

# The Portland Branch of the Anthroposophical Society in America

## Anthroposophic Times

A Newsletter of the Portland Branch of the Anthroposophical Society [www.PortlandAnthroposophy.org](http://www.PortlandAnthroposophy.org) Volume 134, October, 2015



### Further Facts About Life Between Death and Rebirth

(Preparation for  
All Souls, Nov. 2)

The Bridge by David Newbatt,  
available @ Wynstones Press

#### Rudolf Steiner, Breslau, April 5, 1913

In coming together in our group meetings we can speak more precisely about things than is possible in public lectures and written works. Today I would like to present supplementary considerations to add to what is to be found in the books and cycles of lectures.

You can imagine, my dear friends, that life between death and a new birth is as rich and varied as life here between birth and death, and that whenever one describes what happens after death one can obviously only deal with certain aspects. Today I will not touch so much on what is already known, but draw attention to what can shed further light upon it.

If one is able to look into the spiritual worlds where man dwells between death and a new birth, then particularly in our time the necessity of what is intended with our spiritual scientific work is confirmed, that is, the need to give something to the hearts and souls of men by way of spiritual science.

Let us take our starting point from a particular instance. A man died. He loved his wife deeply and was much attached to his family. Spiritual observation showed that he suffered deeply from the fact that when he looked down on the earth he was unable to find the souls of his wife and children. Now in the manner of which the seer can enter into communication with a person after death, the man informed the seer that with his thoughts and with all his feelings he was able to relive the time when he was united with his beloved on the earth. But he

added, "When I lived on earth my wife was like sunshine to me. Now I must forego this. I am able to direct my thoughts back to what I have experienced but I cannot find my wife."

Why is this? For this is not the case with all who pass through the gate of death. If we were to go back several thousands of years, we would find that the souls of men were able to look down from the spiritual world and participate in the affairs of those who remained behind on the earth. Why was this the case for all souls in ancient times before the Mystery of Golgotha? In ancient times, as you know, men so lived on the earth that they still possessed an original clairvoyance. They not only saw the sense world by means of the eyes. They also gazed into the spiritual origins, into the archetypal beings behind the sense world by means of the eyes. They also gazed into the spiritual origins, into the archetypal beings behind the sense world. The capacity to live with the spiritual world during physical existence brought with it the ability of the soul to perceive what it had left behind on the earth after death. Today souls no longer have the faculty of living directly with the spiritual world because the evolution of humanity has consisted in man's descent into physical existence out of the spiritual world. This has resulted in the faculty of judgment and so forth, but it has robbed man of the faculty to live with the spiritual world.

During a period immediately following the Mystery of

### The Portland Branch of the Anthroposophical Society Invites you to Save The Date!

See the attached Calendar & fliers for more info.  
And more events

**October 28**      **What Shall We Do About  
Ahriman? with Meg Gorman**

**November 2**      **All Souls Observance**

Your 2015 dues will be gratefully received. Thank you for helping to make our lively community life possible. Please send \$50 – or what you can – c/o Ruth Klein, 3609 SE Center St., Portland, OR 97202

Golgotha when souls were deeply moved by the Christ impulse, at last a part of mankind was able to regain this faculty to some extent. Now, however, we again live in an age when souls who go through the gate of death and have not concerned themselves with the realities of the spirit lose the connection. Mankind needs a spiritual revelation and we can have a justified conviction that it should permeate human souls. Today the old religious confession does not suffice. Souls who seek to gaze down spiritually from the other world to ours need what they can receive by means of a spiritual scientific understanding of the Mystery of Golgotha. It is therefore our endeavor that spirit light may develop in their souls.

The man of whom we have spoken had not concerned himself in any way with thoughts or feelings about the spiritual world. He went through the gate of death but no thoughts of the spiritual world had occupied his mind. He therefore was able to say, "I know by means of my memory that my wife is down there. I know she is there, but I cannot see her, cannot find her."

Under what conditions would he have been able to find her? At the present time only such souls can be perceived in whom spiritual faculties dwell. Such souls can be seen from the other world, souls in whom thoughts live with understanding for the spirit. As the dead one gazes down, a person who has remained behind on the earth only becomes visible for him when spiritual thoughts live within the soul of that person. The dead person sees these thoughts. Otherwise the person remains invisible and the dead one suffers from the anguish of knowing that the person is there but he is unable to find him. As soon as one succeeds in conveying to such a soul thoughts concerning the spiritual world, however, the soul of the one who remains behind on earth begins to light up, to exist for the dead.

Do not object by saying that it is an injustice that people who have no spiritual thoughts here on earth, and perhaps it is not even their fault, should remain invisible to the dead. If the world were arranged otherwise, man would never seek to strive for perfection. Man has to learn by what he foregoes. Such a soul, as a result of the pain and loneliness it suffers during life between death and rebirth, is given the impulse to receive spiritual thoughts. From this aspect we see that spiritual science is like a language by means of which the living and the dead may understand one another, and can be present for and perceptible to each other.

