical Society

and

See your business card sized ad here

by contacting

<http://www.portlandbranch.org/contact#3>

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.

SPONSORED BY THE PORTLAND ANTHROPOSOPHICAL SOCIETY



The Healing Power of Stories

Jan 18 & 19, Portland, OR
With Dennis Klocek

LECTURE

Friday, January 18th, 7:30 - 9 pm

WORKSHOP

Saturday, January 19th, 9 am - 4:30 pm

LOCATION

National College of Natural Medicine
49 SW Porter St., Portland, OR 97201

COST

Friday: General Public: \$20
Branch Members & Students: \$15

Saturday: General Public: \$50
Branch Members & Students: \$35

*No one will be turned away
because of inability to pay.*

\$5 each attendee donated to Anthroposophically Extended Medicine Club

REGISTER

Send registration form with a check to:
Walter Rice, 5316 SE Sherman St.
Portland, OR 97215, or contact him at
dub0302@hotmail.com
Attn: Healing Stories Workshop

The human being is organized neurologically to respond to stories as healing forces. Through stories told in the family, young children learn how to make sense out of the seemingly random events of sense experience. This is known as theory of mind. In theory of mind consolidating neurological development gradually fixes family stories in the mind of the maturing person. On the one hand this development provides assistance in figuring out life patterns. However, the time must come to move out of the family of origin and its guiding myths and seek the transcendent, healing state of integration and individuation. Without new stories to grow on, adults can lose creative enthusiasm as life forces begin to wane. To navigate this perilous journey requires finding analogs to the personal quest in the healing stories handed down through generations, an activity that Rudolf Steiner calls Holy Science.

This workshop will begin with a neurological survey of the issues that support a healthy theory of mind. Then, through dialogue exercises we will look at an excerpt from Genesis to explore the archetypal stages that make a good story. Then we will make stories using myths of our family of origin. Then using the inspired imagery of Rembrandt in the picture of Christ healing the sick as a stimulus we will do story telling exercises in a two person (dyad) research format. The final part of our story will be the sharing of a brief biographical sketch with your dyad partner that helps them to have the theory of mind about the story you have just crafted about the Rembrandt print. These sequences result in a satisfying weekend of self exploration.

Dennis Klocek is one of the outstanding thinkers/researchers of our time. He graduated in 1975 with an MFA from Temple University's Tyler School of Art with a thesis on Goethe's color theory. In 1982, his love for the work of Rudolf Steiner took him to Rudolf Steiner College in Sacramento, California, where he has been the director of the Consciousness Studies Program since 1992. His workshops and lectures are highly anticipated across the globe.



SPONSORED BY THE PORTLAND ANTHROPOSOPHICAL SOCIETY



The Healing Power of Stories

January 18 & 19
Portland, OR

with Dennis Klocek

REGISTRATION FORM

Send this completed form with your check made out to
The Portland Branch of the Anthroposophical Society, to:

Walter Rice
5316 SE Sherman St.
Portland, OR 97215
Attn: Healing Stories Workshop

LECTURE

Friday, January 18th, 7:30 - 9 pm

WORKSHOP

Saturday, January 19th, 9 am - 4:30 pm

LOCATION

National College of Natural Medicine
49 SW Porter St., Portland, OR 97201

Name: _____

Address: _____

City: _____ State: _____ Zipcode: _____

Email: _____ Telephone: _____

*No one will be turned away
because of inability to pay.*

**\$5 each attendee donated to
the Anthroposophically
Extended Medicine Club**

Cost:

Friday Lecture:

General Public: \$20

Branch Members & Students: \$10

Saturday Workshop:

General Public: \$50

Branch Members & Students: \$35

Total payment: \$ _____

Comments:



"GIVE YOURSELF TO LOVE" Kate Wolf

A painting workshop with ROBIN LIEBERMAN, MSW,
painting therapist and artist

CANDLEMAS:

MIDWAY BETWEEN WINTER SOLSTICE
AND SPRING EQUINOX, COME LIGHT THE WAY TO

VALENTINE'S DAY:

EMBRACE THE CELEBRATION OF LOVE
CREATING BEAUTIFUL EXPRESSIONS
OF INNER LIGHT

watercolor, pastels, pencil, crayon, collage

Studio 901

1410 SW Morrison Street

Portland

Saturday, February 2, 2013

10:00 am to 2:00 pm

\$50 includes all materials and instruction
(community potluck table)

Contact robin@robinlieberman.net or
call 503-222-1192

to reserve your place at the table