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The Winter Robin by Lucy Newton, Wynstones Press

MEDITATIONS ON THE NEW YEAR: *The Year as a Symbol of the Great Cosmic Year*

Given at Dornach, 31st December, 1915 by Rudolf Steiner

LECTURE 1

Much that I should like to say regarding the spiritual world has to be hinted at pictorially, or rather half pictorially for the pictures must be taken in a real and active sense.

It is necessary to indicate pictorially such things as I desire to bring before your souls to-day for further meditation, because if one were not to speak symbolically but in ideas, one would have to speak at very great length. Each one of you can himself reach the depths of that of which I shall speak to-day, if he holds and ponders over it to a certain extent within his soul.

Every year at this season we pass from one division of time to another. This may at first appear simply a matter of convenience; but it is not so. The men who had to separate time into seasons followed by profound instinct certain great laws regulating the course of time. The festival of the passing of one year into another takes place with us in the depths of winter (naturally, I speak of our part of the world) at the time when all plants have suspended their growth, their blossoming and fruit-bearing. Only certain forest trees remain what is called evergreen through winter. The power of the Sun is then at its lowest.

We know that in all events and occurrences that take place before our senses, spiritual events are interwoven. We know that when we walk through the forest, we have not only the trees about us with their green foliage, but that in the background of existence spiritual and psychic beings are everywhere active. We are already familiar with this thought, which the clever people of our time regard as a childish superstition; we realize it as a true and actual fact. It is absolutely clear to us that behind all the things of sense, whether they be solid or whether they be happenings which our senses perceive — are spiritual activities, and spiritual life.

Now let us, to begin with, consider what people call our lifeless inorganic Earth, the mineral kingdom of our Earth. This which is apparently lifeless substance, the mineral which to the materialist is merely lifeless, is to us not only endowed with life, but with soul and spirit, so that we speak also of a soul-and-spirit part of our so-called lifeless inorganic, purely mineral Earth. True, when we speak of the consciousness of the Earth, we do not in the first place see in the geological-mineral substance that which may be compared to a man's muscles and blood, but we see only what may be compared to his bony system, namely, the solid earth; so that when we speak of the consciousness of the Earth, we have to think of it as connected with the whole Earth, not only with its bony system, but with water, air, ether, etc., corresponding to the muscles, blood, and so on.

The Portland Branch of the Anthroposophical Society

Invites you to

Save The Dates!

See the Calendar & fliers for more info.

January 1-6

Holy Nights Readings
(contact Tom Klein at 503-777-2901, tgklein@aol.com for schedule & locations)

January 24 & 25

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

February 14-15

A Gift! Foundation Stone Meditation Workshop

The whole Earth has consciousness, a consciousness belonging to the mineral kingdom. We shall not occupy ourselves with the differences in this consciousness of the Earth in special regions during the course of the year, but we shall endeavour to evoke in our souls the conception that the whole Earth has consciousness. Let us now turn from the mineral Earth, and direct our attention to all that springs forth and sprouts on Earth, to the plant world.

Looked at in accordance with Spiritual Science, we must regard the plant world, in the first place, as an independent entity in reference to the Earth. That the whole plant world is an independent entity as regards the Earth only comes clearly before us when we consider the consciousness of these two entities or beings. We can speak of a consciousness of the whole mineral Earth, but we can equally speak of a consciousness of the whole plant world which evolves on the Earth. The laws of this consciousness are certainly entirely different from the laws of human consciousness. In speaking of plant consciousness, we must always speak of it as regards certain districts only, because it changes with different regions of the Earth.

As men we are not aware that there really is a certain parallel between our consciousness and the consciousness of the whole plant world, for we are apt to look on our waking consciousness as our complete consciousness, without taking our sleeping consciousness into consideration. To simplify our subject, we say: In the daytime when awake, our ego and astral body are within our physical body. I have, however, often remarked that this in fact refers to our blood and nervous system only, not to the remaining parts of our system. When the ego and astral body withdraw from our head, for instance, they are so much the stronger within other parts of us.

A parallel thing happens on the Earth, when on one part of it there is summer and on the other winter; this also is merely a change of consciousness. The case is the same with ourselves. We are not aware of this, however, because in man the two kinds of consciousness are not of equal clearness; they are of different strength. Night consciousness is beclouded consciousness, for us practically no consciousness at all; while day consciousness is full consciousness of our other side. In the night our lower nature wakes, while with our higher nature we sleep, and it is exactly the same with the Earth, when on the one hemisphere there is winter, on the other there is summer. On one side the consciousness is awake, on the other side it sleeps and vice versa. As

I have just said, and as I have often explained, this only holds good in respect to the plant world. We know that the plant world sleeps in the height of summer when there is growth on every side; while it is outwardly unfolding its physical nature — it is asleep. But it wakes to full consciousness during the time when physically, externally, it is going through no development; then the plant world is awake. Thus we speak of all plant life on Earth as a whole; and this plant life, as a whole, has a consciousness.

When speaking of this consciousness which as a second consciousness intermingles with the mineral consciousness of the Earth, we can really say that during the height of summer in our part of the Earth the plant consciousness is asleep, and in depth of winter it is awake. At this season, however, during the time at which we now are, something further takes place.

Now I beg you to note that these two states of consciousness, that is, the general consciousness belonging to the mineral earth, and the general plant consciousness — are always distinct. They are throughout the whole year two separate beings. But these are not only two distinct Beings, for at one season they unite, so that at the present time of year, the one interpenetrates the other. At the time when one year is passing over into the other, the mineral things and events of the Earth and the whole plant world have but one consciousness, which means that these two consciousnesses interpenetrate each other.

What is the nature of the mineral consciousness of the Earth, the varieties of which (as I have said) we shall not study to-day as we shall those of the plant consciousness, which we realize wakes during winter time and sleeps in summer? What is the peculiar nature of this mineral consciousness, this consciousness of the great Earth-Being?

The man who is limited in his physical senses, and limited to the understanding that he considers appertains to these physical senses, can at first know nothing of this great Earth-consciousness. Spiritual Science, however, can instruct as to what this Earth-consciousness really thinks — thinks as we think of plants, animals, air, rivers, mountains, etc. Just as with our ordinary waking consciousness, we think of the things round about us, so, in like manner does the Earth think. Let us inquire to-day: of what does the Earth consciously think?

The Earth thinks with its consciousness the whole firmament of heaven nearest to the Earth. As we look with our eyes on trees and stones, so does the Earth consciously look into space and contemplate

all that takes place in the stars. The Earth is a being that meditates on the occurrences of the stars.