Spiritual science has yet another mission in connection with bridging the abyss between the living and the dead. When human souls go through the gate of death they enter a realm where the connection with life on earth is maintained by the recollection of what has happened there. I am not repeating what can be found in my written works. What I am now saying is intended as a supplement. For a long period after death man re-

experiences what has happened on earth and has to rid himself of the longing for his physical body. During this time he learns to live as a soul-spirit being. Let us vividly imagine how this appears to super-sensible perception. To begin with, the soul has a connection with itself. One sees one's own inner life that has run its course in thoughts, in mental representations, etc. One recalls the relationships one has had with his fellow men.

If one seeks to look down upon it, the earth offers a special aspect. One has the urge to look down. The urge to remember the earth accompanies one throughout the whole of life between death and a new birth. As long as man is called to journey from life to life the consciousness remains that he is destined for the earth, that he must return again and again to the earth if he would develop himself rightly. We can see this with the dead because if he were to lose completely the thoughts that link him to the earth, he would also lose the thought of his own ego. Then he would no longer be aware that he is, and this would result in the most dreadful feeling of anguish. Man must not lose his connection with the earth. The earth must not escape his mental representation, so to speak. In general, too, the earth cannot completely disappear from him. It is only in our period of the materialistic deluge, during which the spiritual revelation has to come so that the link between the living and the dead may be maintained, that souls having no connection with people who have spiritual thoughts and feelings on earth find it difficult to look back.

It is important for the dead that those with whom they were connected on earth carry every evening thoughts of the spiritual world with them into sleep. The more thoughts about the spiritual world we carry with us into sleep, the greater the service we perform for those we have known on earth who have died before us. It is difficult to speak of these connections because our words are taken from the physical plane. In the spiritual world that we bring with us as spiritual thoughts in sleep is the substance by means of which, in a certain sense, the dead can live. One who died and has no one on earth who carries spiritual thoughts with him in sleep is famished and may be compared to one banished to a barren island on earth. The dead person who cannot find a soul in whom spiritual feelings dwell experiences himself as if in a desert void of everything that is needed to sustain life. In view of this, one cannot stress too much the earnestness with which thoughts of spiritual science should be taken in a period like our own, when world-conceptions that are alien to the spirit gain the upper hand more and more.

It was different in past times when an evening prayer was said before going to sleep and its after-effects accompanied one. Today it is more likely than not that a person falls asleep after a meal or some other form of

enjoyment without a thought devoted to the super-sensible. In this way we rob the dead of their spiritual nourishment. Such insight should lead to the practice, proven to be effective by many of our friends, that I would like to term, *the reading to the dead*. To read to the dead is of untold significance.

Let us assume that two people lived side by side here on earth. The one finds his way to spiritual science out of a deep, heartfelt impulse, the other is increasingly repelled by it. In such a case little is achieved in attempting to bring the person to a spiritual concept of the world during life. In fact, one's endeavors in this direction may indeed cause the other to hate it all the more. Now when such a person dies we have the possibility of helping him all the more.

What lives in our soul is exceedingly complex and the area bounded by our consciousness is only a small part of the total content of our soul life. Man does not know much of what lives in his soul and often something is present that he takes for the opposite of what is actually there. Thus it can happen that a person comes to hate spiritual science. He becomes aware of this with his consciousness. In the depths of his soul, however, this can reveal itself as an all the more profound longing for spiritual science. When we have gone through the gate of death we experience the depths of our soul existence that come to the surface. When we meet the dead we have known on earth, they often show themselves to be different from what they were on earth. A person who has hated spiritual science with his normal consciousness but longed for it in the depths of his soul without being aware of it will often display this longing powerfully after death. We can help him by taking a book with a spiritual — scientific content, forming a vivid inner picture of the one who has died, and reading to him as we would to a living person, not with a loud voice, but softly. The dead can understand this. Naturally, those who have made a contact with spiritual science during their lifetime understand it all the more readily. We should not fail to read to the dead or converse with them in thought. I would like to draw attention to a practical matter, namely, that for a number of years after death, for a period of some three to five years, a person can understand the language he has spoken on earth. This gradually wanes, but he preserves an understanding of spiritual thoughts. Then we can also read to the dead in a language that he did not understand on earth but that we have ourselves mastered. In this way we can perform the greatest service to the dead.

It is particularly in such realms that one realized the full significance of spiritual science because it bridges the gulf between the living and the dead. We can imagine that if we succeed in spreading spiritual science on earth in ever wider circles, more and more souls will become conscious of a communion with the dead.

Thus for a period after death man is still directly connected with the earth. Then he has to grow into and become a citizen of the spiritual world. This requires preparation. He first must possess a sensitivity and understanding for the spiritual world. Spiritual investigation observes a considerable difference after death between souls who have cultivated moral feelings and inclinations on earth and those who have failed to do so. A person who has not developed moral feelings on earth becomes a hermit after death. He will be unable to find his way both to other human beings and to the higher hierarchies. Consciousness is not extinguished then, and what awaits man is a sense of utter loneliness. From a certain period called the Mercury period onward man gains the possibility of living together with other beings by virtue of his moral life. We may say therefore that the way a person lives on earth determines his existence in the Mercury sphere, determines whether he experiences a dreadful hermit-like existence or establishes contact with other human souls or the beings of the higher hierarchies.

This is followed by another period during which man must be differently prepared if he does not again condemn himself to loneliness. Loneliness comes to pass if he has not developed any religious feelings here on earth. This period is called the Venus period. There a person who has failed to develop religious feelings experiences himself as blind and dead in relation to everything that surrounds him.

