



Links Between the Living and the Dead

By
Rudolf Steiner

The Bridge by David Newbatt, Wynstones Press

...The spiritual Beings begin to read only when human beings on the earth read books — that is to say, when what is contained in the books comes to life in the thoughts of men. Then the spiritual Beings read in these thoughts; but what is written or printed is like darkness for the Beings of the spiritual worlds. And so when something is committed to writing or to print, one has the feeling that communications are being made behind the back of the spiritual Beings. This is a feeling which a man of modern culture may not wholly share, but every true occultist will experience this feeling of distaste for writing and print.

... When a Christian of the Middle Ages, or even a Christian of more recent centuries, turned his thoughts in prayer to the dead who had been related or known to him, his prayers and feelings bore him upward to the souls of the dead with much greater power than is the case today. For the souls of the dead to feel warmed by the breath of the love streaming from those who looked upwards or sent their thoughts upward to them in prayer, was far easier in the past than it is today — that is, if we allow external culture to be our only guide.

Again, the dead are cut off from the living more drastically in the present age than they were a comparatively short time ago, and this makes it more

difficult for them to perceive what is astir in the souls of those left behind, This belongs to the evolution of humanity, but evolution must also lead to a rediscovery of this connection, this real intercourse between the living and the dead.

In order that we may really understand one another, I want to speak first of certain aspects of the mutual relationship between the living and the dead, starting with a quite simple phenomenon which will be explained in accordance with the findings of spiritual investigations. Souls who sometimes practice a little self-contemplation will be able to observe the following (and I believe that many have done so). Let us suppose that someone has hated another person in life, or perhaps it was, or is, merely a question of antipathy or dislike. When the person towards whom hatred or antipathy was directed dies, and the other hears of his death, he will feel that the same hatred or antipathy cannot be maintained. If the hatred persists beyond the grave, sensitive souls will feel a kind of shame that it should be so. This feeling — and it is present in many souls — can be observed by clairvoyance. During self-examination the question may well be asked: Why is it that this feeling of shame at some hatred or antipathy arises in the soul, for the existence of such hatred was never at any time admitted to a second person?

When the clairvoyant investigator follows in the spiritual worlds the one who has passed through the gate of death and then looks back upon the soul who

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Saturday, November 2, 7:30 pm: All Souls Observance

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has remained on the earth, he finds that, generally speaking, the soul of the dead has a very clear perception, a very definite feeling, of the hatred in the soul of the living man. The dead sees the hatred — if I may speak figuratively. The clairvoyant investigator is able to confirm with all certainty that this is so. But he can also perceive what such hatred signifies for the dead. It signifies an obstacle to the good endeavours of the dead in his spiritual development, an obstacle comparable with hindrances standing in the way of some external goal on earth.

In the spiritual world the dead finds that the hatred is an obstacle to his good endeavours. And now we understand why hatred — even if there was justification for it in life — dies in the soul of one who practises a little self-contemplation: the hatred dies because a feeling of shame arises in the soul when the one who was hated has died. True, if the man is not clairvoyant he does not know the reason for this, but implanted in the very soul there is a feeling of being observed; the man feels: the dead sees my hatred and it is an actual hindrance to his good endeavours.

... I have been trying to lead up to something that can become a fundamentally good result of anthroposophical endeavour — namely, reading to the dead. It has been proved in our own Movement that very great service can be rendered to the souls of those who have died before us by reading to them about spiritual things. This can be done by directing your thoughts to the dead and, in order to make this easier, you can picture him as you knew him in life, standing or sitting before you. In this way you can read to more than one soul at a time. You do not read aloud, but you follow the ideas with alert attention, always keeping in mind the thought: The dead are standing before me.

That is what is meant by reading to the dead. It is not always essential to have a book, but you must not think abstractly and you must think each thought to the end. In this way you are able to read to the dead. Although it is more difficult, this can be carried so far that if in the realm of some particular world-conception — or indeed in any domain of life — thoughts have been held in common with the soul of the dead and there has been some degree of personal relationship, one can even read to a soul with whom the connection has been no closer than this. Through the warmth of the thoughts directed to him, he gradually becomes attentive. Thus it may be of real use to read to distant associates after their death.

The reading can take place at any time. I have been asked what is the best hour of the day for such reading, but it is quite independent of time. All that matters is to think the thoughts through to the end; to skim through them is not enough. The subject-matter must be worked through word by word, as if one were reciting inwardly. Then the dead read with us. Nor is it correct to think that such reading can be useful only to those who have come into contact with Anthroposophy during their lifetime. This is by no means necessarily so.

Quite recently, perhaps not even a year ago, one of our friends, and his wife too, felt a kind of uneasiness every night. As the friend's father had died a short time previously, it struck him at once that his father was wanting something and was turning to him. And when this friend came to me for advice, it was found that the father, who during his lifetime would not listen to a word about Anthroposophy, was feeling an urgent need after his death to know something of it. Then, when the son and his wife read to the father the lecture-course on the Gospel of St. John which I once gave in Cassel, this soul felt deeply satisfied, as though lifted above many disharmonies that had been experienced shortly after death.

