

Portland Anthroposophic Times

Newsletter of the Portland Branch of Anthroposophical Society in Portland, Oregon

www.portlandbranch.com

Volume 2.02 February 2006

THE "PRE-KAMALOCA" EXPERIENCE OF OLD AGE

By Alan Howard

One of the on-going preoccupations of life at any time is that of looking forward to the chief life-events of the future; and a great deal of life's current activity is spent in preparing for them. One only has to scan the course of human life to realize this. It starts almost at birth, or soon after. The infant looks forward to going to school; the student to starting his career; the young person in love to getting married; the young married couple to having their family; the older couple to their children growing up and fending for themselves; and finally they themselves to retirement. And each of these stages is largely a preparation for the next one.

But what really major event in the line of such events have retired people to look forward to? Only one--death!

This mustn't, and will not of course, be taken morbidly; for retirement is, and can be, one of the happiest and most useful times of life. None the less the only important "life event" that is to take place in the future is one's own death.

There is no reason, however, why this looking forward and preparing should stop just because we are old; or that the feelings connected with it should be radically different in view of what that "event" is. There is certainly nothing in the teachings of anthroposophy to suggest it. Quite the contrary. Everything there emphasizes the continuity of life, and that the part after death is an even more fulfilling continuation of all that one has striven for before it. None the less you rarely find people going around saying, "I've only a few more years to live now. It won't be long before I die!"--with the same air of eager anticipation that they tell you about looking forward to getting married, or to starting their life's career. And one would hardly expect them to, either. The conventions of our time make it as improper to talk about death in such a way, as some years ago it would have been to talk about one's sex life. In fact, death is the "obscenity" of the twentieth century, as sex was of the nineteenth.

None the less, only to the degree that we can contemplate our own forthcoming death with a proper anticipation--even if we can't talk about it--can we assess to what extent the teachings of anthroposophy have gone any deeper than a well-substantiated *hope*. Naturally, by anticipation I mean nothing of what the psychologist would call the "death wish," or a longing for the after-death existence just because it seems so much better than this. Anything of that nature would be a wanton desertion from all the opportunities for work and interest which still remain to the old just because they are old. For one can look forward to death in the sense meant here, *and*

at the same time go on living as actively, purposefully and enjoyably as life might give one time and means to do so. For, unless one can look forward to death in this way, one cannot cooperate with the death forces in such a way as to prepare properly for it. One becomes instead the victim of those forces. This cooperation with the death forces in age constitutes what might be called going through a *pre-kamaloca*.

Kamaloca is the state of existence after death when we can no longer experience what we haven't the means and capacity for. Having no physical body we cannot enjoy what the body gives us access to. But because the *desires* for what is possible through the body persist after death, we have to suffer the inability to satisfy them until we can learn to do without them. In age, however, we still have a physical body; but there is such a marked diminution in its powers that it imposes "pre-kamaloca" conditions on one that can be very unpleasant indeed. For if, as anthroposophy teaches, desire for the good things of life, like sexual enjoyment, vigorous physical activity, "living it up," indulgence in good food and drink, can persist after death when one *hasn't a body at all*, then they certainly can persist in age when one still has that body--but a body which can mock one with its incapacity to satisfy such desires. This is why many old people who take a particularly strong line on morality and the way others should behave don't necessarily do so objectively. There is no period in life so susceptible to moral and intellectual hypocrisy as old age; and it is all the worse just because old age is also *obliged* by reason of age to live the morality it preaches. Anthroposophists are fortunate, however, in that they know that kamaloca is *also* a preparation for the real experience of the spiritual life. Kamaloca is not just the pain of obligatory relinquishment. One can learn to go through it cooperatively if one knows its secret--and its secret is that we *want* to go through it. This, too, can play over into the pre-kamaloca of old age.

Take for instance, the opportunity age gives for a heightened objectivity and sensitivity of observation. Physical circumstances have withdrawn us from the bustle and busyness that others are engaged in. We have more time to

Sunday, JANUARY 22

Portland Branch Members Meeting

Bothmer Hall, 3:00 PM – 5:00 PM

Members of the Portland Branch will gather to discuss a simple set of bylaws. Contact Diane Ramage for additional information at (503) 240-0908.

contemplate it all. It is all wrong for busy, important, active people to pity the old just because all they seem to want to do is sit on a park bench, or in their favorite rocker on the porch. They may be seeing much more of the "game" and what it all means than the most active participants.