In a subsequent period, so as not to remain insensitive toward the beings of the higher world, a preparation in the complete appreciation of all religions is necessary. That is the Sun period. We prepare for it here on earth by an understanding for all that is human, and for the different religious denominations. In former times in the Sun period it sufficed for one man to belong to the Brahma religion, for another to that of Lao-Tse, and so forth. Today, however, because times have changed men stand opposite one another through their religious creeds and therefore the Sun period cannot be rightly experienced. For this a spiritual sensitivity is needed.

In the Sun period, which man has to traverse between death and a new birth, it is as if one entered into a world where one found a particular place empty or filled, depending on one's preparation. We do not find the place empty if we understand the Mystery of Golgotha. The Christ impulse affords the possibility of understanding every human experience. Christianity is a general religion, valid for all people. Christianity is not limited to a particular folk, race or nationality, as is the case with Hinduism and other national religions. Had the people of middle Europe preserved their old folk religion, we would still today find a Wotan cult, a Thor cult, and so on. But the European people have accepted the Christian creed. One is not a Christian in the true sense because one adheres to one or the other



Christian dogma, however, but because one knows that Christ died for the whole of humanity. Only gradually will people learn to live truly as Christians.

In our time most Europeans in India pay mere lip service to their own belief. The attitude that one should develop is that wherever we meet a human being in the face of the earth the Christ impulse can be found. The Hindu will not believe that his god dwells in every man. The Christian knows that Christ lives in every human being. Spiritual science will reveal that the true core of all religions is contained in a rightly understood Christianity, and that every religion, inasmuch as it becomes conscious of its essential kernel, leads to the Mystery of Golgotha.

In considering other initiates or religious founders it is evident that they seek to reveal certain things out of the higher worlds because they have gone through a process of initiation. We do not understand the Christ correctly if we do not clearly see that the Christ has not gone through one or the other form of initiation on earth. He was initiated by virtue of the fact that He was there and united everything within Himself.

When the seer looks at the life of the Buddha and then follows it through in the spiritual world, he realizes more clearly the true nature of the Buddha. This is not so with the life of Christ. The Christ life is such that one must first establish a connection with it on earth in order to understand it in the spiritual world. If one does not gain such a connection and one is nevertheless initiated, one can behold many things, but one cannot see the Christ if one has not first gained a connection from Him on earth.

That is why so few people understand the Mystery of Golgotha. The Christ is a Being who is of equal importance for the most primitive human being and for the highest initiate. The most primitive soul can find a relationship to Christ, and the initiate must also find it. One learns to know many things when one enters into the spiritual world. There is only one thing that does not exist there, one thing that cannot be learned there and that is death. Death exists only in the physical world. In the spiritual world there is transformation but not death. Therefore, all the spiritual beings who never descend to the earth and only dwell in spiritual realms do not go through death.

Christ has become the companion of man on earth and the event of Golgotha, if one understands it as the unique death of a god, is what prevents us from confronting emptiness in the Sun period. The other initiates are human beings who through a number of incarnations have developed themselves in a special way. Christ had never been on the earth before His advent but dwelt in realms where there is no death. He is the only one among the gods who has learned to know death. Therefore, in order to become acquainted

with the Christ one has to understand His death, and because this is essential the Mystery of Golgotha can be understood only on earth where death exists. We do not experience the Christ in higher worlds if we have not gained a relationship to Him on earth. We find His place empty during the Sun period. If, however, we are able to take the Christ impulse with us, then the throne in the Sun is not empty. Then we find the Christ consciously.

During our present phase of human evolution it is important that we should find the Christ in the spiritual world at this stage and recognize Him. Why? In the Sun period we have gradually entered a realm in which we are dependent on spiritual light. Previously, before the Sun period, we still experienced the after-effects of the earth, the after-effects of what we have been personally, including our moral and religious feelings. Now we require more than these. Now we require the faculty to see what is in the spiritual world, but this cannot be prepared for on earth. We have to journey through realms of forces of which we cannot know anything here on earth.

As he enters into life through birth, man has not as yet got a developed brain. He first must form it in accordance with the achievements of previous earth lives. For if one needs a particular faculty it is not sufficient that one has acquired it. One also has to know how the requisite physical organ has to be formed.

There exists an important but dangerous leader. Here on earth he remains unconscious, but from the Sun period onward he is necessary. The leader is Lucifer. We would wander in darkness if Lucifer were not to approach us. However, we can only walk beside him if we are guided by the Christ. Together they lead man after the Sun period in subsequent forms of life, that is, through the Mars, Jupiter and Saturn periods. During the times following the Sun period, man is brought together with forces that he requires for his next incarnation. It is sheer nonsense to believe as materialistic science does that the physical body is inherited. Today science cannot see its error but spiritual truths will be acknowledged in the future and the fallacy, too, will be recognized. For nothing can be inherited apart from the basic structure of the brain and the spinal cord, that is, everything that is contained within and bounded by the hard skull cap and the vertebrae of the spinal column. Everything else is conditioned by forces from the macrocosmos. If man were only given what he inherits he would be a totally inhuman lump, so to speak. The inherited part has to be worked through by what man brings with him out of the spiritual world.