This case is noteworthy because the soul concerned was that of a preacher who had regularly presented the views of his religion to other men, but after death could only find satisfaction by being able to share in the reading of an anthroposophical elucidation of the Gospel of St. John. It is not essential that the one whom we wish to help after death should have been an anthroposophist in his lifetime, although in the nature of things very special service will be rendered to an anthroposophist by reading to him.

A fact such as this gives us a view of the human soul quite different from the one usually held. There are factors in the souls of men of far greater complexity than is generally believed. What takes its course consciously is actually only a small part of man's life of soul. In the unconscious depths of his soul there is a great deal going on of which he has at most a dim inkling; it hardly enters at all into his clear waking consciousness. Moreover, the very opposite of what a man believes or thinks in his upper consciousness may often be astir in his subconscious life. A very frequent case is that one member of a family comes to Anthroposophy and the brother or the husband or the wife become more and more hostile to it, often scornful and rabidly opposed. Great antipathy to Anthroposophy then develops in such a family and life becomes very difficult for many people because of the scorn and even anger of friends or relatives.

Investigation of these latter souls often reveals that in their subconscious depths an intense longing for Anthroposophy is developing. Such a soul may be longing for Anthroposophy even more intensely than someone who in his upper consciousness is an avid attendee of anthroposophical meetings. But death lifts away the veils from the subconscious and balances out such things in a remarkable way. It often happens in life that a man deadens himself to what lies in the subconscious; there are people who may have an intense longing for Anthroposophy — but they deaden it. By raging against Anthroposophy they deaden this longing and delude themselves by repudiating it. But after death the longing asserts itself all the more forcibly. The most ardent longing for Anthroposophy often shows itself after death in the very people who have raged against it in life. Do not, therefore, refrain from reading to those who were hostile to Anthroposophy while they were alive, for by this reading you may often be rendering them the greatest service imaginable.

A question often raised in connection with this is: 'How can one be sure that the soul of the dead person is able to listen?' Admittedly, without clairvoyance it is difficult to be sure of this, although one who steepes himself in thoughts of the dead will in time be surprised by a feeling that the dead person is actually listening. This feeling will be absent only if he is inattentive and fails to notice the peculiar warmth that often arises during the reading. Such a feeling can indeed be acquired, but even if this proves not to be possible it must nevertheless be said that in our attitude to the spiritual world a certain principle always applies. The principle is that when we read to one who has died, we help him under all circumstances, if he hears us. Even if he does not hear us, we are fulfilling our duty and may eventually succeed in enabling him to hear. In any case we gain something by absorbing thoughts and ideas which will quite certainly be nourishment for the dead in the way indicated. Therefore under no circumstances is anything lost. Actual experience has shown that in fact this awareness of what is being read is extra-ordinarily widespread among the dead, and that tremendous service can be rendered to those to whom we read the spiritual wisdom that can be imparted to us today.

Thus we may hope that the wall dividing the living from the dead will become thinner and thinner as Anthroposophy spreads through the world. And it will be a beautiful and splendid result of Anthroposophy if in a future time men come to know — but as actual fact, not in theory only — that in reality it is only a matter of a transformation of experience when we ourselves have passed through so-called death and

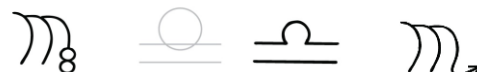
are together with the dead. We can actually enable them to share in what we ourselves experienced during physical life. A false idea of the life between death and rebirth would be indicated if the question were asked: 'Why is it necessary to read to the dead? Do they not know through their own vision what those on earth can read to them, do they themselves not know it far better?' This question will of course be asked only by one who is not in a position to know what can be experienced in the spiritual world. After all, we can live in the physical world without acquiring knowledge of it. If we are not in a position to form judgments about certain things, we have no real knowledge of the physical world. The animals live together with us in the physical world, but do not know it as we ourselves know it. The fact that a soul after death is living in the spiritual world does not mean that this soul has knowledge of that world, although he is able to behold it. The knowledge acquired through Anthroposophy can be acquired only on the earth; it cannot be acquired in the spiritual world. If, therefore, beings in the spiritual world are to possess knowledge, it must be learnt through those who themselves acquire it on earth. It is an important secret of the spiritual worlds that the soul can be in them and behold them, but that knowledge of them must be acquired on the earth.

Excerpted from Lecture available at the Rudolf Steiner archive

<http://wn.rsarchive.org/Lectures/LinkDead/19131010p01.html>



THE GLYPH OF LIBRA THE "SCALES" is an image of the setting sun as the cosmic forces, from mid October to mid November, settle further into the earth. As it appears between the glyphs of Virgo and Scorpio, the Libra-Sun looks to be balanced between day and night.

