

## HERE COME THE HOLY NIGHTS READINGS

By Tom Klein, Portland, OR

The time for The Holy Nights Readings is fast approaching and it is time to put in your request to host an evening. For those who have never attended; the readings are every evening during the twelve nights of Christmas. They begin on December 26<sup>th</sup> and continue until January 6<sup>th</sup>. Each evening we read from a lecture series from 7:30 to about 9:00 and then have some time to socialize and partake of the refreshments provided by our hosts and others. This type of event happens in many anthroposophic communities and has been celebrated here for about twenty years. Last year there were about 16 people each evening and 49 people attended at least one reading. It is a unique experience to attend an event like this over twelve nights at this time of the year. There are often special events on some of the evenings including dropping lead on New Year's Eve. This is an old ritual where people drop molten lead into water and try to see the coming year in the resulting structures.

This year we will be reading *The Gospel of St Mark* lecture series, which we last read in 2001.

Please call (503-777-3176) and reserve an evening to host. I will give priority to people who hosted last year if you reserve by November 21<sup>st</sup>. After the 21<sup>st</sup> I will give out dates on a first come first serve basis. I look forward to seeing you all during the holy night's readings.

## AVOIDING THE FINANCIAL DEATH SPIRAL IN A WALDORF SCHOOL

By William Underwood & Stephen E. Usher

### 1. The Financial Tsunami

We are in the midst of the greatest financial and economic crisis since the Great Depression of 1929. Consumers and businesses have lost trillions of dollars in assets through collapsing housing prices, equity prices, etc. Banks effectively froze lending for several months and the consequence of this lack of credit is spreading a shock wave through the economy. Unable to get credit for new projects and expansion plans as well as basic necessities like working capital and letters of credit, businesses are in a serious contraction. This will

have a deep impact on employment and personal income.

Many people, including Waldorf families, will lose jobs, homes, and/or savings. This will necessitate their spending less. One place they will be forced to cut is private school tuitions.

### 2. What Venture Capitalists are telling their Entrepreneurs.

Venture Capital (VC) firms have called meetings with the entrepreneurs in whom they have invested. They have explained that the economic crisis is real and will result in a prolonged depression. They have told the entrepreneurs to cut costs significantly, 25% immediately and to make themselves break-even/cash flow positive sufficient to sustain them during the downturn. They also advised the entrepreneurs that they can expect little further funding in this environment, and existing credit lines are being reduced or eliminated by lenders.

New ventures that fail to make the spending cuts will likely go under in a financial death spiral. A death spiral happens this way: Revenue falls off before expenses are cut and a huge deficit results. Working capital drops to a level insufficient to operate the business. Behind the curve, the firm must make massive cuts in expenses to bring about cash flow sufficiency and replenish working capital. The deep cuts make operating the business difficult and revenue fall further as a result. Another deep cut must follow and the firm is quickly out of working capital and bankrupt.

The moral of the story: make cuts immediately to avoid the death spiral.

### 3. Application to Waldorf Schools: Cost Cutting Plans in Place by January 1, 2009

Waldorf Schools might witness drops in tuition payments of 30% or even higher. To avoid a death spiral schools must have a **cost cutting plan** in place which can be quickly implemented in step with falling tuition revenue. As Waldorf Schools typically must go through a time consuming community process to create such a plan the process should be started immediately and be complete by January 1, 2009 at latest.

**The Cost Cutting Plan as Lever**

The cost-cutting plan must be a lever that the school administrator/business manager can pull -- in step with falling revenue – under BOD direction but without further discussion with the community. It should have a horizontal component that permits across the board salary cuts. The cost-cutting plan could achieve this by converting 20 percent of each staff person’s salary into a bonus. If tuition revenue dropped 10 percent in a month the executive could pull the lever and reduce the bonus component of pay enough to offset the revenue decline.

The cost-cutting plan also should have a vertical component. This would involve an ordered list of

programs to be cut as revenue falls. For example, the list would probably stipulate that before any horizontal cuts all expansion plans and new programs would be eliminated in step with declining revenue. Perhaps next some components of the athletic program might have to be eliminated. The vertical component would thus list the items – in order from first to last -- to be cut and the savings that would result.