One of the reasons why we aren't more aware of the spirit working into the Maya of our human activity is because we are so completely wrapped up in that activity. We ought to make times of withdrawal for ourselves, when we can let things speak their own inner nature to us. Old age *makes* us withdraw; but in doing so it provides the opportunity to realize, perhaps for the first time, how much of what is really going on is not what it seems. One actually begins to *see* that there is far more than the wills and desires of the separate human beings behind all this human activity. The world would not be as sane

as it is if *only* human beings were running it. The interplay of spiritual beings becomes an intuitive, objective fact. One feels how easy it would be to slip out of this physical body altogether, and not find oneself in so strange an environment after all. One doesn't need to *think* about the spirit so much; one senses its all-pervading presence.

One of the most difficult experiences of the kamaloca period after death is the absence of the physical body. We have become so attached to it in life, so identified with it, that when we no longer have it we feel "emptied out," as Rudolf Steiner puts it.

This too is prefigured in older life. Many a man who has looked forward to his retirement finds that there is a certain emptiness in the fact that he is no longer part of it all. His job, his profession, which he had spent a lifetime in perfecting, has become a kind of other body which he didn't know about until now he has cast it off. Now, he no longer has it; only the remembrance of it. "Thou wert that!" He isn't *that* any longer now. And he can only contemplate a world, in which he *was* that, carrying on very well without him.

One has to let go, in age as well as after death. That is essentially the kamaloca experience which one can begin to learn here and now. If one doesn't, then one becomes a nuisance to others as well as a misery to oneself. How much do families, societies, countries even, still suffer from those older people who won't do what the kamaloca of age is beseeching them to do--to let go. And this happens when old people can't look forward to death and prepare for it. As a result they have lost not only what they once had, but what is more important, what they might still have. That is, the creation of that new kind of life in which the spirit can reflect itself in the mirror of an old age wiped clean of all those things that dulled it earlier. And that is something special; it is the *Abendsonnenschein* of human life; something so special that it could even make these young people, who seem to have everything just because they are young, sit up and take notice. Instead of looking at age with pity, if not with loathing, they would find themselves asking, "What have these old folks got that we haven't got?" The bridge across the age gap could be widened and strengthened; and more and more young people be able to cross it to the accompaniment of old Rabbi Ben Ezra's words:

"Grow old along with me,
 The best is yet to be,
 The last of life, for which the first was made.
 Our times are in His hand
 Who saith, 'A whole I planned;
 Youth shows but half; trust God: see all
 nor be afraid!'"

IF YOU ARE INTERESTED TO LEARN MORE ABOUT THE PORTLAND BRANCH OF THE ANTHROPOSOPHICAL SOCIETY, PLEASE CALL DIANE RUMAGE AT (503) 240-0908.

THE PORTLAND BRANCH THANKS THE FOLLOWING MEMBERS FOR THEIR GENEROUS DONATIONS IN 2005!

Chrystal Godleske	Ruth Klein	John Miles
Jannebeth Röell	John Takacs	Valerie Miles
Angela Sparks	Joan Takacs	Daniel Gudeman
James Lee	Tige Grinnell	Karen Wiprud
Diane Rowley	Don Marquiss	Mary E. West
Patricia Dair	James Knight	Michael Pinchera
Valerie Hope	Jeffrey Levy	Janet Terwilliger
Marsha Johnson	Kendall Weaver	Teri Mckenzie
Tom Klein	Diane Rumage	Robin O'Brien
Linda Connell	Kevin Kane	Sara Genta
Ron Ennis	Leslie Cox	David Bowles
Leslie Burgasser	Virginia Berg	Anne Creadick
Hedwich Pressler-Jacobs	Darthea Stalnaker	Cheri Munske
Bob Kellum	Margaret Kerndt	Donna Patterson
Eugene Rudolf Steiner Group		

The *Portland Anthroposophic Times* is published twelve times a year by the Portland Branch of the Anthroposophical Society in America to serve members and friends in the community.