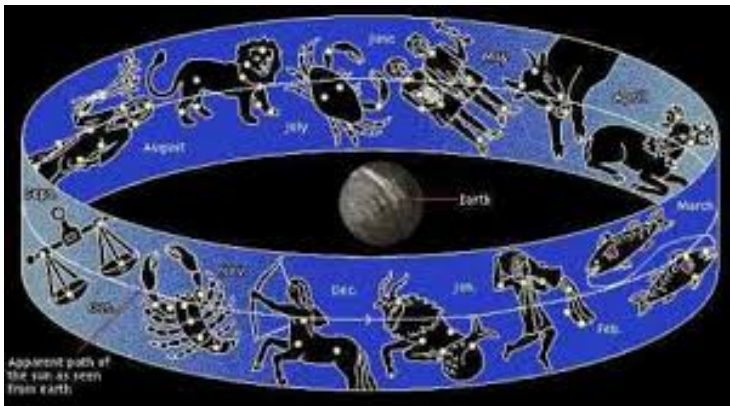


Dennis Klocek describes the parallel lines of the Libra glyph as an echo of Aquarius' gentle waves, only what were moving curved lines in the Aquarius glyph at the setting of spring have now become straight static lines

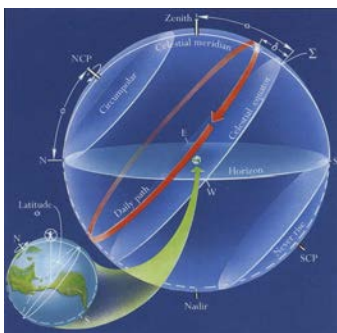
with a pregnant pause as winter approaches. Curved lines change direction continually from point to point, but straight lines continue in the same direction from point to point. Out of movement a stillpoint is formed, and in that moment of equality when heaven and earth briefly come into balance, something new is conceived. The Libra Scales or Balance expresses the way in which certain ascending and descending spiritual forces are now acting in unison within the living Earth-organism.



Now as the leaves fall to the ground, the gardener spending more time around the hearth, has more time to reflect. Taking note of the physical-world transformations that occurred through this year's garden-cycle as the sun passed through the zodiacal signs is making me go deeper into myself. I'm also a bit more conscious of the power of the zodiacal forces continuously raying down a "Sun-existence" into my physical existence.



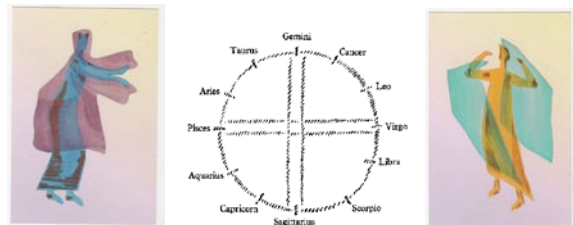
When I look up at the stars, I feel like the tiny figure in this picture, standing on top of the Earth. Everything in the sky above the horizon is visible to me but nothing below it.



It's as though we're all standing at the center of this "celestial sphere" because gravity is drawing us toward the earth's center, making us strongly aware of

"the progression of Time in this earthly sphere of the Finite". But just as we can penetrate into our own inner self, we can find a way of throwing off gravity and seeing through matter, a way that goes beyond the apparent path of the sun to the "Sun at Midnight" where the "Life Spirit" within us sees it not as a physical sun but as a spiritual reality.

SOUND GESTURE: The Libra "CH" ("ts" as in "its") gesture is the "butterfly effect" of the ego consciousness emerging out of our thought processes, coming into being in our blood as Life Spirit. Our thoughts are actual forces that strive upward, towards our head and downward, towards our organ systems with a central point in the heart. In the subconscious "weighing up" processes that go on within the "inner cosmos" of our internal organ systems, the circulating blood carries these ascending and descending forces to the movements of our arms and legs. It is this coming together of heaven and earth that allows the life force to animate our being. Here to illustrate this are Eurythmy pictures for Libra and Aries which, as opposites on the Zodiac circle, serve as "sensory organs" for each other. In the Libra CH (ts) gesture (right), the arms remain in the flat physical plane for the "I", moving from below upward as the ego forces alight, and indicating how we become "a carrier" for the ego in its responsibility to Spirit. With the ego force of the Aries W ("v") gesture (left), the arms reach away from the "I" as expressed in the body, striving instead outward into the earthly plane and its manifestations.



By bestowing the power of discernment through our conscious awareness of every movement-impulse, Libra enables us to "grasp the objective" and bring into physical reality selected ideals and ideas from out of the creative powers of the whole zodiac which the Aries forces draw into the human form.