The horizontal and vertical cost cutting programs would also be interactive. This means the plan would indicate, for example, that first to go would be new projects (vertical) which would reduce expenses by so many thousand dollars. Next might come horizontal cuts of up to 20 percent of bonus income (i.e. 4% of total pay) which would reduce expenses by so and so much. This might be followed by a cut in the athletic with the associated reduction in expenses etc. These cuts would be made in step with falling revenue. Ideally these cuts would be prioritized and directed by teachers, but the BOD is ultimately responsible and must act if the teachers cannot work together to create a workable plan.

**a. Key Feature: Cuts Can Be Quickly Implemented**

The key to the cost cutting plan is that once in place the executive can make the painful cuts without further discussion and thus the cuts can be made fast enough to avoid a death spiral. Schools should add bi-monthly budget reporting to their all school meetings, and schools should operate counting the money that actually comes in, not what is promised on the books. A higher percentage of ‘slow pays’ will now convert to ‘no pays’ , and schools should under no circumstances begin to run an operating deficit. This is a credit crunch, so schools need to make sure they do not get themselves in a position where they need credit, as the consequences of this will be severe and could threaten your school’s very existence.

**b. Karma, the Yellow School Bus, and the Pyramid**

It is important to try to keep as many children in school as possible throughout the crisis. The fundamental reason why this is important is that Waldorf education is based on an understanding of reincarnation and karma. A child whose family is badly hit by the crisis may be karmically very important to his or her class. If that child must leave the school because the family can no longer pay the tuition the class, or indeed the whole school, may suffer pedagogically. This is because the development of the children who remain may require the presence of the child who departed. A very deep karmic reality is indicated here and it goes to the heart of Waldorf education.

**IF YOU ARE INTERESTED TO LEARN MORE ABOUT THE PORTLAND BRANCH OF THE ANTHROPOSOPHICAL SOCIETY, PLEASE CALL DIANE RUMAGE AT (360) 241-7854.**

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Therefore, the school community should do everything possible to keep the children in school. In particular, if some family is about to withdraw their child for lack of funds, it should be recognized that the extra cost associated with keeping a child in school is very small. An economist would say that the marginal cost of that child is low. Think of the school as a yellow school bus that is eighty-five percent full. Adding one more child on the bus does not increase the cost of operating the bus. So if the child's family can pay something then the school is better off. This is because costs have not increased and revenue is higher than it otherwise would be.

The implication is that the school should have a committee to negotiate with parents contemplating leaving the school. The committee would examine the family's circumstance and arrange for the family to pay what it can afford. The alternative is that the family leaves and the school has nothing but an empty seat on the bus. If the child stays, the seat is full and the school gets whatever the family can afford even if the amount is only \$500 for the year.

People with means, paying full tuition or more to keep the school afloat, may grumble. They might feel that they are now being asked to pay for the education of someone else's child. The reply to this complaint is that our society is organized into a very steep financial pyramid, a pyramid that has become steeper over the last 8 years. Consequently, it always must be the case that the people at the top pay more. But the people at the top should really appreciate the fact that without the people at the bottom they would have to pay even more for the school that educates their children. If the \$500 seat on the bus was empty then the people on the top would have to make up that \$500 as well. (This is the way to see the glass half full instead of half-empty.)

Most important is understanding that if that \$500 seat on the yellow bus were empty then the other children might be unable to develop their talents and capacities adequately because their karma called for them to rub shoulders with the child in that seat during the course of their education.