Printed copies of the newsletter are available at the Steiner Storehouse, Portland Waldorf School and the Cedarwood Waldorf School. The newsletter and calendar are also posted on the Portland Branch website at www.portlandbranch.com.

Questions, suggestions and submissions may be sent by e-mail to anthroposophy@earthlink.net. Items selected for publication in the Portland Anthroposophic Times may be edited for style, content and length.

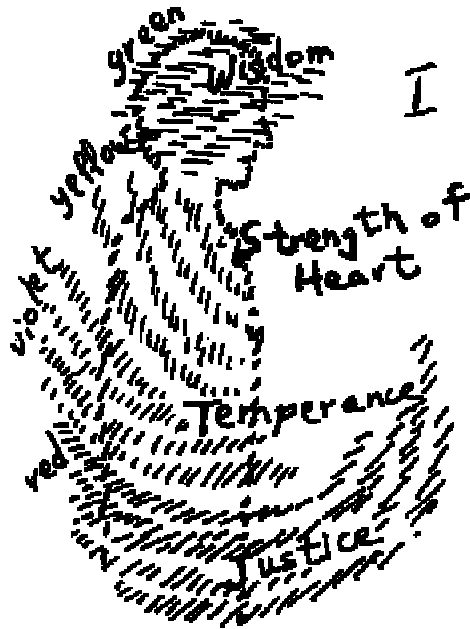
- Editor:.....James Lee
- Calendar:Jannebeth Röell and Diane Rumage
- Proofreading:..... Diane Rumage
- Publication:Branch Member Needed
- Communications:Diane Rumage and Jannebeth Röell
- Website:James Lee
- Hardcopy Printing:.....John Miles

The deadline for submissions to the *Portland Anthroposophic Times* is the first day of each month for the following month's edition. Articles or calendar submissions for the March 2006 newsletter must be received by February 1st.

PLATO'S FOUR VIRTUES

As described by Rudolf Steiner in his lecture *Riddle of Humanity*, Dornach, 6 August 1916. (GA 170)

When we observe the human being who stands in the moral sphere, you will be especially reminded that the Greeks felt and experienced the relationship between the physical and the soul-spiritual more strongly than is the case today. Hence Plato, for example, was able to give a clear account of how man is taken hold of, gripped, by moral impulses coming from the spiritual world. Plato says that there exist four virtues. The whole of morality takes hold of the whole human being. But all that is naturally to be taken with the well-known grain of salt. Naturally, even though it grips the whole person, the human being is subsequently divided up into the particular virtues. The first virtue Plato mentions is wisdom — wisdom now understood as a virtue, not as science. Since wisdom as a virtue is related to the way truth is experienced, it takes hold of those forces that flow from the moral sphere to the head. Therefore it can be pictured like this. (See drawing.) And therefore Plato says: The head of the moral man is gripped by wisdom; the breast is gripped by the virtue of strength of heart (*Starkmut*) — I cannot find a better word — strength of mind, or industriousness, but a kind of industriousness that includes the forces of the heart: an industriousness of the soul.



The person who does not give in to his animal instincts is not necessarily wise. The wise human being — wise in the sense implied by strength of heart — is the one who possesses moral ideas, ideas he can grasp and according to which he is able to direct his life. But even though the moral impulse is grasped in the form of moral ideas, it nevertheless streams into the physical person, into the body. Therefore we can picture morality as flowing into a human being here (green); here it flows into the *I*. That is where the Platonic moral sphere of wisdom would be located.

Whenever strength of heart — strength of mind, industriousness of the soul — streams down out of the moral sphere, it streams into the area of the chest, which encloses the heart. We can say: When morality radiates down, it is here, in the area of the chest and heart, where it particularly takes hold of the astral. So we will show this next in-pouring (yellow). Thus we now have wisdom as virtue in the head (green), strength of heart as virtue in the area of the chest (yellow).