BODY PARTS: Within the pulsing of our blood flow, the heartbeat and nerve system vibrating within our spine, we've a life spirit- place of inner balance that allows all our organs to manifest out of cosmic space and exist within us physically. The nerves are really the blood, driven by the desire to become ever more material, while the blood becomes ever more spiritual. Through the miracle of the continuous creation of our

blood, Libra, in providing a channel for the "I-body" to incarnate, allows a perpetual balance between blood and nerves, needed for our physical reality. Libra not only makes it possible now for us to exist in bodily form, but also provides the heart a freedom-space in which to serve the ego as the "I" comes into the negative space of the blood's vortex. Everything that lives outside in the earth-forces and all that takes place during the year, also lives within us as our own life spirit, which is something barely perceptible in us but of a very spiritual nature. Through the integrative forces of the "I-body" in its bridging heaven and earth, the Libra forces have organized the brain, spinal cord and nerves to work together as our nervous system, giving us the ability to form and maintain physiological balance in our entire body in order to serve the higher Life Spirit. The sprouting and fruiting of the seeds, the wind and the weather, all of this we experience deep within our organ systems and in our nervous system through breathing and blood-circulation. But we aren't normally conscious of it all going on constantly inside us.

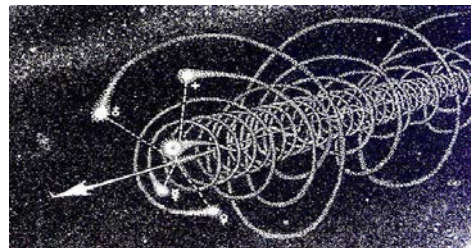
In former ages when people had a more instinctive consciousness, they saw their own body and all its workings as Cosmic Spirit. And everything else in the physical world was seen as a body for the Earth Spirit. The invertebrate animals, for example, were viewed as spiritual organs of perception within the earth system, eyes and ears created by the "Earth-Soul", just as our own soul embryologically creates our eyes and ears in order to perceive the world. As winter approaches and the plants die down, the "elemental life spirits" of nature are now descending into the earth to live among the plant-roots and other nature-beings who spend the winter there preparing for new growth. Through the winter, as the Cosmic Spirit enters more deeply into the earth, those nature spirits accept the inner order of the earth, imposed upon them by the reciprocal laws of the fixed stars and planetary movements. When spring comes around again, the earth will breathe out its elemental-etheric being, to rise up into the atmosphere again, as though from a tomb. All this is happening today, only it's taking place beneath the level of our ordinary day-consciousness. The resurgence of life among the elemental beings is abundantly apparent to us in high summer, out there in the garden, out in the "earth's periphery". And then each autumn those beings are breathed in again by the earth organism, drawn to rest in silence deep inside under her mantle, to become subject more and more to her laws.

In a parallel way, our solar plexus, as the site of the celiac plexus--which like the sun radiates its nerve fibers out to all the body's organs encircling it--is

mediating all these Life forces that stream around us everywhere in the etheric world. The solar plexus serves our soul as a sensory organ in its relationship with the Life Spirit, only we're not generally conscious of its workings inside us. And that's a good thing because if our solar plexus were exclusively to focus our perceptions, we would be living only for the earth-soul. We would be living in intimate communion with the whole world all the time, like an invertebrate animal that feels a flower as being within itself.

Within the animal kingdom a fundamental difference exists between all those animal creatures having a vertebral column and the invertebrates, such as beetles, mollusks and worms. Invertebrate animals do have a nervous system, but instead of passing through a spinal column like in human beings and vertebrate animals, their spinal cord is distributed outside along their spine until it spreads into the cavity of their body. It is then called the sympathetic nervous system together with the solar plexus, the same system the vertebrates and man possess, except it has no space for an interior "I-body" to inhabit and so it's much more closely connected with the rest of the world.

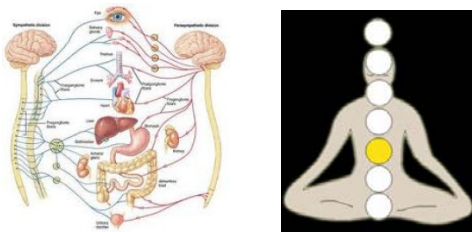
With Libra's gesture we're no longer shut away within our own form like invertebrate animals. We can sustain a relatively stable state of equilibrium among our interdependent organ systems and begin to open ourselves to the outside world. Then ego directed we can pull our spine upright, use our arms and legs to make contact with what is outside ourselves, and spread life spirit throughout our universe. It takes a lot of work to come to this realization when you've grown up with the Copernican image of the planets following lines of elliptical orbits around the sun-- some nearer, some further away, when you're told that this version replaces the mistaken older Ptolemaic view of five planets plus sun and moon following lines of circular orbits around the earth. Yet there's actually a long history of astronomical observations that suggest the sun itself is moving in spirals, and with the planets, the whole solar system is moving as a group with respect to the stars, with certain stars appearing to be getting farther apart while other stars in the opposite direction appear to be drawing together.