Thus fundamentally the mineral consciousness contains the secret of the whole Cosmos. While we men move about on the Earth in a superficial way, thinking merely of the stones against which we knock, or of the many things which our senses reveal to us, the Earth thinks with its consciousness — through which we are passing as we move through space — of the whole Cosmos. She has indeed greater, more all-embracing thoughts than we have. In truth, it is an extraordinarily exalting thought, when we realize: 'I am not simply passing through the air; I am moving through the thoughts of the Earth.'

Now let us again consider the other consciousness, that of the plants. These are not able to think so much as the Earth can. The thinking consciousness of the plants — not of individual plants, but of the whole united plant-world — is a much more restricted consciousness, it embraces a smaller circle of the Earth throughout the year; but this is not the case at the present season. Plant consciousness is now one with the whole consciousness of the Earth, and because the plant consciousness interpenetrates the earth-consciousness, the plant-world at New Year time, knows the secrets of the stars and applies them. Plants are thus able to unfold again in spring in accordance with the secrets of the cosmos, and can bring forth their blossoms and fruit. In this unfoldment the whole mystery of the cosmos is contained, in the way plants bring forth their leaves, blossoms and fruit.

But during the time the plants are producing their leaves, flowers and fruit, they are not able to meditate upon it. It is only at this present season they can think — now — when the plant consciousness is united with the consciousness of the whole mineral world. This is why it is said in *Spiritual Science: About the season of the New Year*, two cycles interpenetrate each other.

This is the main secret of all existence — that two cycles penetrate each other; then parting, continue separately their further development; again intermingle, and so on. Only think how marvelous this secret of existence is! Plant-consciousness and mineral-consciousness, two streams of evolution — progress apart through the whole year, then at the time when one year passes over into another, they unite. Again they pass through the year apart, uniting once more at the festival of the New Year. The cyclic advance of history is similar to this.

We turn from this mystic event, through which we are now passing, and which fills us with a deep feeling of

holy awe in respect of the passing of one year into the other — we turn to a still deeper mystery.

We know that we are now living in that cycle in which the consciousness-soul is unfolding, that this was preceded by that of the unfolding of the rational or intellectual-soul, which was again preceded by the cycle in which the sentient soul was developed, before which again we go back to the time of development of the sentient body. This takes us back 6,000 years before our Christian era, to a time when all human thought was evolved within the cycle of the sentient body — of the so-called astral body.

We have now to advance through the cycle of the spiritual or consciousness-soul, and through that of the Spirit-Self, and further still man has to develop.

The consciousness-soul (since 1923 translated by Dr. Steiner as the spiritual-soul) is principally developed at the present time because man chiefly makes use of his physical body alone as an instrument. On this account — as you know already from many lectures — this present age is the high tide of materialism. A time will come, however, when man will not only make use of his physical body, but will again learn to use his etheric body, as in earlier times he used his astral body, in the cycle of evolution when that body was the main element of consciousness.

We can therefore say: Our condition at one time on Earth was such, that our soul experienced a contact of its consciousness with the consciousness of our astral body. Just as at New Year, plant-consciousness penetrates mineral consciousness, so, thousands of years ago, did our soul intermingle with our astral body. At that time our soul was one, in its consciousness, with the astral body. The time of that type of consciousness was six thousand years before our era. When that consciousness came about man celebrated a New Year on Earth; a mighty New Year!

Just as we regard the New Year as the mingling of the plant-consciousness with the mineral consciousness of the Earth, so we must realise that 6,000 years before our era a great, a mighty cosmic New Year of our Earth took place. Our Soul-consciousness then united with — passed through — the astral consciousness of our body.

What was it that then took place?

At that time when our inner soul-consciousness passed through (or intermingled with) the astral consciousness of our body — then our limited human consciousness, the consciousness which we have to-day, had progressed as far as the present plant-consciousness at New Year. Just as plants

gaze abroad into the heavens because their consciousness has been united to the mineral consciousness of the Earth, so did man then see and perceive a wide field of wisdom six thousand years before our era, when his soul was united with his astral body at the time of the cosmic New Year.

From this time originated the knowledge which we have now lost, since the wisdom of the Gnostics has perished. The source of this knowledge must be sought in the earthly and cosmic New Year about 6,000 B.C. This was the knowledge from which Zarathustra gave forth his teaching; the knowledge, whose last great rays still illuminated the Gnostics, but of which only a few fragments remain. It is the winter of the Earth, but the Earth's New Year to which we here look back.

If we now add four thousand years more to the years we have passed through since the founding of Christianity, we again come to a similar intermingling as that I have just indicated; to the mingling of our soul-consciousness with our astral consciousness, but at a higher stage. Man will once more experience a universal stellar consciousness. For this we endeavour to prepare ourselves through our Spiritual Science, so that there may be men ready to receive it.

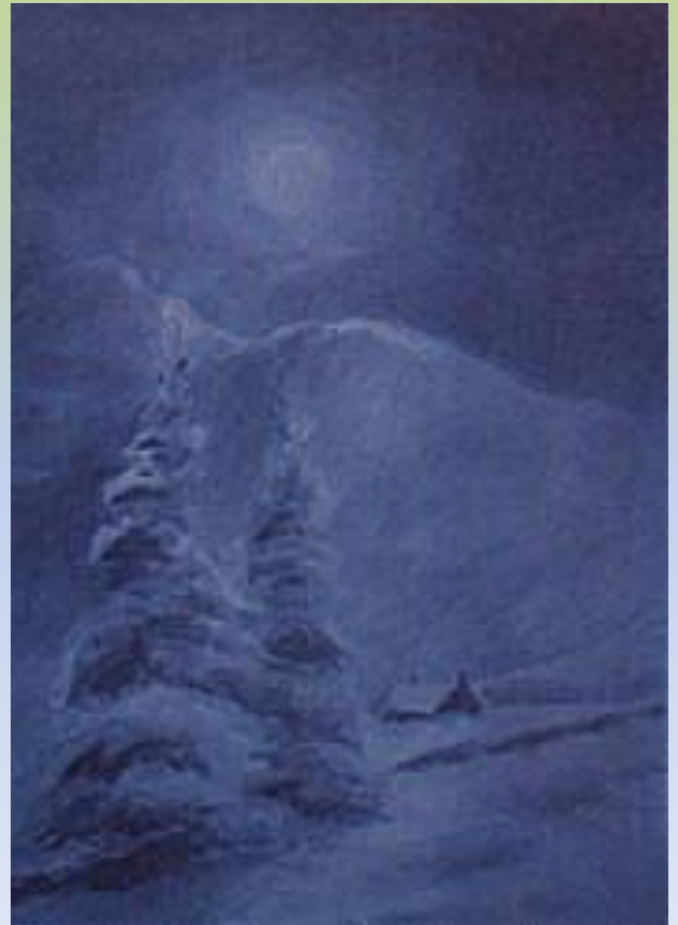
We will seek to prepare for this cosmic New Year. If we prepare for it through the keeping of the Christmas Festival, as I indicated in a recent lecture, we are preparing ourselves in the right way. If the birth of spiritual knowledge within us leads to that frame of mind which is in accord with the 'Christmas Initiation,' we are preparing ourselves for that new cosmic New Year on which we shall enter twelve thousand years after the previous cosmic New Year. Twelve months pass by between one union of the plant-consciousness with the mineral consciousness of the Earth, and another. Twelve thousand years pass between one cosmic New Year and another: between one intermingling of the human soul with the Astral World-Soul, and another.