Plato calls the third virtue temperance, *sophrosyne*, and he quite rightly assigns it to the abdomen. Human desires are aroused in the abdomen, and the temperate person is the one who is able to rule over his desires by thinking about them, feeling his way into them and consciously experiencing them. It is no virtue to live a life that simply chases after desires. Animals can also live like that. Temperance first arises when the desires are made as conscious as it is possible for them to be made. This happens in the etheric body; for, to the extent that thought, temperance and courage are human, they must be taken hold of by the etheric body. Therefore we must put this (violet) into our drawing. Thus, as I said yesterday, the moral sphere takes hold of the whole physical human being. And the head is included, as I explicitly stated yesterday.

And then Plato refers to a fourth, comprehensive virtue that flows into the whole physical body, which is actually invisible, as I showed you yesterday. He calls this virtue *dikaiosyne*. We have to translate this as justice, although the modern sense of the word does not entirely match Plato's meaning. Plato's word, 'justice', is not meant abstractly. It refers to the ability to give our lives direction, the ability to know ourselves and to orient ourselves in life. So we can say that here (red) the moral sphere, as justice, as uprightness, streams into the whole physical body. This gives us a schematic indication of how, in the human aura, morality streams into the human being.

WORKING ON THE MYSTERY DRAMAS OF RUDOLF STEINER



By Diane Ramage, Portland, Oregon. Diane is a long-time anthroposophist with many years of training in speech and eurythmy. She currently works in the Portland community through her business called Starstream Astrology-Astrosophy.

Rudolf Steiner wrote the four Mystery Dramas during the summers of 1910, 1911, 1912 and 1913. They were performed in Munich by mostly untrained actors and actresses, who learned their lines as they flowed through his pen. World War I broke out, hindering the writing and performance of the planned fifth Mystery Drama.

As they moved to Dornach, laying the foundation stone of the Anthroposophical Society in September 1913, Rudolf Steiner made it clear that the Goetheanum they were building was to

be a House of Speech. It was to be a home for the Mystery Dramas. The metamorphosing architecture was to enable people to vividly experience a moving through time in space. Due to the burning of the first Goetheanum, the plays were not performed until 1928 in the second Goetheanum, under the very capable direction and instruction of Marie Steiner. She had trained as an actress before meeting Rudolf Steiner. Together, Rudolf and Marie Steiner developed a new way of speaking called Speech Formation, recognizing the formative power of the word.

Rudolf Steiner has said that all of Anthroposophy is contained in the Mystery Dramas. In our working with them, layer upon layer is unveiled. They are called: "The Portal of Initiation", "The Soul's Probation", "The Guardian of the Threshold" and "The Soul's Awakening." They follow the paths of various people in their spiritual struggles, starting from their present life and looking backwards into a medieval incarnation, a Hibernian one, as well as an Egyptian one. Much that is not comprehensible in one incarnation becomes more understandable when viewed through the progression and interactions of former ones. One recognizes one's own strengths and weaknesses, and how we all actually work together to help or hinder each other. We see portrayed the higher spiritual powers, working for the good or the ill of man, and how so much rests on our decisions and discrimination.

The Portland Mystery Drama study group meets Wednesdays from 7:00 PM – 9:00 PM. We first work with speech exercises led by Diane Rumage, who had many years of training in anthroposophical centers in Europe. Then we choose roles and read and discuss the dramas. We have acted out part of Scene 4 in the spring and the entire Scene 10 of "The Portal of Initiation" at the Annual General Meeting of the Anthroposophical Society in Portland in October of 2005. Along with each drama Steiner gave a lecture series related to them, and we have begun to study them. Our hope is to continue to present scenes and possibly even an entire Mystery Drama in the future. We welcome anyone who wishes to join our group, even if you can't make every Wednesday. Why don't you give Diane a call and come check us out? And if anyone would love to work on the dramas, but can't make Wednesdays, give Diane a call at 503 240-0908 or e-mail to drumage@earthlink.net to discuss other times to work together.

CALL FOR NEWSLETTER ARTICLES

Members and friends of the Anthroposophical Society in Portland, the Portland Branch Newsletter is always on the lookout for good articles about the work you are doing out of anthroposophy. Others may find the research and work you are doing intensely interesting. Share these interests with them! Send your articles to the editor at anthroposophy@earthlink.net. We will respond.

RUDOLF STEINER LENDING LIBRARY

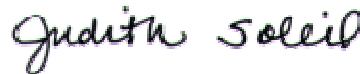
Founded in 1928, the Rudolf Steiner Library is the lending and mail-order library of the Anthroposophical Society in America.