Spiraling orbits in relation to the stars have implications that go way beyond the terms of today's celestial mechanics to a greater understanding of the human body and its relation to the "I". Here we can see that the blood spiraling through our vessels also spirals its way through our heart. Within the gravity of earth, warmth grows within our heart as a more columnar flame of an incarnating "I". A flame freed from gravity takes on an increasing spiral shape, less able to hold an "I" within itself (see picture). Spirals of sound through our cochlea, spirals of blood moving across the free-space in our heart, simultaneously inward from outside and outward from within, parallel the ego's self-igniting "impulses to action".



To heartfully maintain a balanced soul-life involves subconscious experiences of reflex nerve actions inside our spine. In the depths of our organ systems, which comprise our inner world of latent soul tendencies and gut responses, these organs are all metabolically active with corresponding unconscious memories gathered through the workings of our watchful soul during sleep. You know this is really a fact when you begin to take a problem into your sleep and come awake feeling more balanced, with a better understanding or even a solution. As mentioned, all our inner organs and spinal column are interconnected through a radiating pattern of nerves called the celiac ganglion, or solar plexus, visible as the yellow highlight in this picture.



However unconscious we might be of the workings of our nervous system in relation to our organ systems, we are also made sufficiently self-aware to find our own balance point through our body experiences relative to whatever we're contacting, in large part, through our touch sense. Whereas balance for an animal has more to do with its physical nature and instinct alone, absolute balance for humans is a state of being that involves thought. Yet we give very little conscious deliberation to the underlying connections between our "touch-impressions" and our actions. With our hands and feet we feel our positional

relationship to things, but other sensory organs within us are also in touch with things in more subtle ways. We "touch" in an inner way and are in turn "touched" by everything we encounter through hearing and vision of course. But our sense of smell, of movement and our life sense also connect us to our inner being, to the workings of our inner cosmos of organ systems, constantly keeping us in touch and informed about our relationship to the world. We unite all these sense perceptions into a "gut reaction", a single impulse to reach out or draw ourselves back. While we don't always believe what we see or hear or feel about something, we are still convinced of its spatial existence when we can touch and grasp it. Yet our initial attraction or resistance to something really has little or nothing to do with the object touched, and everything to do with our self as separate from the object (or person) and the deeper "gut effect" it has on us. The degree to which the "all-pervading substance of God" that permeates all things, penetrates into us as well, depends not only upon how "in touch" we are with the warmth of our own soul nature pushing back against our skin, but also whether we are able with our life spirit to find a balance among all our inner and outer "I"-body experiences.

CULTURAL EPOCH: Due to the progression of the equinox, the zodiacal signs are considered only relatively "fixed" in position, for the Sun also progresses in a direction opposite to our physical viewpoint from one zodiacal sign to the next. If we accept that the vernal equinox entered the Pisces-Sun about 1413 A.D. for a period of 2,160 years, then the Aquarius-Sun will shine down upon the earth starting about 3573 A.D. Before Pisces there was the Aries Epoch and so on back around the circle. This is termed our "zodiacal existence" which is everything contained in the Zodiac and everything radiating upon it from the cosmic All. Here we move out of the sphere of our Finite capacity to understand things from the point of view of our earth existence, to the sphere of Eternity/Infinitude, where mankind collectively change over long and greatly differing cultural periods of earth evolution. Through our zodiacal existence a certain power emerges within the individual to be creative, or co-creative, to offer oneself up to the Life Spirit in a way that recognizes the planetary existence.

Yet right up to the end of the ancient Virgo Epoch, many millennia before our current Pisces Epoch, the cosmic forces had yet to become the self-directed movements in the human form through conscious Ego activity in the blood (freedom of choice). Man's ego had not yet begun to work because human blood had only just begun to carry sentient-soul experiences in greater conscious balance. Before it was ever

possible for the human ego to even begin to participate in spiritual work, man's breathing processes, his inhalation and exhalation had to come into balance with the ascending and descending forces of the Zodiac many times over with the Libra-Sun. Libra is among the seven constellations, including Virgo, Leo, Cancer, Gemini, Taurus, and Aries, that are presently engaged in the ascending line of cultural evolution which corresponds to the higher, nobler attributes of man.