So at this sacred season, we turn from the little New Year to the great cosmic New Year, from the New Year's Eve of our year, to that for which we are preparing ourselves, by endeavouring — now in this winter time — to behold the light, which in a normal elemental way flows into man as inhabitant of the Earth, only at the cosmic New Year.

We really only see the world in the true light, when we grasp what is around us, not only as it is presented to our senses, — as materialists do — but when we accept all that is about us in the outer world as a symbol of the great secrets of the universe.

Then when New Year draws near, it seems as if a message from spiritual worlds approaches, and unveils for us the mysteries connected with the birth of the New Year; and declares, 'Behold, now in the depths of the dark cold winter, the consciousness of the plant world unites with the mineral consciousness of the earth. Let this be to you a sign that the Earth too has its year — the great cosmic year, of which Zarathustra spoke long ago, explaining how the world passed on from one great New Year's Eve to another; this must be understood by those who really seek to comprehend the course of human evolution.'

Zarathustra spoke of epochs of twelve thousand years. He meant the great cosmic years of which I have spoken to you to-day. He represented the course of human evolution as being divided into four divisions within the Earth year. This fact is deeply rooted in spiritual mysteries.



Winter Snow by David Newbatt, Wynstones Press

So, from a deeper understanding of our Spiritual Science, let us accept a true Christmas attitude of reverence. Let us develop within our hearts that inner warmth which comes, when in the frosty night of winter we receive the first intimation of the dawning of the Sun-Spirit on the Earth, and with it the mystery of the revolving year. The thirteen days are the days in which the plant-consciousness unites with the mineral consciousness. If a man is but able to place himself within the plant consciousness, he can dream of — can gain a conception of — the many mysteries which then crowd into his heart, such as did in the dream of Olaf Oesteson, the description and explanation of which entered into and stirred our souls here, this time last year. When we feel such a mood of initiation, we evoke the proper feelings and the perceptions for the aims and objects of our spiritual knowledge and with such warmth of heart we shall make preparations for the new cosmic New Year. Through it we can worthily expect that day which is to usher in a New Year for the world. Thus: when in succeeding incarnations our souls experience the cosmic New Year under quite new conditions on Earth, we shall be able to pass through it as those can for whom the small New Year's Eve (which recurs every twelve months instead of every twelve thousand years) becomes a symbol of the great New Year's Eve of the world.

This is the secret of our existence. Everything is in great as in small, and in small as in great. The small, the yearly cycle, can only be understood aright when it becomes for us a symbol of the mighty events of the cosmos — of the vast cycle of thousands of years. The year is an image of the aeons, and the aeons are the realities of those images which we encounter in the course of a year. When we understand this yearly course aright we are filled, in this important night in which a New Year begins, with thoughts of the great cosmic mysteries. Let our endeavor be, so to attune our souls, that they may look forward to the New Year with this conscious thought: I will accept the year as a symbol of the great cosmic year which contains all mysteries, through which pass and re-pass the Divine Beings who accompany our souls from aeon to aeon, as the lesser Gods follow the secret development of plant and mineral existence throughout the course of an Earth year.

RS Archive editorial note: The dream of Olaf Oesteson referred to above, appears in the linotyped course of lectures entitled **The Forming of Destiny and Life after Death (Lecture 6.)**



The Glyph of Capricorn

by Donna Kellum



GLYPH: Capricorn the Sea Goat depicts a process by which the forces of Nature come to a point of equilibrium, with the freedom of flexibility, during the most "inward state of pupation" from mid January to mid February. The Capricorn-forces further develop Sagittarius' directional capacity into forms, preparing the buds that will emerge in spring.



To Dennis Klocek's scientifically artistic eye, the "sea goat" shows the balance point between what is formed in a downward direction, from workings inward and hidden below the surface, and what rises above in an outward direction. He speaks of the glyph's upper part as a "perky ram's head with an eye toward future developments" overlying "the loop of a fish tail" in the lower part. The name Capricorn derives from Latin for "horned like a goat". The horn of a goat is a bony core of living tissue with blood and nerves that emerges-- like an antenna-- from the frontal bone of the skull near the eye sockets. The hollow space inside the horn is an extension of its air-filled frontal sinus. At the point where the horn is attached to the skull, two very thin layers of bone form the roof and floor of the frontal sinus, immediately under which is the brain. The Mountain-Goat climbing the hills is an image of the Sun, as it appears higher and higher in the sky now each day. Mountains are crystalized substance that stores information, and from an aerial view one could say they even look like the brain of the earth.



But rather than realizing this "sprouting" etheric-life energy by developing inner consciousness, both goats and fish are animals whose etheric energies are still more submerged in the service of their metabolic forces. The goat has mastered how to navigate its etheric-life body upward into the rarefied astral mountain air, while the fish still navigates its astral aspirations through its immersion in the fluid-etheric all around it. In both we can see a noble struggle toward freedom; through both together we can see a transitional evolutionary process in which something (a viable form for consciousness in search of realization) once submerged and hidden beneath the surface, now rises upward to crystallize into greater form. It is interesting here too that among our submerged representatives, it is the horned variety--even the little cowfish!--that are perhaps most notorious for leaping up out of the etheric and into a greater awareness of the astral realm.

Swordfish Longhorn Cowfish Narwhal



Now through these shorter days and longer nights, when the light of the sun is so slow to return, I too find myself "pupating" inwardly. At this solstice point, this equilibrating "hinge" when the sun "stands still" in preparation for its return, I too find myself at a stillpoint, while inwardly mediating upon plans for the life of a new spring. In early February I'll spread a couple inches of nutrient-rich mulch on my garden to warm and feed the soil and then plant seeds of parsley and green onion in trays on a windowsill. In these dark times, the prospect of new birth touches the eternal feminine within me and fills me with creative joy.