Anthroposophical Society members automatically receive library membership at no additional charge. Non-members can join the library for a \$50.00 annual membership fee, plus a one-time, refundable \$50.00 deposit.

The library has over 25,000 volumes. The collection offers extensive material regarding Steiner's work, as well as books covering the full spectrum of Western spirituality. In addition, holdings include all available Rudolf Steiner titles in both English and German, as well as hundreds of his unpublished manuscripts of essays and lectures. The library also continues to update its extensive selection of anthroposophical works in both English and German.

The library makes a special effort to acquire books on curriculum, childhood, and other topics of particular interest to Waldorf teachers and parents. A complete listing of these holdings is available in the "Education" catalog. The Rudolf Steiner Library is truly a remarkable resource, one we hope you will enjoy using.

Sincerely,



Judith Soleil, Librarian

LIBRARY CATALOGS

Online: A complete online catalog can be viewed from a link at www.portlandbranch.com.

Printed: The Works of Rudolf Steiner: Chronological listing of works available in English: approx. 65 pages for \$6.00.

Printed: Non-Steiner Works: A Catalog covering many areas of interest are available upon request for \$3.00.

THE RUDOLF STEINER LIBRARY

65 FERN HILL ROAD GHENT, N.Y. 12075

PHONE: (518) 672-7690

FAX: (518) 672-5827

E-MAIL: RSTEINERLIBRARY@TACONIC.NET

THOUGHTS ARISING FROM THE HOLY NIGHTS



By Beth Wieting, Portland, Oregon.

Beth is a retired high school teacher, a long time member of the Anthroposophical Society, and a member of the Anthroposophical Society's Western Regional Council.

Sometimes one finds passages from Rudolf Steiner's lectures where one would like to live with them for awhile. This year's choice of reading for the Holy Night's is a very rich source.

I have been thinking about idealism for a long time: how difficult it can be to bring about ideals in a way that works. Rudolf Steiner was quite aware of this problem. I was struck by what might be a relationship between a passage from the lecture cycle *Christ and the Human Soul* about ideals and a description of the plant in lecture four of the Holy Nights readings in *The Gospel of John in Relation to the Other Three Gospels*.

Rudolf Steiner mentions that in a much earlier stage of human evolution "there was a time when the sun spirits surrounded human bodies with astrality..." Often one finds later echoes of earlier human conditions in nature, and his description of the plant today is quite wonderful.

"True, as constituted today the plant consists of physical body and etheric body, but observed clairvoyantly its upper part is seen to be surrounded by an astral being, as by a border; and this astral being is animated by a force that streams to earth from the sun, from the spiritual element of the sun. For clairvoyant consciousness every blossom is surrounded as though by a cloud, and this cloud breathes the life that is exchanged between sun and earth. While the plants are sprouting and burgeoning during spring and summer, something of the sun being approaches and hovers over the surface of the plant, and with the coming of autumn the astral being withdraws and unites with the life of the sun. It can be put this way: in spring the plant astrality seeks its physical plant body on the earth and embodies itself – not in it, but at least around it; and in the fall it returns to the sun, leaving behind the seed as a sort of pledge that it will find its way back to its physical expression."

As often happens, the echoes of spiritual relationship out of earlier stages of evolution, for example, the astrality

now surrounding the plants as it once did the human being, now emerge in an entirely new way, a way which is more spiritual, more unique to human beings. In lecture two of *Christ and the Human Soul*, Rudolf Steiner speaks of the nature of human ideals, and of their relationship to the Christ being. When we permeate our ideals with the Christ,

"We know that it is Christ who makes our ideals His own concern. He takes our ideals upon himself. 'Not I alone can so take my ideals upon myself that they are seeds for humanity upon the Earth, as surely as the plant-seeds of the present summer are seeds for the earthly plant – robe for the coming summer. But the Christ in me can do this; the Christ in me permeates my ideals with the reality of substance.' And of those ideals we can say: 'Yes, as man we give expression to ideals upon the earth, but in us lives Christ, and He takes them upon Him.' These are the real germs of future reality. Christ-enfitted Idealism is permeated with the Seed of Reality, and he who truly understands Christ...says: Ideals have not yet in themselves that guarantee of their own reality, their own actuality which inheres in the plant-seed for the coming year. But when our ideals are committed to the Christ within us, then they are real seed."