Why do I use the terms Mercury, Venus, Sun, Mars, Jupiter and Saturn for the periods after death? When man has gone through the gate of death he expands more and more. In fact, life after death is such that one knows oneself to be spread out over a vast space. This

expansion goes so far that one finally occupies the space bounded by the orbit of the moon. Then one grows out to the orbit of Mercury in the occult sense, then out to the orbits of Venus, Sun and Mars. One grows out into the vast celestial spaces. But the spatial togetherness of the many human souls is not significant. When you permeate the whole of the Venus sphere this is also the case for the others, but it does not mean that because of this you are aware of them. Even if one knows that one is not alone, one can still feel lonely.

Finally one expands into the universe in a sphere circumscribed by the orbit of Saturn and beyond. As one grows in this way one gathers the forces needed to build up the next incarnation. Then one returns. One becomes ever smaller until one unites oneself again with the earth.

Between death and rebirth man expands into the whole cosmos and however strange it may appear, when we return to the earth we bring all the forces of the solar system with us into life and unite them with what is inherited out of the physical substances. By means of the cosmic forces we build up our physical body and our brain. Here between birth and death we dwell within the narrow confines of our physical body. After death we live, expanded, into the entire solar macrocosm.

The one person has a deep moral sense, the other less so. The one who on earth had a deep moral sense goes through the spiritual world in such a way that he can experience everything as a sociable being. The power for this flows from the starry realms. Another who is not thus prepared is unable to make any connections and because he did not bring any spiritualized forces with him, he also is unable to receive any moral predispositions. He will journey alone through the various spheres. Such spiritual knowledge throws significant light on everything that a man is and on his relationship to the world.

Kant uttered the saying, "There are two things that fill my mind with an ever new and increasing sense of wonder and devotion: The starry heavens above me and the moral law within me." He thereby expressed something significant. Spiritual science reveals that both are one and the same. What we experience between death and rebirth we bring with us as moral law. We carry the starry heavens through which we journey between death and a new birth into our earthy life where it must become moral law.

Thus spiritual science brings us insight into the magnitude of the human soul and the idea of human responsibility.



## The Tide Is Turning-

### Eurythmy Spring Valley is Coming to Portland!

We are looking forward to a visit from the Spring Valley Eurythmy Ensemble on October 25. The touring group will include seven eurythmists, a musician, a speaker and a lighter.

The performance's central theme comes through the speech by Chief Seattle. His words are a call to all of us to wake up and take care of this precious earth that has been given to us. This program, *The Tide is Turning*, is a collection of poems built around the words of Chief Seattle from 1854, and includes works by Mary Oliver and Portia Nelson, their words brought to living expression through the art of Eurythmy. Musical pieces by Dimitri Shostakovich, Chopin, and György Ligeti will complete the one and a half hour program.

In addition, the group will offer a children's matinee featuring the Grimm's Fairy Tale, "The Donkey", and several light musical pieces.

"Through entering into the very origin or source of movement out of which life itself flows, one attempts to release the static frozen word locked in print on a page into meaningful flowing movement, or in the case of a piece of music, the tones, chords and intervals into moving visible song" Else Klink ( For many years leader of the Stuttgart Eurythmeum)

All donations and contributions to this event are welcome and are tax deductible. Thank you for your support.

**For more details see the Calendar section of this newsletter.**

**"Festivals are not merely the commemoration of historical events or personalities. They are in and of themselves, each year, spiritual events carrying a significance that grows and deepens with the developing phases of human evolution." ~Rudolf Steiner**



## About Meg Gorman and Her Question: What Shall We Do About Ahriman?

Ahriman is with us, and, at times, his activities may seem to be overwhelming. Nonetheless, there are things we can do to ameliorate his influence, and, in fact, use him as an agent for the good. First we need to understand what he is about, and then we can act. Rudolf Steiner gave many indications about how to make this possible. Meg Gorman has spent many years researching Rudolf Steiner's indications about Ahriman and looking at Steiner's indications on how to work with what Ahriman is bringing. In her lecture on **October 28 (see Calendar)**, she will present her research in very practical terms and then invite questions from the participants in the hope that a rich conversation may follow.

**Short Biography:** Now in her forty-eighth year of teaching, Meg has spent the last thirty years educating high school students in Waldorf schools on both the east and the west coasts of America. For the past sixteen summers, she has been an active teacher educator in the high school teacher education program at the Center for Anthroposophy in Wilton, New Hampshire, where she teaches the basic books of Rudolf Steiner and the high school history seminars.

In the course of her life she has raised three Waldorf "lifers," has been a pioneer faculty member at several Waldorf high schools, including the San Francisco Waldorf School, has worked in teacher education programs around the country including Rudolf Steiner College (Fair Oaks, California) and the Bay Area Center for Teacher Training (Marin, California), and has lectured all over the world.

In 2007, she spent seven months of a sabbatical circumnavigating the globe and working in teacher education projects in Japan, mainland China, Thailand, Kenya, Israel, Finland, and Ireland. Courageous Waldorf teachers from around the world now dwell in her heart and inform her work.

She has published many articles on anthroposophy and Waldorf education, including the little book, *Confessions of a Waldorf Parent*. A published poet, she holds a master's degree from Georgetown University in Washington, DC.