The GESTURE: The "L" sound-gesture-- the most mercurial, liquid and flowing of all the sounds-- is the way in which our etheric-life body lifts us upward, from "below the surface" in the metabolic realm, just as a plant-stem strives upward and releases the blossom. Imaginative thoughts and ideas rise to take form in our heads, then become visible creations. "Life's power to act", as personified by the Eurythmy L-gesture, starts with free mobility from shoulder height with palms facing down. The arms bend at the elbows and move downward with the gravity of the will force as if to trace around the sides of a large sphere. The hands come together at the bottom, then rise up through the central axis of the

"apple" and rain down like a fountain of grace. This is the form we see in the skull and horns of the goat. This is the soul's creative urge to overcome heaviness and offer itself in conscious support to the ego's spiritual activity.

Capricorn

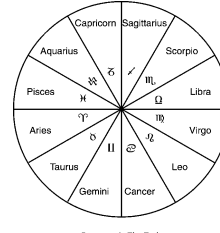
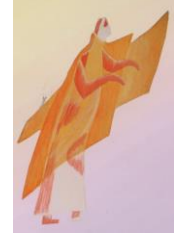


Diagram 1. The Zodiac

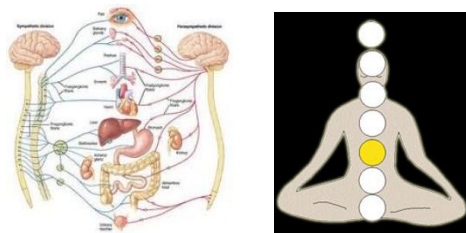
Cancer



Opposite Capricorn on the zodiac circle is the Cancer F-gesture, through which spirit becomes fixed materially in the nerve system. The arms pull back behind the body forcefully, causing a strong inhalation. This internalization of the astral forces makes the chest feel like a taut bow until the arms shoot forward, releasing the tension, and unfolding the power all the way to the fingertips. If in Capricorn's gesture we can see the concentrating forces shaping the matrix for the formation of the brain, then in Cancer we can see the continuation of this process investing downward into an etheric matrix for spinal cord formation, much like a sprout from a seed. Cancer's descent into materiality (descent in man, ascent in plants) is opposed by Capricorn's "pupating" thought processes in "coming-to-terms" with the world. Through their ever-renewed confrontation we evolve. In that dynamic between Capricorn and Cancer, an inner space is created, a stillpoint for the moral force to act freely within the movement of the mediating middle ground underlying the rhythmic matrix of heart-energy. Within that free space, where only the ego is at home, spirit is continuously recreated for the sake of attaining a balance within the material world.

BODY PARTS: Capricorn gives us a creative formative power to engage free-playing etheric-life forces as structured thought forms. In the body, this occurs where upwelling etheric-blood forces of submerged ego consciousness are shaped in air-filled spaces, or spaces filled with synovial fluid or cerebrospinal fluid; that is, at the surface of the interplay of etheric blood with those realms rising out of the blood and more into the astral (soul) realm. This happens, for example, in the ventricles of the brain, in nasal and other sinuses, in the lungs and heart, and in the joints,--in all the body's "spaces" where the astral and etheric can touch and interpenetrate. Let's look at the joints. Like the Seagoat, all joints are built from two directions--one

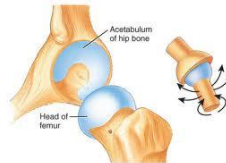
from our metabolic blood processes (which carry our spiritual ego-consciousness) and the other from its mirror-form in our nervous system (which the astral or soul body creates). As in the evolutionary journey from gills to goat horns, from submerged winter seed to surface-bursting spring shoot, there's a free space between blood and nerves (between our spiritual aspirations and soul initiative) where we achieve an etheric-astral balance in all our joints, where the will is freed for conscious action. As such, it's a space where we can either lose ourselves in dreaming and imaginative thinking, or with a greater achievement of consciousness define ourselves, through shaping movement. We can think of the constitutional make-up of the etheric body as constantly moving and adapting according to our thoughts, beliefs, sensations, emotions and feelings, in a struggle to consciously reflect and engender spirit. Possibilities are continuously shifting as we go through life, yet we're still able to stand alone (like a hinge or joint) and stride from our past through a mediating present into the future. In this we do have an experience of personal-space, but our success in claiming it ultimately rests on the strength of our spirit self (ego organization). Once we've determined the extent to which the outside world affects us, we then have to come to terms with it sufficiently at every level of our being. To aspire to "know ourselves", we have to find peace in our astral-soul body, then achieve balance as the astral impresses itself into the etheric body, which then translates into the form and function of our physical body. When we perform actions, we have both conscious and unconscious soul-based motivations that influence all our movements, whether intentional or impulsive. Throughout this process, dynamic etheric transition patterns are constantly being recorded in our head as nerve activity from our "abdominal brain".



In everyday life, our actual brain-based perception of this remains subconscious, but from deep in our soul life, a knowing emerges and becomes established in the equilibrium of the hips and shoulders as the supportive structures for our organ systems. As the tissues within joint spaces need to adapt not only to our physical biomechanics but also to our intentions at the level of soul and spirit, our will forces (residing within specific muscle tensions and tone around all

our joints) physically define a "neutral zone", again a "stillpoint", where we can safely maintain our balance at every level of being. This includes where and how the socket of a joint needs to be facing along its axis of movement in order to still permit us some degree of freedom to move and meet the world within our own physical, psychological, emotional, and spiritual parameters of being.

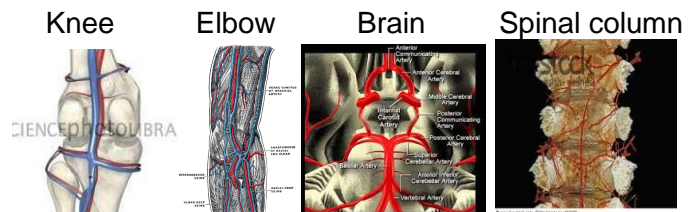
Leg connects to pelvis at hip joint



Arm connects to scapula at shoulder joint



Within all our joint spaces are the same dynamic etheric patterns that are recorded in our head as nerve activity. Ego consciousness flows through the blood vessels deep in the "basement membranes" that line body cavities and interconnect with all parts of the body, impressing itself upon the astral body, which in turn, causes changes in the etheric-life body, which then invokes and transforms the physical body. Look at how the blood routes invaginate into and all around the knee and elbow joints with the same cruciate (crisscross) formation as inside the brain and spinal vertebrae.



The blood flow speeds up or slows down around each joint as we move, creating agonist/antagonist polarities as well as a potential for an integration of reciprocity among all our body parts. Looking at the brain, between the submerged ego-consciousness in our blood and its mirror-form in our nervous system, the etheric-fluid balance we achieve in the ventricles is worn inside our brain in an interiorized version of ram's horns--the astral body in our upright bipedal "I-ness" having opportunity for fuller penetration. Fish gills, attaching at the base of the skull and mediating the astral body's penetration into the etheric, also bear a morphological correspondence with the hollow goat horns and the fluid-filled ventricles in our brain.