This must be one of the ways in which the Christ becomes for us an inner sun.

When the blood of Christ flowed into the Earth at His crucifixion, the angelic beings watching from outside saw the Earth light up like a star. It is also traditional to put a star at the top of the Christmas tree, a pentagram. In the Christmas lecture *Signs and Symbols of the Christmas Festival*, Rudolf Steiner speaks of this star, "the cosmic symbol of man."

"Of the deepest meaning of the pentagram we may not now speak. But it is the star of humanity, of evolving humanity; it is the star that all wise men follow, as did the priest-sages of old. It symbolized the very essence and meaning of earth-existence. It comes to birth in the Holy Night because the greatest Light shines forth from the deepest Darkness. Man is living on towards a state where the Light is to be born in him, where words full of significance will be replaced by others equally significant, where it will no longer be said: 'The Darkness comprehendeth not the Light,' but when the truth will ring out from cosmic space: The Darkness gives way before the Light that shines in the Star of Humanity – and now the Darkness comprehendeth the Light!"

Portland Anthroposophical Society Calendar - February 2006

STUDY GROUPS

Anthroposophia Studies for Branch Life

Working with the spiritual realm helping our community life. Call for meeting times to Valerie Hope 503/775-0778.

Biodynamic Agriculture

First and third Sundays: Reading "Introduction to Culture and Horticulture" with potluck. Meetings will be held at People's Food Coop, 3029 SE 21st Ave. Please contact Stephanie Buddenbaum 503-233-8849 (artwool@yahoo.com) or Sharon Parker 503-777-9086 (sharon.parker@providence.org) for information.

Eurythmy

Training offered by Portland Eurythmy on weekends and evenings. Please contact Natasha Moss at 503/233-0663.

Karmic Relationships – currently full

Working through Rudolf Steiner's Karmic Relationships Cycle of lectures. Call James Lee for information 503/249-3804.

Life Beyond Death – currently full

Reading the collection of Steiner's lectures. Call Cheri Munske for information 503/772-2632.

Mystery Dramas

Most Wednesdays at 7 PM. Please call Diane Ramage at (503) 240-0908.

Theosophy

A new study will work on topics from Theosophy by Rudolf Steiner. Thursdays, weekly 7:30 PM - 9:00PM. Call Beth Wieting for information at (503) 774-8764

Theosophy of the Rosicrucians

A weekly Tuesday study group starts January 24, 2006, 7:30-9:00 PM to work with *The Theosophy of the Rosicrucians*, a series of lectures given by Rudolf Steiner in Munich 22 May – 6 June, 1907. Contact Diane Ramage at (503) 240-0908.

Waldorf Education and Teacher Training

Lectures and courses conducted throughout the year by the Micha-el Institute. Contact John Miles at 503/774-4946. johncmiles@usa.net.

UPCOMING EVENTS

JANUARY 11-MARCH 1, Wednesday evenings

The Human Being: Foundations of Anthroposophy

1/11 "Theosophy"; 1/18 "Sense perception"; 1/25 "Memory"; 2/1-8-15 "Willing, Feeling and Thinking"; 3/1 "Cosmic Intelligence"; A course by Beth Wieting 7.30 PM, at Portland

Waldorf High School, 2300 SE Harrison, Milwaukie OR 97222-7527, \$10.00 per lecture. Contact Beth Wieting 503-774-8764.

Friday JANUARY 20

All School Open House 7- 9 PM

Portland Waldorf School, 2300 SE Harrison, Milwaukie OR 97222-7527. An hour of presentations on the curriculum, and a chance to walk through the school, meet the teachers, and see student work. For information call Maya Muir at 503-654-2200 x 207. www.portlandwaldorfschool.org

Sunday, JANUARY 22

Portland Branch Members Meeting

Bothmer Hall, 3:00 PM – 5:00 PM

Members of the Portland Branch will gather to discuss a simple set of bylaws. Contact Diane Ramage for additional information at (503) 240-0908.