We are hopeful that when Meg returns to Portland in May that she will offer her lecture, *Confessions of a*

*Struggling Meditant*, in which she addresses the many challenges to meditation in our time, and offers practical ways to develop a meditative practice in spite of our busy lives.

## Calendar of the Soul

### September 27–October 3, verse 26, Michaelmas Mood

O Mother nature, thee I bear  
within me as the substance of my will,  
my fiery will that tempers as to steel  
the promptings of my spirit, till they be  
mine, and I bear abroad Myself in me.

### October 4–10, Verse 27

To fathom my own Being is to stir  
a tell-tale longing – longing that is shown,  
if then myself I scan,  
to be the bounty of the summer sun,  
be summer's bounty that lives on  
seeded in warm autumnal mood  
and germinates as vigor in my soul.

### October 11–17, Verse 28

I can, with inborn life renewed,  
sense my own being's amplitude,  
as radiant thought with power filled,  
shed from the Sun-within-the-soul  
and life's perplexities,  
to many a wish its true fulfilment brings  
when hoping had but paralyzed its wings.

### October 18–24, Verse 29

Vigorously to kindle here within  
the shining light of thought,  
from out of the World-spirit's well of strength  
to draw up meaning and make sense  
of past experience:  
all this for me is summertime's bequest,  
is winter's hope and autumn's rest.

### October 25–31, Verse 30

A Sunlight in the soul  
evokes in me maturing grains of thought,  
no feeling but it aims to come of age  
in poise of settled consciousness of self,  
autumn's reveille\* glad I hear begin  
winter without but summertime within.

\*pronounced 'revelly'

~Paraphrase, Owen Barfield.

From: *Calendar of the Soul; Multiple Translations*  
Available from Mercury Press!

[www.mercurypress.org](http://www.mercurypress.org)





## THE ART HALL CAME ALIVE IN AUGUST

By Robin Lieberman

*The public is in need of experiences that are not just voyeuristic. Our society is in a mess of losing its spiritual center...Artists should be the oxygen of society. The function of the artist in a disturbed society is to give awareness of the universe, to ask the right questions, to open consciousness and elevate the mind.* ~Marina Abramovic, performance artist

Dormant most of the summer, [The Art Hall](#) at Cedarwood Waldorf School came alive once again with art submitted by member artists attending a [special conference](#) here, August 28 – 30, 2015, featuring Virginia Sease from the Goetheanum on *The Question of Consciousness Today*.

During the Friday evening public lecture, Virginia spoke about the necessity of relating one's inner experience to the outer world. We'd like to note that the day was the anniversary of Goethe's birth, who had emphasized the same process and principle in illuminating his color theory. Indeed, this is what the creative process, inherent in our humanity, invites us to do—whether one is an artist or not!

The artists were invited to answer the question, "What does the question of consciousness today mean to you and how is it reflected in your work?" Six artists were available to participate in this exhibit that accompanied the Conference and imbued the hall with qualities of soul. The artists were introduced to the audience and their answers recited. Then everyone entered the hall to experience the works with this in mind.

*Art is eternal yet its forms change. And if you realize that art always has a relation to spirit you will understand that both in creating it and appreciating it art is something through which one enters the spiritual world.* ~Rudolf Steiner, in *Spirit and Non Spirit in Painting*, from the *Color Lectures*

[Carrie Gibbons](#) is an active member of *The Visual Arts Section, School of Spiritual Science in North America* and most recently organized the section's annual meeting here in Portland. She is a prolific artist with a keen interest in the social aspects of art and is currently a doctoral student in Transpersonal Psychology, focusing on recognizing and improving the spirituality of our speech. Her displayed work, *The Listening Bowl Series*, offered each participant an instrument and process to creatively explore encounters with others. The series were available to view for a week after the Conference and then traveled along with Carrie to participate in community development for Camphill communities. You can [email Carrie](#) to learn more about the *Listening Bowls*. *Acknowledging the sanctity within the encounter with another creates the space to both gift attentiveness, and to receive wisdom of the unseen forces weaving through every dialogue; this represents an essential element in the process of awakening.*

[Robin Lieberman](#) is the founder and curator of *The Art Hall* as well as a psychotherapist and painting therapist. Seven pastel paintings of the Manzanita sunset are on view.

*Every moment is an opportunity to see and experience with all our senses what is novel; like gazing at the stars, or painting a coastal sunset from the same physical space over and over again—there is always the wonder and awe that inspires me to soften my edges, breathe freshness and compassion into (my) life and work.*

[Patricia Lynch](#) just completed 30 years of teaching and leadership at the Portland Waldorf School, most recently as the High School Fine Arts Teacher. At the Art Section Annual meeting last month in Portland she and Carrie presented their impressions of the anthroposophic artistic community after conducting dozens of interviews. Two of her oil landscape paintings hang in the exhibit.