Human brain w/ventricles



Goat Skull



Fish Gills

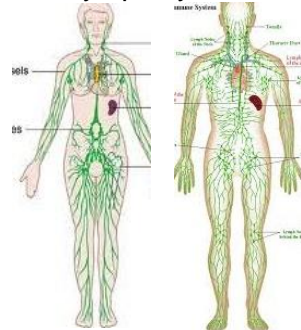


The Sea-goat forces, then, can actually be seen to appear in the etheric-fluid spaces of equilibrium between blood and nerves. The cerebrospinal fluid in the ventricles of the brain, the fluid in the lymphatic structures throughout the body (following and mediating the relation between all blood vessels and nerve networks), and the synovial fluid in our joints are all blood filtrates (fluid that is extracted out of submerged ego-consciousness, like our jumping fish and bounding goat, for its greater realization).

Knee joint



Lymph system



Our whole body, which has been formed in and by fluids via processes of "salting" out into solidity, is filled by approximately two-thirds its weight with fluid, or about the same proportion earth's land mass bears to water. Fluid pressure dynamics is the common denominator for everything that happens in the body including oxygenation, nutrition and elimination of by-products both intra- and extra-cellularly. Fluid regulatory dynamics in the head, respiratory diaphragm and pelvic floor all constantly realign with pressure changes throughout the body not only as we move physically but also as we shift through fluctuating inner states of equilibrium:-- through all our thinking, feeling and willing activities, those etheric-fluids are continually moving in sync with the slower rhythm in the heart-- flowing in with charge-building and flowing out in charge-dissipation. We embody the way we perceive ourselves and find our balance point between our head and our metabolic-limb-will processes in all parts of our body. In this regard, of particular significance to our upright carrying of the I-body, and its relation to zodiacal unfolding, the specific bodily tensions within each of the upper (Sagittarian) and lower (Aquarian) bones of our extremities, which do not come into direct contact with each other but rather are mediated by the knees and elbows of Capricorn there between them, bending like hinges, even rotating to a certain extent, in/as a mediating form between the directional capacity of our Sagittarius Archer (upper arm and thigh) and the personal boundaries set within our Aquarius Waterman etheric-form (forearm and calf). Again

then, we can see the same dynamic at play as elsewhere here, and also get a clearer connection with brain and heart as communicating joints themselves.

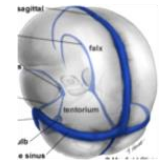
Heart



Brain



Blood sinuses

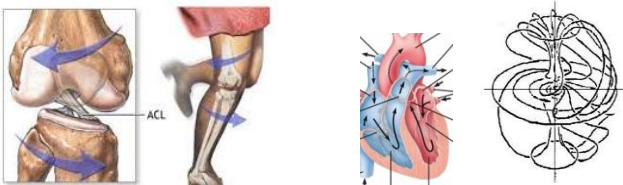


Just as the upper more nerve-based heart joins with the lower more muscular metabolic heart at the septal cross between them, just as the upper more consciousness-oriented neocortex joins with the lower more metabolic-based cerebellum at the blood sinuses/ventricles (defined by the septal cross of falx and tentorium) between them in the brain, so the middle part of our threefold limbs, the knee and elbow joints, carry not only the rhythmical character and warmth of our heart's higher being, but also carry the same dynamic etheric transition patterns that are being recorded in our head as constant nerve activity from our "abdominal brain".

These joints perpetually monitor our upright balance and act as sites mimicking, in gait patterns, inflammatory conditions of consciousness or other dysfunction. Our knees and elbows are actual "architectural-joint constructions" of our etheric-thought processes in the way that Capricorn gives us the physical body sense of equilibrium as an "I" experience. In the struggle for the realization of the I-body, our thoughts become fixed in our knees and elbows as an active creative force, activating our free will to push forward or to hold back in dynamic balance. Just as we have an abdominal brain in our metabolic trunks, so also do we have a metabolic "limb brain" in the joints of our elbows and knees. Just as we have a nerve sense "heart" in the limbic "mammalian" brain, so too do we have a metabolic heart in the elbows and knees. The knee and elbow joints are linked reciprocally and asymmetrically in the gait-inherent movement potential of all the tissues throughout the body-- which constantly shift according to our accommodative capacities in the ever unfolding dynamic between spiritual awakening and material embodiment (as in the yearly cycle between the winter solstice of Capricorn and the summer solstice of Cancer)-- but at the same time, the fluid forces in the knee and elbow joint capsules spread symmetrically in their alignment of one bone to another. Let's say we have compression in a joint, a physical restriction where we develop inflammation of that joint. If the limitations of that joint are left

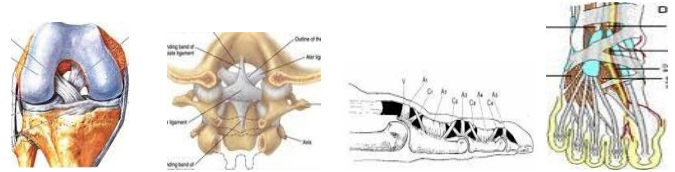
unchecked, the entire body with all its organ systems-- through the continuity of the tissue systems-- will eventually become affected. Reciprocally, a disc problem in the spine or knee joint always indicates restrictions in the organ systems. Additionally, any time we feel or think we're stuck, there arises in consequence at the same time a disruption in blood flow, which may further lead to tissue stress and pain. When the shocks and traumas we experience become "indigestible" life-events that we hold somewhere inside ourselves, the etheric-life forces cannot circulate freely in the fluids throughout the body and our overall vitality is decreased. The "heart" and "brain" of our limbs, "joints" of the I-body's realization out of the interaction between etheric and astral within the physical, become stressed. If we in turn don't listen to our joints, stress increases until the body can't compensate any longer, and the tissues start to break down. Yet even should we finally lack the ability to move, we can still actually improve blood flow to the joints, such as knee joints, for example, by simply visualizing ourselves moving out of our stuckness and meeting the ground softly. Always working with the soul forces, the brain is sensitive not only to our sensory impressions during the day but also to our bodily states even when we're asleep. Night and day, then, the knees and elbows are directly allied with the "heart brain" energy, and as the Capricorn spirit takes hold of our thoughts and ideas, a certain degree of mobility is defined in our knees and elbows, as "joints of consciousness" playing out their corresponding movement patterns.

Knee joints/gait mimic heart-brain energy patterns.