Wednesdays, JANUARY 25-March 29

Ten Painting Classes

Wednesday Mornings 9AM-10AM, 3135 NE 17th Ave, Portland OR 97212. Contact: Jannebeth Röell 503-249-3807 or jannebeth@mindspring.com.

Wednesday JANUARY 25

What is anthroposophical music therapy?

Come do a variety of exercises, play familiar and unfamiliar instruments and decide for yourself. 7PM– 8:30 PM at Bothmer Hall, 5915 SE Division, with music therapist Marion Van Namen. For information call 503-956-4046.

Saturday, JANUARY 28

Open House Shining Star School, 602 NE Prescott, 10 am to 12 noon! Story at 11 am. Meet the teachers, come join our new model Waldorf School, meeting the needs of families with children ages birth to 13. 503 753 4459.

FEBRUARY 17 and 18, 2006

Portland Branch Lecture and Workshop with Georg Kuhlewind (Tentative)

Bothmer Hall (Tentative)

Georg Kuhlewind is a Hungarian philosopher, writer, lecturer, and meditation teacher who works out of the tradition of Rudolf Steiner. A prolific author, Georg Kuhlewind now travels the world lecturing and holding workshops and seminars in meditation, psychology, epistemology, child development, anthroposophy, and esoteric Christianity. He is the author of *Star Children*; *Stages of Consciousness*; *Becoming Aware of the Logos*; *The Logos Structure of the Soul*; and *From Normal to Healthy*. This tentative event is being developed by the Portland Branch. Contact Patricia Dair at dair5@comcast.net or (503) 236-2205.

Sunday, FEBRUARY 19**Lecture with Georg Kuhlewind - Time to be Announced**

Portland Waldorf School - 2300 SE Harrison Milwaukie, OR
 Georg Kuhlewind will give an open public lecture on the topic related to the theme Strengthening The Inner Life Of The Teacher To Meet The Challenges Of Today's New Children. This lecture starts a teacher training workshop that will continue through Wednesday. Please call the school at (503) 654-2200 for more information.

Monday, FEBRUARY 20 through**Wednesday, FEBRUARY 22****Teacher Training Workshop with Georg Kuhlewind**

Times to be Announced
 Portland Waldorf School - 2300 SE Harrison Milwaukie, OR
 Georg Kuhlewind will give a workshop aimed at teachers from Sunday, February 19th until Wednesday, February 22nd at noon. The Sunday evening lecture at PWS will be public and include parents and others wishing to attend. The topic of the evening lecture and workshop will be Strengthening The Inner Life Of The Teacher To Meet The Challenges Of Today's New Children. Please call the school at (503) 654-2200 for more information.

Tuesday evenings FEBRUARY 7 – MARCH 14**Introduction to Rod Puppetry**

The six session course will cover the making and use of simple rod puppets. Using gesture through story and verse we will begin to explore the therapeutic value of the rod puppet for today's child, 7-9PM. For more information or to register, please call Cheri Munske 503-772-2632.

Sunday FEBRUARY 12**First Class of the School of Spiritual Science**

Bothmer Hall, Blue card required – Discussion at 8:30 AM, class at 9:30 AM sharp. Please contact Jannebeth Röell 503/249-3807.

Sunday MARCH 12**First Class of the School of Spiritual Science**

Bothmer Hall (clinic waiting room), Blue card required – Discussion at 8:30 AM, class at 9:30 AM sharp. Please contact Jannebeth Röell 503/249-3807.

Saturday & Sunday MARCH 11 & 12**Moving through Trauma**

Saturday 6:00 – 9:00 pm and Sunday 9:30am - 1:00 pm.
 A Spacial Dynamics workshop for those interested in what can really be done to overcome experiential hindrances, with Jaimen McMillan at Bothmer Hall, contact johntakacsdo@hotmail.com.

Sunday APRIL 9**First Class of the School of Spiritual Science**

Bothmer Hall, Blue card required – Discussion at 8:30 AM, class at 9:30 AM sharp. Please contact Jannebeth Röell 503/249-3807.

Sunday MAY 14**First Class of the School of Spiritual Science**

Bothmer Hall, Blue card required – Discussion at 8:30 AM, class at 9:30 AM sharp. Please contact Jannebeth Röell 503/249-3807.