*Out of my wakefulness, I move towards or am interested in something. I make a choice out of myself. My choice is working with color expressing my interest in nature.*

[Cheri Munske](#) is an anthroposophic art therapist and master puppeteer. *For me, the question of consciousness today begins with movement towards, a striving to cultivate interest in, warmth for the other. In the case of the artistic process, being awake to the colors, movement, [and] gesture can bring a certain consciousness, which can lead to an experience of something deeper wanting to shine forth.*

[Jannebeth Röell](#) is an anthroposophic nurse, art therapist, and inaugural Art Hall artist. Three grand watercolor paintings of the Wallowa Mountains accompanied her set of six linocuts in the exhibit. She says of the prints: *Well, these linocuts came about because I'm always working/thinking in color and now I had to think in a totally different way. Basically, that is where you wake up; out of your comfort zone.*

[Marie-Laure Valandro](#) is an accomplished painter and art therapist; devoted student of Liane Collot-d'Herbois, world religious traditions and anthroposophy; an avid biodynamic gardener; and published writer. Due to her travel distance, Marie-Laure's paintings hung for the Conference only. *Painting with veils in watercolors and not brush strokes in all directions is a way to paint with consciousness always mindful of where light and darkness appear lawfully in the painting.*

We'd like to shout out a big thank you to James Lee, organizer of the Conference, for inviting us to enhance the Conference with visual art; to [Charles Andrade](#), who led a weekend workshop a year ago, his magical lazuring skills ensouling the walls with color; to Tiffany Jackson, staff member at Cedarwood Waldorf School, for always being available at the right times for all kinds of support; and to Patricia Lynch, Carrie Gibbons, and Cheri Munske for their collaboration in setting up the gorgeous exhibit.

## Portland Branch Calendar

October, 2015

### **First Class of the School of Spiritual Science – Lesson Sixteen**

Sunday, October 11, 9:30 am sharp (no admittance after the class starts) • Bothmer Hall, 5919 SE Division St, Portland, 97206, Contact Diane Ramage at 971-271-7479; Cheri Munske at 503- 484-4133; or Rebecca Soloway, (516) 850-1027. Blue card required. Second Sunday of each month.

### **Portland Branch Council Meeting**

Monday, October 12 • 2606 SE 58th Ave. • Contact Valerie Hope, 503-775-0778; email [valerieannhpx@aol.com](mailto:valerieannhpx@aol.com).

All Branch members are welcome to attend, and/or to call us with agenda items, proposals, suggestions, or to observe. Meetings are on the second Monday of each month.

### **What Shall We Do About Ahriman? With Meg Gorman**

Wednesday, October 28, 7:15 pm • The Hope's Home, 2606 SE 58<sup>th</sup> Ave. • everyone is welcome, donation suggested. Contact Valerie Hope, 503-775-0778; email [valerieannhpx@aol.com](mailto:valerieannhpx@aol.com).

Meg Gorman has spent many years researching Rudolf Steiner's indications about Ahriman and looking at Steiner's indications on how to work with what he is bringing. In her lecture, she will present her research in very practical terms and then invite questions from the participants in the hope that a rich conversation may follow. (see **article October Newsletter**)

### **The Tide Is Turning, with the Eurythmy Spring Valley Ensemble**

Sunday, October 25, 1 pm matinee for children of all ages; 4pm program, The Tide is Turning • Cedarwood Waldorf School, 3030 SW 2<sup>nd</sup> Ave. • Suggested Donation \$5 Matinee. 4pm program \$15; students & seniors \$9 • Contact Don Marquiss, Portland Eurythmy for advance tickets and information, 503-626-7606

The group will begin at 1 pm with a children's matinee featuring the Grimm's Fairy Tale, "The Donkey", and several light musical pieces. The 4 pm program, *The Tide is Turning*, is a collection of poems built around the words of Chief Seattle from 1854, and includes works by Mary Oliver and Portia Nelson, their words brought to living expression through the art of Eurythmy. Musical pieces by Dimitri Shostakovich, Chopin, and Gyorgy Ligeti will complete the one and a half hour program. There will be a reception for the artists following the program. Donations & contributions are welcome and tax deductible. See **article in this newsletter**.

### **All Souls Observance**

Monday, November 2, 7:30 pm • Bothmer Hall, 5919 SE Division St. • Contact Valerie Hope, 503-775-0778; email [valerieannhpx@aol.com](mailto:valerieannhpx@aol.com).

Join us for a remembrance of your dead. You may bring pictures or other items associated with those you would like to remember. They can be placed on the tables with candles that will be provided. To deepen our understanding of this important observance we will read together and discuss a lecture – *Further Facts About Life Between Death and Rebirth* by Rudolf Steiner, **printed in this (October) newsletter**, and speak aloud the names of our dead.

### **Christian Community Events for November and Beyond**

Contact Sandra Burch with questions 503-353-1818, [galenalyn@gmail.com](mailto:galenalyn@gmail.com)

Rudolf Steiner gave new life to education with the Waldorf School, and he helped to found the Christian Community – a Movement for Religious Renewal – a Christian path for modern people. Come experience the renewed Mass and the Children's Service.

October 8- 11 Reverend Sanford Miller visits Eugene

November 19- 22 Reverend Sanford Miller visits Portland

January 28-31, 2016 Reverend Craig Wiggins in Portland

### **Wordsmith – Writing Workshop with Sandford Miller**

Bothmer Hall, 5919 SE Division St. • Suggested Donation \$75 or what you can afford • Contact Sandra Burch to register and for more information, 503-353-1818 [galenalyn@gmail.com](mailto:galenalyn@gmail.com)

Friday November 20, 7:30pm *Seeing Upward and Seeing Behind*, a talk by Sanford Miller

Saturday November 21, 9:00am – 4:30 pm, Bring a sack lunch. 9am The Act of Consecration of Man; 10:15 am Writing Exercises - observation and shifting the point of observation 12:30 pm lunch; 2:00 pm Writing Exercises - vowels and consonants, alliteration and metaphor, writing based on the four elements, 4:00pm Close of Day ritual before the altar.