When we're feeling threatened, the knees sometimes feel as though they'd give out from under us. Under the kneecap, two strong, rounded ligamentous bands (ACL and PCL), each with its own synovial sheath, form a cross shape. The band in front (ACL) relates to the upper leg's directional capacity, and remains distinct from the one behind (PCL), which reacts to the lower leg's energy of personal boundary. These ligaments reflect the status of other crisscross ligaments in the neck and fingers above and in the feet below. You can see even the tiniest of these cross-shaped ligaments here in the middle of each structure:

Knee Neck Fingers Feet



In the fingers, these ligaments are called pulleys and in the feet the retinaculum. As in the cross-shaped septal "ligaments" in the heart and brain, these ligaments reflect and engender structurally our internal "guidance system" which corresponds to the action of the joints. When we're unresolved in our hearts about what to do, can't make up our minds, physically don't know which way to turn, our ligaments and joints, the crucifixes of our body, respond adaptively and protectively according to the conditions in our life, to help us redeem our material condition. In our entire form-- in blood, fluid and tissue structures-- we're constituted as beings in dynamic balance.

CULTURAL EPOCH: Human thought power "coming-to-terms with the world" was portrayed by the Parthenon (completed in c. 432 BC) at a time when men began to perceive the human form itself as a "divine temple". The Parthenon (literally "temple of the virgin goddess") was built as a tribute to the Goddess Athena, the goddess of strategy and reason, during the fourth post-Atlantean cultural epoch. The temple stands out on the cliffs of a hill-- "the Acropolis" (literally "high city"). The creation of the Parthenon, overlooking Athens beneath it as a major cultural center, was an integral part of the establishment of "the Golden Age of Greece". The centerpiece in the temple was a 40 foot statue of Athena, sculpted by Phidias of elephant ivory and gold.



According to the Greek saga, the virgin Goddess Athena came out of the head and larynx of Zeus-- as the birth of thought/language power within men's souls. In other images reviewed, Athena nearly always wears a helmet or headdress, signifying her intelligence, as she stands separate from the godhead, maintaining her balance with at least one knee and elbow bent for action, as "joints of consciousness for the birth of spirit." Just as Athena

had arisen from the center of the forehead of Zeus before her, so Phidias' Athena in the Parthenon had a sphinx arising from the center of her forehead. In the Parthenon then, itself thrust out above the city like an imposing forehead, lay a principle of self-government to be celebrated and revered. Athena, "daughter of the sea and sky" was believed to hold the key to the riddle of the ages because of her origin with the beginning of the cycle of time. As the myth was told, Athena the Sphinx, born from the forehead of the Sky each morning, descended into the waters of the Ocean each night for her journey through the underworld, where she became the monstrous Medusa, who turned men to stone. Yet each sister birthed the other in an evolving cycle. (see

http://www.salmonriver.com/words/nancy/prehistoric_athena.html) Here then, in a temple to human reason and freedom, is a representation of the "sea goat" in Capricorn's depiction of the awakening of consciousness of the submerged ego. In the cyclic interplay of sky and ocean, astral and ether, is the cosmic equivalent of the interplay of astral and etheric in the free spaces between nerve and blood in the body. Capricorn bestows on man's nature the motive-energy to separate himself from the animal world by leaping across that free space between blood and nerve and developing his ego-organization. With our astral body and etheric body in perpetual "locked horns", we have the freedom to rise above ourselves and shape our thinking, feeling and willing, and even the physical body itself, to be able to let in the guidance and connection for greater ego/spirit for which humanity longs. Streaming from below upwards and from above downwards, we orient ourselves and define our balance, be it in the brain, the heart, the knees or the cochlea of the inner ear. In all instances, it is not through our senses alone, but through the vertical "I"-body, and the warmth it cultivates, to which opening ourselves in struggle allows us to be "carried on the wings of angels" across the chasm that divides us from a deeper life with others soul-to-soul. When we define ourselves with actions that reflect "life's power to act" in concrete, humane and noble ways, we have become able to deeply transform matter into spirit. We "tame the goat and live as a breeder of animals". It happens in that free space between blood and nerve, where thought arises. In the ancient Mystery Schools, the students had to undergo a training--called "Seeing the Sun at Midnight"-- because they weren't yet able to see things beyond themselves. Today we live in a more densely materialized world, where light is reflected off objects fully, directing us "with blinders" to see things in the outer world as the

greater perceived reality. To see and experience our inner soul-world, we turn to prayer, meditation, mantras and reflection to help ourselves regain and maintain inner balance in our interactions with the outside world, to develop our connection with spirit. But the students in the ancient Mystery Schools had a different kind of consciousness, the "Old Sun" consciousness, where their brain power was of a "Sun-nature", reflecting as ideas primarily what was already present within themselves in a more immediate connection with spirit. In consequence, they had to resonate with and "breathe" things in from the physical sense world in order to know them. To an onlooker these pupils in training appeared to be asleep, but they were actually looking inwardly upwards into their heads and sensing the stars shining out in the darkness. In order to come to understand how the spiritual Sun works, they would then look inwardly downwards toward their heart, they would "see" the Sun shining out in the darkness of the heavens in spite of the fact that their physical senses weren't yet fully engaged with the outer world. By their own inner experience they came to realize how the flowing light of the Sun penetrates their own inner being in the region of their heart, enabling them to "see", not only in their everyday consciousness, but also in sleep. In an evolutionary parallel of the struggle between Athena and Medusa, for consciousness to arise out of chaos, they learned to merge their Day and Night consciousness into a kind of semi-consciousness, and developed the clairvoyant ability to immediately perceive cosmic wisdom out of their own heartfelt impressions, as reflected off their brain as their own thoughts and ideas.

WORLDVIEW: The Spiritualism of Capricorn counterbalances the Materialism of its opposite pole (Cancer). Spirit rises out of matter as the horned-goat rises from the sea-fish. Spiritualism recognizes the spiritual individuality of each one of us as well as a whole universe filled with the Spirits of the Hierarchies working with us in evolution through matter. "Spiritualism", then, is something much different than the metabolically-driven and materially focused world of "spiritism's" ouija boards and seances. It's truly the journey of the discovery of the "I", both within us and about us. When we start a sentence with "I think", we're expressing our own spiritual individuality. In realizing we're co-creators, we become the foundation stone of creation. The word "temple", as it commonly refers to the body, speaks to the strength of our spirit self. Combined with our sense of balance, we find our power to stand alone as an "I" to be an experience of having

personal space. Only our descent into the physicality of Cancer can give us this, from which out of our suffering and strife, Capricorn's spirituality can spring forth and redeem us. Spiritual science recognizes in the very ancient religions and theosophies that there are those able to learn by higher consciousness experiences that man belongs in his being to the entire cosmic world, perceiving how the middle man (heart) is really a "Sun man", the upper man (brain) is really a "Star man" and the lower man (metabolic-limbs) is really a "Moon man".