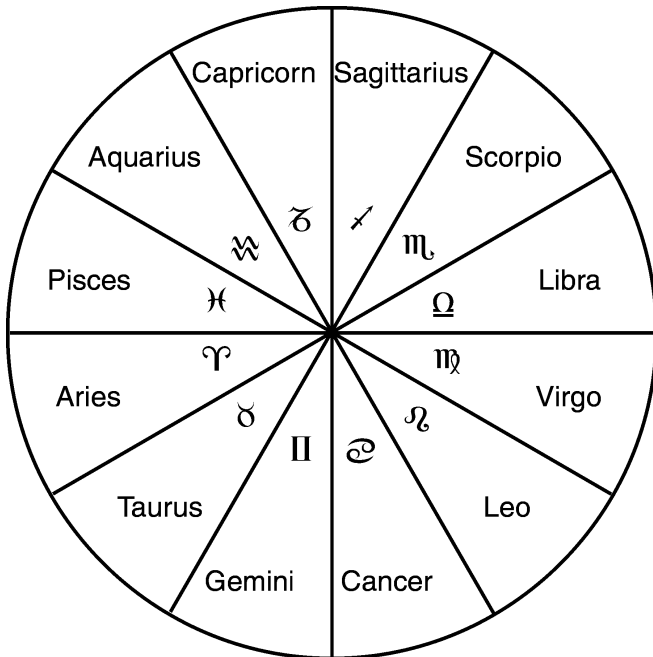


Diagram 1. The Zodiac

The five other constellations, including Scorpio, Sagittarius, Capricorn, Aquarius and Pisces, are in their descending phases of cultural evolution, and they must first pass through and within the ego-consciousness of every human being to reach the stage where they can become ascending forces. Thinking with ideas would not even be possible for us if it weren't for the etheric forces of the Second Pre-Earthly Christ Event, which sufficiently quieted our soul nature so that we could continue to evolve in consciousness beyond our animal impulses. Thousands of years before Christ appeared on earth in the body of Jesus of Nazareth, the power of the etheric (pre-earthly) Christ permeated human bodily organs at a time when men, like the invertebrates, clearly felt the spiritual forces in Nature to be within themselves. When after "The Fall from Paradise" into a bodily form, they ate cherries or apples from a tree, for example, something entered with that fruit that was related to a particular organ in their body. Now as then, everything we take in relates to each of us as

either beneficial or harmful in some way. For us to feel an organ today means it's leading its own independent life within us, functioning with self-seeking greed. Illness results as our other organs strive against it with equal selfishness. By becoming ensouled with a greater degree of Christ consciousness, our organs are allowed to function as selfless servants of our body, which frees us up to feel and think about something more than their constant demands. But when we're going about our lives in a mindless way, in a kind of "trance consciousness", the activity of our higher mental functions tends to become obliterated by our nervous system driven by the metabolic hyperactivity of our organs. This occurs in a dramatic way in sleepwalkers whose trance ("moon-consciousness") spreads out over their environment, like that of the invertebrate animals, so they reflect external things like the moon reflects the sun, by experiencing them as though they're within them. The stage the animal is going through now compares to that ancient "Moon-stage" of consciousness in the earthly development of human beings. The "moon beings" who were left behind during that primeval Moon stage had a nervous system that was yet to support an ego that could participate with the organ systems so they could become capable of moving through stages of higher cognition. Master Bertram, a 13th-14th century clairvoyant artist with a living knowledge of the "moon being" or "lower double" within himself, represented his inner vision with a painting which corresponds to the biblical story of the fall of Adam and Eve into sin. The slithering serpent-tempter with the human head is one whose desires, thoughts and impulses relate more to animality than humanness.



Our spinal column still unfolds embryologically as a serpent-like form coming from our head, and we still remain susceptible to that "moon consciousness" that is similar to the lower animal's present connection with the earth. But in the coming together of heaven and earth in Libra's stillpoint that can carry the "I", we also now have the Ego's spiritual force with which we bring ourselves fully awake, counter gravity and stand at right angles to the earth. Unlike the animal whose spine runs parallel to the surface of the earth, we find our balance point with reference to the innermost core of our being, our karmic center or life's purpose. We find this, our higher Self, in conquering the impulses of our "lower double". In the Christian initiation, when one's karma visibly appears in the stage called "Crowning with Thorns", the initiate has to learn to quell his anger and remain impassive when all that is most dear to him is being attacked. This requires him to dissociate his three soul faculties of feeling, thinking and willing, which produces a change in the brain that is symbolized by the Crown of Thorns. But before one can learn to separate those three soul faculties at will and then re-unite them, the capacity to brave the world morally and intellectually, to say yes when the rest of the world says no, needs to be acquired. As long as we have uncontrolled enthusiasm and passions that do not come from us, but from some catastrophic event, we may create situations that have a shattering influence over others. The powers inherent in the personality must be sufficiently intense and in perfect equilibrium in order to reach that freedom. Otherwise the change in the brain may lead to insanity, which is nothing but an involuntary separation of these faculties without the possibility of their re-union at will, which re-establishes the link between the organs and the activities of soul. We will have attained full power over the Libra forces when during some distant future cultural epoch, our ego has developed from the stage of Life Spirit to Spirit-Man or Atma, a being from whom something streams out, passing out of the physical-planetary sphere of Time, out of the Finite, and into the spiritual-zodiacal sphere of Duration, Eternity, Infinitude. What this process entails is mind-boggling and the subject of another paper.