MAY 27-28, 2006 (Memorial Day Weekend)**Christ's Reappearance in the Etheric**

Heartbeat Lifesharing in Hardwick, Vermont, USA
 There will be lectures on the theme and singing, speech, and eurythmy lessons to accompany the lectures and small and full group conversations, along with a work project. For information contact Rachel Schwartz at 617-522-0580 or raugustina@hotmail.com.

Sunday JUNE 11**First Class of the School of Spiritual Science**

Bothmer Hall, Blue card required – Discussion at 8:30 AM, class at 9:30 AM sharp. Please contact Jannebeth Röell 503/249-3807.

JUNE 27-JULY 19, 2006**Hellenic Odyssey**

Visit the Mystery Places of Greece with Gillian Schoemaker and Fabian Lochner. Reservations should be made by December 1, 2005. Contact: gillian_schoemaker@yahoo.com or phone 610-469-0864 for detailed information.

Sunday JULY 9**First Class of the School of Spiritual Science**

Bothmer Hall, Blue card required – Discussion at 8:30 AM, class at 9:30 AM sharp. Please contact Jannebeth Röell 503/249-3807.

JULY 19 - 23**Artemisia Conference – The Mystery of Movement: Treating Human Illness as Movement Disorder**

Reed College Campus, Portland, Oregon.
 See the flier in this newsletter edition or contact Kevin Kane at drkev@involved.com for more information.

AUGUST 16-26, 2006**Spacial Dynamics Course**

Mechanicville, NY. Contact johntakacsdo@hotmail.com

NOVEMBER 5-10, 2006**Spacial Dynamics Course**

Camp Karotli in Boring. Contact johntakacsdo@hotmail.com

ANNOUNCEMENTS AND NOTICES

WELCOME NEW MEMBERS

Stuart Demmy – Bend, OR

Geoffrey Stearns – Eugene, OR

Nina Monaghan Churchill – Milwaukie, OR

Kathleen Reardon – Eugene, OR

Saundra M. Bidwell – Lostine, OR

WELCOME TO RUDOLF STEINER WEB

The purpose of this site is to highlight the multi-faceted genius of Rudolf Steiner. He made substantial contributions in numerous practical fields, in addition to being the most significant occultist to come forward in the last century. The complete edition of his published works numbers over 300 volumes (with surprisingly little repetition) making him the most prolific author of all time (true, he had a number of stenographers, but the quality never suffered).

<http://www.rudolfsteinerweb.com/>

THANK YOU – DIANE RUMAGE AND JANNEBETH RÖELL!

Diane and Jannebeth work behind the scenes for the Portland Branch by contacting community members and organizing the newsletter calendar.

Thank you for all the great work you both do for us. We appreciate it.

A BLESSING BEFORE MEALS

We are grateful to all the beings in all the worlds:
 The beings of the spiritual world,
 The beings of the nature world,
 And our fellow human beings
 Whose love and care and effort and sacrifice
 Have brought us this food.

May we use the strength that we get from this food
 To grow ever in wisdom
 And to give back to all the beings In all the worlds
 What they need,
 As we have been given what we need.
 Blessings on our meal.

This verse was submitted by Valerie Hope

2006 ARTEMISIA CONFERENCE

July 19th to 23rd (Wednesday - Sunday)

On the beautiful and convenient
Reed College Campus in Portland Oregon

THE MYSTERY OF MOVEMENT TREATING HUMAN ILLNESS AS MOVEMENT DISORDER

- Siegward Elsas MD:** Anthroposophical view of neuromuscular physiology
- Ross Rentea MD:** Stimulating and supporting therapeutic movement with etheric forces of enlivened substance
- Paul Kalnins ND:** Goethean interpretation of the biochemistry of movement
- Jaimen McMillan PT:** Moving the etheric
- Miriam Karnow:** Eurythmy and the image of the human being
- Jannebeth Röell RN, BFA:** Stimulating Movement with Art Therapy

Workshops and case presentations by the speakers and by Kevin Kane DO, Joan Takacs DO, John Takacs DO, Lesley Cox, Margaret Kerndt, James Knight, and Regina Hansen, Marion Van Namen