THE TWELVE MOODS – CAPRICORN

Let the future rest upon the past.
 Let the past reach out to sense the future
 To build strong present existence.
 In inner life-resistance
 May cosmic guardianship gain strength,
 Bring to blossoming life's power to act.
 Let the past support the future!



What the Honey Bee Would Say to the Beekeeper if She Could

- by *Community beekeeper/ poet Wesley Burch*

"Ye daft grrreat loony!"

Rushin out here to the back yard with yer coffee cup clenched in yer hand, the way ya do, spiritually blinded, with Sir Trouble riding your back, the typhoon struggle all over yer brow with thunder and lightning, thoughts falling out of the sky onto yer head so that ye never notice which direction they are comin from, and the number ten at each end of you...

How are we supposed to know your intentions anyway? And then YOU think WE are interesting?

Then you're always knockin on the door and pulling the roof off and a openin and shuttin the window into our abode to see what we are doin..

Don't ya suppose we like it in the dark, lad?

And we don't mind, and do appreciate it, but ya don't need to lie about awake half the night, either, a worryin about us. The rroyal queen knows what we need, she does. Yes, we eat and breathe ambrosia of the Queen of Heaven, we do, we love her so: thirty thousand jewels in the dark.

And please don't be truckin us off to California every winter either. If your home smelled of honey and prropolis, and you'd put it all together off a waft of the scent of a warm spring day, it would fetch you too. We don't want to leave it.

Yer an odd creature to be sure, but yer starting to grow on us a bit.

Could ye just take out some of the old comb, in the spring then, when we can put it all back together in a jiffy? It'd be a blessing to us, sure it would. You could keep a bit of honey, too.

We'll stick up for you to the leprechauns if you do. The other day, I was talking to one and he was complaining: "They don't even feed their house gnomes anymore," he says, "and then they wonder why they are always losing the car keys. We'd like to stick their heads down in the grround and leave their long dangly limbs a wavin in the breeze. They'd get the true picture of things pretty quick then, they would," he says.

So then the queen comes out and catches me gossipin!! A dirrty look she gives me. "You know, dearie, I still have high hopes for them; they have a high destiny, if they could only wake up. The sorcerer has got em pretty puzzled, he does," she says.

"Now get back to work, alla you," she says, so I better be getting on with it, or she might catch me again. Wouldn't be good.

Good luck to ye lad, and don't worry so much. Yer all right. And please don't be mashing up our queen with yer thumb to keep us from swarming, like some of these other beekeepers. If you stay decent, we won't be forced to sting the crrap out of you."



Beehive by Wesley Burch

The Risk of Birth by Madeline L'Engle

This is no time for a child to be born,
With the earth betrayed by war & hate
And a comet slashing the sky to warn
That time runs out & the sun burns late.

That was no time for a child to be born,
In a land in the crushing grip of Rome;
Honour & truth were trampled by scorn-
Yet here did the Saviour make his home.

When is the time for love to be born?
The inn is full on the planet earth,
And by a comet the sky is torn-
Yet Love still takes the risk of birth.

Submitted by Timothy Popoff

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 or a calendar item, email it to both Valerie Hope, valerieannhpdx@aol.com and Wes Burch, truelion@comcast.net. The deadline for submissions is the 15th 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. 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 Ellers, Ron Ennis, Sacha Etzel, Charles Forester, Valerie Hope, Lauren Johnson, Marsha Johnson, Tish Johnson, Bob Kellum, Donna Kellum, Ruth Klein, Tom Klein, Kathy Kremer, James Lee, Robin Lieberman, Regina Loos, Cheri Munske, Robin O'Brien, Donna Patterson, Timothy Popoff, Padeen Quinn, Jeff Rice, Walter Rice, Jannebeth Roell, Twila Rothrock, Diane Rowley, Diane Rumage, 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

Tonight by the Fire, As I Stroke Your Silver Hair

Tonight by the fire as I stroke your silver hair
It's 20 years ago, I drive to see you in the snow
Through a tunnel of white, illuminating night,
Out from which wet snowflakes guide me there

In that still moment, in a feeling of quickening
quietude,
Lightness radiates from dark, and with the same
inspiring spark
Spirits guide each stumbling move, like a well-loved
record's groove
As I'm led to you for one more interlude

I make my way to you and climb the stair
To the smell of onions and incense, both familiar,
both intense
The sounds of Billie Holiday, the 40's jazz you love
to play
The tenderness felt here no less than there

And like then, now, I find I am transported
Time stops, space collapses and expands
And again I am some place not yet recorded
With a sense of warm remembrance in my hands

Eternity is touched in just these seconds
As our bodies both disintegrate from wear
And we open to a spirit, birthed, that beckons
Tonight by the fire....As I stroke your silver hair

Robert Kellum, 11-14-12



The Art Hall at Cedarwood School
has a new logo (behold!), and a new Blog:

thearthall.wordpress.com

See the Calendar for January Events
with Laura Summer!

Portland Branch Calendar

January 2014

Portland Branch Council Meeting

Monday, January 13, 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 – Fifth Recapitulation Lesson

Sunday, January 12, 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.

The Twelve Holy Nights Readings with the Portland Branch – The Gospel of St. Luke

January 1-6, at a different home each night. Contact Tom Klein at 503-777-2901, tgklein@aol.com for schedule & locations
Deepen your experience of the Twelve Holy Nights as we read Rudolf Steiner's *Gospel of St. Luke* together.

Eight Painting Classes Based on Steiner's Color Lectures with Jannebeth Roell

Wednesdays 9 am – 12 pm, January 15 & 22, February 5-12-19, 26, March 5 & 12 • Cost \$240, \$80 for two classes, all materials included • Please send a check to reserve a seat to Jannebeth Roell, 3135 NE 17th Ave, Portland, OR 97212. Call 503-249-3807 or email jannebeth@comcast.net for more information.

These classes are based on the third lecture of Rudolf Steiner's color lectures which explains a different approach to painting mineral, plant, animal or humans using image and luster colors. We will spend two classes on each painting. Recommended reading: *Color*, by Rudolf Steiner, Lecture Three.

<http://wn.rsarchive.org/Lectures/GA291/English/RSPC1935/19210508p01.html>

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

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 21st 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

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

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

Friday January 24, 7:30-9pm, Saturday January 25, 9am-3pm • Bothmer Hall, 5919 SE Division St, Portland, 97206 • \$10 Friday only, \$30 Friday and Saturday, \$8 for pizza and salad or bring your own lunch so we can spend lunch time together. No one will be turned away because of finances • contact Cheri Munske for information, work study, or to volunteer, 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, 971-271-7479. See attached flier.

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.