World View: From the perspective of Realism, the "real" nature of the external world is only what can be seen, heard, touched and otherwise physically sensed. This is the exact opposite of the Idealism of Aries, which finds everything spiritual in Nature. The realist's starting point for seeing only the physical world as real is the intellect, which need not be based in reason or insight, but only in perception of matter. When the intellect comes into play like this, with spirituality lacking, we're left with a resultant form, a "dead product", with very little feeling for what once

existed in the intellect's underlying insatiable yearning for knowledge of the most sacred riddles of the universe. Realism carries within it this duality between simple physical perception and the "awakening" that can come from deeper internal experience. Although the human intellect is, in itself, spiritual it deals with what is already crystallized in matter and "dead", and so it is neither the highest power nor is it rooted in the whole of reality. Most of us have succumbed, in one way or another in today's world, to becoming materialists, living in a spiritual element of thought but largely thinking of the material world that contains it. Mere intellect by itself not only cuts us off from the cosmos but it eventually destroys our belief that we can change things. How does a "true realist" experience the very real things that make us reflect within ourselves in all sorts of life events, for example, if s/he otherwise just lets subjective feelings pass by that have actually called for attention? How would a realist understand the very real need to clear one's conscience, to be able "to live with oneself"? Getting to really know ourselves, our own true soul nature, involves a spiritual process of self-reflection through the mirror others provide for us. We draw the images we get from the physical world through our imaginative cognition, which we filter through the workings of our limited inner soul-world and our own self-image. When we face ourselves in that mirror, our soul's dark places appear as what we really are. We spend our whole life dealing with our own soul strengths and weaknesses. Something more is needed to satisfy that very real longing to "find oneself", and it's precisely because we have a physical body, with its sensory capacity for experiencing physical "reality", that spirit can see itself and find itself in it. By striving through the physical to deepen our relationship with spirit, we reawaken the strength of our inner life to find a balance point amidst bodily-held truths. The courage to change ourselves is fostered in this state of inner harmony which arises naturally out of the kind of body-felt knowledge that life must go on, that materialism is but a mechanistic obstruction of this process. When we take a stand for anything, our actions stream as rays of will power through our body out into the cosmos. Our body is a bridge for working between the worlds of spirit and matter, and our highest thoughts may ultimately manifest through our actions as living forces in the world. But our power to understand all this is cruder than it was in ancient times because we've become too intellectual. With an intellect that would like to know everything as quickly as possible without taking the trouble, the suffering, to really understand the world as it is, we've largely become merely inquisitive today. If, however, through the realism of the physical world, we develop our higher senses to the stage of 'True Intuition', every

intellectual concept and any scientific discovery of the natural forces that hold the physical world together, whether of a crystal within the earth or within the human eye, can ultimately be joyfully seen, as only the shadow-image of the powers of living Spiritual Beings. In this highest world--the 'world of reason'-- we become able to 'merge into', come to know the inner being of others as the true "real world".

THE TWELVE MOODS – LIBRA

Worlds are maintaining worlds,
Being perceives itself in beings,
The existent embraces the existent.
And being calls forth beings
Pouring forth evolutionary deeds,
In peaceful world enjoyment.
O worlds, give support to worlds!



AN EVENT COMING IN OCTOBER

Time and place to be announced

The Meeting of the Great Polarities: Then and Now

Two thousand years ago there was a meeting of the Great Polarities known as the Turning Point of Time.

100 years ago Rudolf Steiner courageously shared the startling spiritual and earthly realities of this great meeting in a series of lectures known as the Fifth Gospel.

Today these archetypal polarities are appearing in the media, in scientific research, and in our consciousness everyday: Good & Evil, Love & Freedom, Masculine & Feminine, Parent & Child, Karma & Destiny, Life & Death, Innocence and Wisdom.

In this evening presentation and discussion, Lynn Jericho, who has spent over twenty years working with the Fifth Gospel, will offer provocative new insights into the intimate unfolding of the greatest of all mysteries within our own souls and in our current times.

Steiner said that initially the individual could only experience the Christ Event between death and a new birth, then only during sleep. But now 2000 years have passed since Golgotha and 100 years since Steiner revealed the Fifth Gospel. Are we now ready to integrate a waking experience of these mysteries, to feel them in our own souls, to witness them in daily life?

Bio:

Lynn Jericho was introduced to anthroposophy 30 years ago when her children were attending the Princeton Waldorf School. Steiner's wisdom and spiritual research became the ground of her being and the inspiration for her work. Lynn is the author of the yearly Inner Christmas messages (www.innerchristmas.com) read by thousands of people around the world, and the designer of over 20 online courses on being human and becoming I. Lynn offers sacred conversations with individuals on overcoming the challenges of their inner development. Learn more about Lynn at www.imagineself.com.

I WILL COME BACK TO YOU
A poem by Bob Kellum

LET IT DIE.

I WILL COME BACK TO YOU.

THE MOON WANES TO WAX,

THE WORLD

BLOCKS OUT EVERYTHING,
AND WHAT WAS, MUST NOW BE SEEN ...
IN A DIFFERENT LIGHT ...