### **Works on Paper by Carolina Allen at the Art Hall**

Thursday, November 12, 5:30 pm, Opening Reception, 6 pm Artist Talk, ends at 7:30 pm • Cedarwood Waldorf School, 3030 SW Second Ave. • Contact Robin Lieberman, 503-222-1192, [robin@robinlieberman.net](mailto:robin@robinlieberman.net) [theearthall.wordpress.com](http://theearthall.wordpress.com)

Open by appointment through December 4

## **Ongoing Local Activities and Study Groups**

### **First Class of the School of Spiritual Science • Second Sunday of the month, Lesson 14**

9:30 am sharp (no admittance after the class starts) • 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](mailto:Tgklein@aol.com).

This group works with the contents of the class.

### **First Class Study: The First Class of the Michael School and its Christological Foundations by S. Prokofieff • Second Thursday of the Month • For Members of the School of Spiritual Science**

7:30-9:00 pm • Contact Rebecca Soloway, [jrsoloway@hotmail.com](mailto:jrsoloway@hotmail.com) or 503-908-7615 • Blue Card required

### **Council Meetings of the Portland Branch • Second Monday of the month No regular meeting in August**

7-9 pm • 2606 SE 58th Ave., Portland • Contact Valerie Hope, (503) 775-0778, [valerieannhpx@aol.com](mailto:valerieannhpx@aol.com)

All Branch members are welcome to attend, and/or to call us with agenda items, proposals, suggestions, or to observe.

### **Eurythmy for Waldorf High School Alumni: Wednesdays**

Study, 6:30-7:30 pm; Eurythmy; 7:30-8:30 pm • Eurythmy Room, Portland Waldorf School, 2300 Harrison St., Milwaukie • Contact Carrie Mass, [Carrie.mass@portlandwaldorf.org](mailto:Carrie.mass@portlandwaldorf.org)

If you've ever attended a Waldorf High School, this is for you!

### **Eurythmy Foundation Course: Tuesday Evenings, and one weekend a month.**

Tuesdays 6-7:30 pm; Saturdays 10:30 am - noon & 1-2:30 pm; Sundays 10:30 am - noon • Fee, \$20/session • Portland Waldorf School, 2300 SE Harrison St., Milwaukie • Contact Jolanda Frischknecht, 503-896-3345 or [jolandafrischknecht@hotmail.com](mailto:jolandafrischknecht@hotmail.com) ; or Micha-el Institute, 503-774-4946, <http://www.micha-elinstitute.com/>

This class is for adults with prior experience in Eurythmy.

### **Festivals Study Group: First and Third Thursdays**

7-8:30 pm • 3711 SE Brooklyn St. • To find out which Thursday is next contact Suzanne Walker, 503-208-2426 [zzwalker@mac.com](mailto:zzwalker@mac.com)

We are working with various of Dr. Steiner's lectures in an effort to better understand the festivals and how best to observe them.

### **Mystery Dramas of Rudolf Steiner and Speech-Formation Exercises • Second and Fourth Wednesdays (holidays excluded)**

7:30-9:00 pm • Starting anew November 12, 2014. Free. Beginners are welcome –come check us out! • 8654 NE Boehmer St., Portland 97220 • Contact Diane Rumage by e-mail at [drumage@comcast.net](mailto:drumage@comcast.net) or by phone at 971-271-7479.

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

8:45-10:15 am • Portland Waldorf School, 2300 SE Harrison St., Milwaukie, in the Orchard Room • Free will donations gladly accepted, all voices are welcome. Contact [www.portlandwaldorf.org](http://www.portlandwaldorf.org) • [pws\\_choir-subscribe@yahoogroups.com](mailto:pws_choir-subscribe@yahoogroups.com) (503) 654-2200

### **Painting and Study**

Contact Patricia Lynch at [patriciahomanlynch@gmail.com](mailto:patriciahomanlynch@gmail.com)

### **Portland Waldorf School Community Eurythmy: Friday Mornings**

8:45-9:30 am, Eurythmy Room, Portland Waldorf School, 2300 Harrison St., Milwaukie • Free

All are welcome. Contact: Carrie Mass, [Carrie.mass@portlandwaldorf.org](mailto:Carrie.mass@portlandwaldorf.org)

**The Spiritual Hierarchies and the Physical World Study Group • First and third Tuesdays**  
7:30-9 pm • 3046 NE 33<sup>rd</sup> Ave. contact Donna Patterson and Bob Kellum, 503-331-7393 • All are welcome

**Theosophy Study Group • First Monday of the Month**  
7:45-9:00 pm • Bothmer Hall, 5919 SE Division St., Portland 97206 • Contact Jerry Soloway 503-908-7615 or [jrsoloway@hotmail.com](mailto:jrsoloway@hotmail.com)  
Please join us in lively discussions centered on Rudolf Steiner's *Theosophy*.