Christian Community Events with Reverend Craig Wiggins

Location Bothmer Hall unless otherwise noted, 5919 SE Division St., Portland • Contact Sandra Burch with questions or to sign up for childcare during the Saturday adult service. galenalyn@gmail.com or 503-353-1818

Thursday, January 30th, 7:30 pm: *New Testament Study* – Christ's Epiphany in the Gospels: How does he reveal Himself today? John 2:1-12, The Wedding at Cana. Location, the Burch House, 11388 SE 45th Ave., Millwaukie, OR 97222. Suggested donation \$5-\$10.

Friday, January 31st, 7:30 pm: *The Power of Ritual Before and Beyond the Threshold of Death* – with a special focus on the

sacrament of the Last Anointing. Suggested donation \$5-\$10.

Saturday, February 1, 10:30 am: *The Act of Consecration of Man for the Dead* celebrated for Margaret Osbourne. All adults are welcome to attend. She passed away on November 11, 2013 in Bend, Oregon and the Christian Community funeral was held there on November 14.

Healing Forces Through Singing with Christiaan Boele

Thursday and Friday, January 30-31, 6-9pm • Cost \$80 by January 15, \$100 after Jan. 15, teen and family registering together, \$10 discount - registration required • First Congregational Church, 4515 SW West Hills Road, Corvallis, OR • Make check payable to Christiaan Boele and send to Julie Courtney, 1460 SW Allen, Corvallis, OR 97333 • for more info contact Julie at 541-754-0194, cjulie27@gmail.com or visit: theschoolofuncoveringthevoice.blogspot.com

Experience the freedom and joy of uncovering your singing voice! For all singers, for those who do not yet have faith in their capacity for singing, and anyone seeking creative renewal! All are invited. Presented by the School for Uncovering the Voice. What is The School of Uncovering the Voice? The School of Uncovering the Voice was founded by Mrs. Valborg Werbeck-Svaerdstroem (1879-1972), in cooperation with Rudolf Steiner, the founder of anthroposophy. After eleven years of research, Mrs. Werbeck founded her own singing school in Hamburg, Germany. She states that every single human being has a singing voice. Our work is to unveil, take away the hindrances and free the voice. This schooling is not only for particularly gifted singers, but addresses anyone who wants to connect to one's voice.

Toward a Better Understanding of the Foundation Stone; A workshop with Margaret Shipman – a Valentine's Gift!

Friday February 14, 7:30-9 pm lecture; Saturday February 15, 9am – 3pm workshop • Bothmer Hall, 5919 SE Division St, Portland, 97206 • Free!!! • For more information or offers of help contact Valerie Hope, 503-775-0778, valerieannhpx@aol.com

Margaret Shipman, Director of the Traveling Speakers Program of the Anthroposophical Society in America, will share her knowledge of the Foundation Stone Meditation. Margaret, in cooperation with the Portland Branch, is offering this workshop as her gift to members of our community, commemorating the 100th Anniversary of the Foundation Stone.

See attached Flier

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, 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.

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

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 Anthroposophy • First Monday of the month

7:45 pm • Bothmer Hall, 5915 SE Division St. • For more information contact Timothy Popoff, 503-758-6481 timothy@efn.org

This study group 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 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 33rd 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 Gives, 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 Micha-el Institute. Contact John Miles, 503-774-4946 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 to learn more about Art Dispersal.

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

The ART HALL

Cedarwood Waldorf School

3030 SW Second Avenue

Portland, OR 97201



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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.

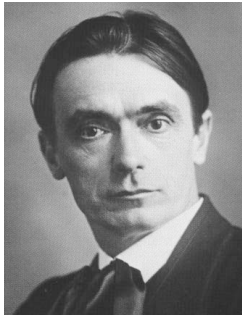
Rudolf Steiner's Mystery Dramas

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 24th and 25th, 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 17th 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, [971-271-7479](tel:971-271-7479)

Send this form and payment to:

Cheri Munske, woolhorse@minspring.com; 503-484-4133

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



Toward a Better Understanding of the Foundation Stone Meditation

With Margaret Shipman

Schedule

Friday February 14

6:45 p.m. Registration

7-7:30 Getting acquainted: a circle of new friends

7:30-8:30 Understanding the Foundation Stone: Finding Connections

8:30-8:45 Discussion and questions

8:45 Speaking the meditation

Saturday, Jan. 19

9-9:30 a.m. Shared thoughts from the night

9:30-10:30 The Rhythms of the Foundation Stone

10:30-11:00 Break

11:00-11:45 *Eurythmy and the Foundation Stone*

11:45-1:15 Lunch

1:15-2:00 Participation in Eurythmy
Non-slip, flexible shoes recommended

2:00-2:15 Break

2:15-3:15 The Story of the Foundation Stone: *And the Building Became Man*

3:15-3:30 Discussion and closing

Friday February 14, 7:30 - 9 pm lecture
Saturday February 15, 9 am – 3:30 pm workshop
Bothmer Hall, 5919 SE Division St, Portland, 97206

To register – by February 10 - for more information, or offers of help contact Valerie Hope, valerieannhpx@aol.com 503-775-0778

More than 100 years ago, on September 20, 1913, the Foundation Stone for the First Goetheanum – a double pentagon- dodecahedron made of copper - was laid into the earth. This workshop is a gift by Margaret to us in honor of 100 years since this pivotal event. Several aspects touched upon will be: the correlation of the Foundation Stone Meditation with the Lord's Prayer, the rhythms of the day and their unfolding through the meditation, and the larger question of how does one become personally connected with the Foundation Stone Meditation.

"In 1923, at the Christmas Foundation meeting, Rudolf Steiner presented a 'spiritual Foundation Stone,' the 'Dodecahedron of Man,' as he called it, to the members of the newly-formed *General Anthroposophical Society*, which was to initiate a new phase in the revelation of the Mysteries of mankind. The meditation is mantric, that is, a spiritual revelation in which sound, form and rhythm integrate with the esoteric meaning which lies in layers of evocative multiplicity." - Daisy Alden

Rudolf Steiner described the substance of the Foundation Stone Meditation as spoken by him "out of the will of the spiritual world" and as "a verse heard from the Cosmic World."

This weekend will be dedicated to making the Foundation Stone Meditation more accessible. Everything you study in the future will be enriched by taking up this great meditation which Rudolf Steiner called the "Dodecahedral Stone of Love." With the strong support of eurythmy, we will learn some of its "secrets" and ways to work with smaller portions which have special connections-- the "rhythms" which were given by Dr. Steiner. The Foundation Stone Meditation contains all Anthroposophical content in the fewest words possible. No wonder it feels daunting! May it become our constant companion!

A Free Gift to the Portland Community from Margaret Shipman and the Portland Branch of the Anthroposophical Society



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