TAKE THIS REVOLVER,

AND KILL THE NIGHT.

LET IT DIE...

THE DREAM CANDLE BURNS ON
SOMEWHERE IN THE SKY.

I AM THE SUN, OH MOTHER,
I AM THE YEARNING YELLOW EYE.

LET IT DIE.

I WILL COME BACK TO YOU.

ROBERT KELLUM
1986



Late Breaking Eurythmy Event!

Saturday, October 19:

The Bremen Town Musicians Go West

Performed by:

The Flying Turtle Express Eurythmy Ensemble.

On Saturday, October 19, at 2:00 pm, at the New Day Center for the Arts (5516 S.E. Foster Rd. Portland) The Flying Turtle Express Eurythmy Ensemble will be bringing a story in movement based on the fairytale by the Brothers Grimm.

This event is intended for all ages.

Cost: children \$3

adults \$5

Bring the whole family \$10.

For further information please contact:
Don Marquiss at (ph) 503.626.7606

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 Ramage 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, 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, Ruth Klein, Tom Klein, Kathy Kremer, James Lee, Robin Lieberman, Regina Loos, Cheri Munske, Robin O'Brien, Donna Patterson, Timothy Popof, Padeen Quinn, Jeff Rice, Walter Rice, Jannebeth Roell, Twila Rothrock, Diane Ramage, Chiaki Uchiyama.

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

Portland Branch Calendar

October 2013

Portland Branch Council Meeting

Monday, October 7, 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 – Second Recapitulation Lesson

October 13, 9:30 am sharp • Bothmer Hall, 5919 SE Division St, Portland, 97206, Contact Diane Ramage at 971-271-7479 or Cheri Munske at 503 772-2632 Blue card required. Second Sunday of each month

Spirit & Soul with M.A. Kirkwood

Friday, October 18, 7:30-9 pm • Bothmer Hall, 5915 SE Division St. • For more information contact Tom Klein, tgklein@aol.com or 503-777-3176

We welcome novelist, and fellow Anthroposophist, M.A. Kirkwood as she speaks about storytelling in our times. Rudolf Steiner spoke emphatically about the importance of the arts, well before the onslaught of the digital age. His comment: "...our time has forsaken the spirit-born element in art", is truer today than it was in his time, as this trend continues. Steiner also said artistic creation always involves "man's struggle to harmonize the spiritual-divine with the physical-earthly". M.A. Kirkwood's latest novel, Claire Ange introduces us to a befuddled spirit-entity that opens portals into spirit-destiny through one's earthly deeds, all set in a humorous, contemporary narrative. Working in the imaginative-intuitive, the author will discuss the importance of bringing consciousness soul (the thinking heart) into storytelling, as well as humor's role in serving as an apt conduit to spiritual truths.

Beginning Anthroposophy with Tom Klein

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

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

All Souls Observance

Saturday, November 2, 7:30 pm • Bothmer Hall, 5915 SE Division St. • For more information or to get involved contact Valerie Hope, valerieannhpdx@aol.com

If you would like you can bring pictures of loved ones who have crossed over, and/or objects dear to them, and light a candle, which will burn brightly as we read to them what Rudolf Steiner has to say about staying connected. (see excerpts from one of his lectures in this newsletter.)

Second Annual Veil Painting Workshop in Manzanita: In Honor of All Souls Day

November 1-3, 2013; Friday 7-8:30 pm, Saturday 9:30 am-5pm, Sunday 10 am-2pm • Manzanita, Oregon • \$150 for three sessions • contact Robin Lieberman 503-222-1192, robin@robinlieberman.net

"When the veil between the two worlds is thinnest". Three sessions beginning with photos of the dead and candles to inspire, all day veil painting and final session to complete work; interspersed with walks on the beach, enlivening conversation or quiet contemplation. Some shared housing available, sliding scale \$25-\$50/night.

Easter Sunday Observance

Sunday, April 20, 7:30 pm • Bothmer Hall, 5915 SE Division St.

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, valerieannhpdx@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 • Blue card required

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

This group works with the contents of the First 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@pohalaclinic.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. The Spiritual Hierarchies and the Physical World • First and third Tuesdays

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

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

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 • Now enrolling for September, 2013 Foundation Year • Contact Lee Ann Erlandes @ message phone, 541-686-9112

Preparing Waldorf teachers for their future vocation since 1990.

Hear Ye! Hear Ye! (Shepherd's Play Update)

Calling all able folk to join in a traditional seasonal pageant – The Shepherd's Play – the story of the birth of the Child of Light told simply in verse and song. The cast of players is coming together. We are still looking for shepherds and innkeepers and those that want to sing in the merry chorus at intervals throughout the play. Contact Sandra or Wes Burch 503 353-1818 or galenalyn@gmail.com. Don't miss your chance to be part of this humble vignette celebrating the Nativity.



Physical Medicine & Injury Rehabilitation



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 Spatial 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.

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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.

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