**Threefold Social Renewal Study Group • Every Friday, beginning on September 18**  
11:30 am – 1pm • Portland Waldorf School, 2300 SE Harrison St., Milwaukie • contact Michael Givens, [mgivens.lac@gmail.com](mailto:mgivens.lac@gmail.com) or 503-609-0890

We will be reading and discussing *Becoming Human: A Social Task – The Threefold Social Order* by Karl Konig

**World Economy Study Group • Last Friday of the Month**  
6:00-8:00 pm • 3046 NE 33<sup>rd</sup> Ave. • contact [mgivens.lac@gmail.com](mailto:mgivens.lac@gmail.com) or 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](mailto:johncmiles@usa.net)

**Waldorf Teacher Education, Eugene**  
September-June • Eugene Waldorf School • Contact Lee Ann Ernandes @ message phone, 541-686-9112  
Preparing Waldorf teachers for their future vocation since 1990.



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

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

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

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

**The Portland Branch thanks the following Members & Friends for their Dues and Generous Donations in 2015:** Betty Baldwin, Wes & Sandra Burch, Gia Davis, Yvonne DeMaat, Mia Eilers, Julie Foster, Christopher Guilfoil, Joiline Hardman, Roxanne Hazen, Helen Homola, Valerie Hope, Lauren Johnson, Tish Johnson, Bob Kellum, Donna Kellum, Ruth Klein, Tom Klein, James Knight, James Lee, Robin Lieberman, Regina Loos, Robin O'Brien, Nancy Pierce, Jeff Rice, Susan & Walter Rice, Jannebeth Roell, Diane Rumage, Padeen Quinn Jerry Soloway, Rebecca Soloway, John & Joan Takacs, Chiaki Uchiyama, Elizabeth Webber, Beth wieting

**We will gratefully receive your Branch membership dues (\$50 or what you can afford) each January Send to: The Portland Branch c/o Ruth Klein, 3609 SE Center, Portland, OR 97202**

## 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 Spacial Dynamics®, Feldenkrais®, Intermuscular Stimulation (IMS), Musculoskeletal Ultrasound and refined hands-on techniques to augment alternative and mainstream medical approaches in diagnosis, treatment and prevention of illness and injury including work related injuries, personal injuries, motor vehicle injuries and sports injuries.

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the Portland Branch**

Contact Valerie Hope at [Valerieannhpdx@aol.com](mailto:Valerieannhpdx@aol.com)

## Embryo In Motion: Understanding Ourselves as Embryo

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

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

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





# What Shall We Do About Ahriman?

with  
**Meg Gorman**

**Wednesday, October 28  
7:30 pm**

**The Hope's Home  
2606 SE 58<sup>th</sup> Ave**

**Contact Valerie Hope  
[valerfeannhpx@aol.com](mailto:valerfeannhpx@aol.com)**

Ahriman is with us, and, at times, his activities may seem to be overwhelming. Nonetheless, there are things we can do to ameliorate his influence, and, in fact, use him as an agent for the good. First we need to understand what he is about, and then we can act. Rudolf Steiner gave many indications about how to make this possible. Meg Gorman has spent many years researching Rudolf Steiner's indications about Ahriman and looking at Steiner's indications on how to work with what Ahriman is bringing. In her lecture she will present her research in very practical terms and then invite questions from the participants in the hope that a rich conversation may follow.

Now in her forty-eighth year of teaching, Meg has spent the last thirty years educating high school students in Waldorf schools on both the east and the west coasts of America. For the past sixteen summers, she has been an active teacher educator in the high school teacher education program at the Center for Anthroposophy in Wilton, New Hampshire, where she teaches the basic books of Rudolf Steiner and the high school history seminars. She has published many articles on Anthroposophy and Waldorf education, including the little book, *Confessions of a Waldorf Parent*. A published poet, she holds a master's degree from Georgetown University in Washington, DC.





The Bridge, by David Newbatt  
Available from Wynstones Press

# All Souls Observance

## Monday, November 2

Bothmer Hall, 5919 SE División St.

7:30 pm - For Adults

Join us for a remembrance of your dead. You may bring pictures or other items associated with those you would like to remember. They can be placed on the tables where you can light candles that will be provided.

To deepen our understanding we will read together and discuss a lecture – *Further Facts About Life Between Death and Rebirth*– by Rudolf Steiner (printed in the October newsletter).

In Light of Cosmic Thoughts  
Now weaves the soul  
That was united with me upon Earth.

May the warm life of my heart  
Stream outward to thy soul  
To warm thy cold  
And mitigate thy heat.  
In spiritual worlds  
May my thoughts live in thine  
And thy thoughts live in mine.

~Rudolf Steiner



**You are warmly invited  
to a new exhibition at  
The Art Hall at Cedarwood Waldorf School**



# **Carolina Allen**

## **Works on Paper**

**Opening Reception**  
**Thursday, November 12th, 2015**  
**5:30-7:30pm**

**Artist Talk**  
**6:00pm**

**Exhibit open to the public by  
appointment through  
December 4th, 2015**

**[thearthall.wordpress.com](http://thearthall.wordpress.com)**

**Please direct all inquiries to  
Robin Lieberman at  
503-222-1192 or at  
[robin@robinlieberman.net](mailto:robin@robinlieberman.net)**

**Cedarwood Waldorf School  
3030 SW Second Avenue  
Portland, OR 97201**