*Note: These ideas were developed during a supper conversation between Stephen Usher (Ph.D. economist) and William Underwood (anthroposophical entrepreneur). Stephen Usher is offering a seminar on the current financial crisis and consulting Waldorf Schools on implementing cost-cutting plans. You can reach Steve at [seusher@sbcglobal.net](mailto:seusher@sbcglobal.net).*

## CHRISTIAN ROSENKREUTZ: LIVING A SPIRITUAL LIFE IN THE MODERN WORLD



*In the light-filled air of spirit lands  
There the soul's red roses bloom  
And their red rays forth  
Into the weight of the earth;  
Within man's being it becomes  
Condensed into the organ of the heart;  
And in the blood's life-force it rays,  
As the deep rose-red of earth,  
Back into the fields of spirit – once again.*

Verse by Rudolf Steiner

Translation by Arvia MacKay Ege

A report by James Lee, Portland, Oregon

Southern California is a unique part of the country. The sun is strong, the air dry, the people slim, the cars fast and the freeways tight. Wide freeways with eight lanes are typical in this concrete jungle, and they are almost always full. People here speak about how much time it takes to get from one location to another rather than the physical distance in miles between places. The car is the primary means of transport and is an important fashion accessory. Sun, warmth and light are intense enough that air conditioning and eyeshades are required for human comfort. This then is the physical environment where we held the 2008 AGM conference.

The Rudolf Steiner Center, where the conference took place, is located in Pasadena, a busy shopping area where large numbers of youthful people come to play. Martin Alley is a block behind the busy main street in Pasadena. It is an infrequently trafficked road and the main door of the center opens directly onto the alley. I came here to work with the General Council and to participate in the conference on Christian Rosenkretz.

To fully appreciate the Los Angeles Branch and its beautiful social center it is important to know that many people in the community made it happen, doing and contributing as they were able to accomplish their goal of establishing a home for anthroposophy in Los Angeles. The building allows the branch work to flower and for Rudolf Steiner to be a locally known name in the community. The process leading to the purchase of the branch building galvanized the members around the project and made working together possible. The library, bookstore and social center are on one side of the building; the other side contains a karate studio and faces a busy secondary street. This business lease arrangement made it possible for the branch to pay off its mortgage in a short time and then to develop a giving

program to support a very active branch schedule. Members and friends of the LA Branch were responsible for all local arrangements associated with the conference, during which time the Rudolf Steiner Center was full to capacity.

Beautiful, live music by Inauthentica wafted through the auditorium while a warm buzz full of excitement filled the space. Mark Menzies led the collective ensemble from Los Angeles that is associated with CalArts. He has been described in a Los Angeles Times review as an "extraordinary musician" and a "riveting violinist". Other members of the ensemble are similarly accomplished.

A seating area and stage roughly divide the auditorium into two parts. Around the room were hung seven large paintings, each by Dora Runge and inspired by one of several Christian Rosenkreutz incarnations. Three of the larger rectangular paintings hang on each side of the auditorium and one round painting hangs at the back center of the stage. The round painting represents the incarnation where the wisdom of 12 initiates, including the seven Holy Rishis, poured into Christian Rosenkreutz, the thirteenth.

Music of the Rosicrucian Enlightenment included two pieces composed by the Count of St. Germain and one by Mozart. This was the first playing of the Count St. Germain pieces on this continent. I am not a music critic, but I can say that Inauthentica did a marvelous job of weaving violin, oboe, clarinet, piano, French horn and bassoon while playing Mozart's Quintet in E-flat major, K. 452. It was a marvelously complex and lively piece, transporting one easily into musical heaven. The pieces by Count St. Germain were distinct; to my ear, they were less complex than the Mozart piece, more linear in form, and different from what we are used to hearing. Mark Menzies annotated the musical pieces with insights he had gleaned from study with the branch during the summer when, for months, the carriers, presenters, musicians and stage players worked on the theme of the conference.

Patrick Wakeford-Evans gave the keynote talk on Friday evening about *Wisdom to Will in Soul Endeavor*. He said Rudolf Steiner brought anthroposophy and its wisdom to the earth while Christian Rosenkreutz, with his intimate connection to the Mystery of Golgotha, works with the mystery of the will. Rudolf Steiner brought the two streams together forming the New Mysteries of the will imbued by wisdom. Patrick described an early significant incarnation of Christian Rosenkreutz:

visualize a steam of wisdom pouring forth from the memory of twelve initiates, the leaders of humanity, during a time of 100 years when no human being was in direct communion with the spiritual world. In this case, twelve initiates gathered around a thirteenth (the Christian Rosenkreutz personality) and transferred their wisdom to him. Later, the thirteenth initiate transforms the wisdom into insight and radiates meaning and the wisdom of the future to the twelve and into the cosmos. Christian Rosenkreutz then dies and reincarnates as a teacher of twelve students; the twelve initiates of the previous life. Patrick informed us that the Mysteries of Wisdom are the mysteries of space, which is associated with the number 12. Wisdom must be transformed and received by the soul through development, which is associated with time and the number 7. He described the seven steps of Rosicrucian Initiation and the importance of studying in a Rosicrucian way so we can bring wisdom into soul endeavor. Finally, Patrick melded ideas he had gleaned from Rudolf Steiner (*Cosmology*) concerning the relationship of the fourfold human being with willing, feeling and thinking, and Brian Gray's association of Christian Rosenkreutz with the will, Novalis with feeling and Rudolf Steiner with thinking. Patrick's talk was living on the stage as he moved from podium to blackboard and back again. He kept a lively pace that had a rhythmical quality. Patrick later told me he was trying to actively combine wisdom and will through the forces of his heart. It was a unique experience.

The next morning Ernst Katz applied his considerable experience of almost 80 years with anthroposophy to an excellent overview of the nineteen class lessons in the First Class of the School of Spiritual Science. This presentation for members of the School created a special atmosphere that carried through the remainder of the day.

Jane Hipolito and Dora Runge collaborated on a presentation around the early incarnations of Christian Rosenkreutz. Jane spoke about the historical details while Dora took us into the inspirations for her paintings. Hiram Abiff was Christian Rosenkreutz's first incarnation of significance in the 10<sup>th</sup> century BC. Hiram the builder came from the Cain stream and carried into the world a strong ability to create form out of his own powers; he wasn't dependent on direct illumination from the spiritual world. His incarnation as Lazarus John occurred at the apex of the intellectual soul time. In life Lazarus was rich in all things and capacities; he gave them up to be initiated by the Christ. Next, we heard about Flore and Blanscheflur, and an incarnation of

romantic love between a heathen and a Christian. This incarnation took place in the 8<sup>th</sup> century AD. The intellectual content of this talk coupled with the beautiful paintings brought a rich and full imagination into the room and added to the evolving picture of this interesting personality.

Linda Connell spoke about the imagination of Christian Rosenkreutz that Rudolf Steiner brought us through his works. Here is what she said: Christian Rosenkreutz had an incarnation in the 13<sup>th</sup> century - circa 1230 A.D. In the 13<sup>th</sup> century, clairvoyance had reached its lowest point; it had disappeared. For about 100 years, there had been no access to the spiritual worlds, even by initiates. Twelve men united to help humanity, including the seven Holy Rishis, brought with them memories of past incarnations. These initiates could not see into the spiritual world, but had memories. Each one represented an aspect of world religions and endeavored to unite the religions into one unified whole. The whole of spiritual life is represented in their 12 streams. They came together in Germany at a place not named and lived together in a brotherhood. They were joined there by a small child that was given into their care. They raised this child with no outside influences; he was a delicate child.

The soul we heard about from Patrick and Jane prepared himself during his intervening incarnations with humility of soul. He was pious and deeply mystical, a great soul. Rudolf Steiner says we can imagine him as devoting all his time to devout prayer to God.

The twelve gave him instruction through oral teaching. This was not like today's education. They lived in communion with the boy and imparted as much wisdom as each could give. Twelve rays of light went out from them into him. This education worked into Christian Rosenkreutz's physical body. As his spiritual forces increased greatly, his physical forces drained away; he ceased to have any connection with external life. He lived entirely for the sake of the spiritual development that the 12 were bringing about in him. (This could only happen one time in history).

At a certain point (age 17, 18, 19) he refused to eat and wasted away. He lay as though dead for several days. The 12 were around him at certain intervals and spoke prayer-like formulas. The 12 encircled the 13<sup>th</sup>. His body had become completely transparent and his soul left his body. He lay as though dead for several days and awakened like a new soul. He had had the experience of Paul at Damascus.

The revival of his transparent body was beyond compare. The 12 streams of wisdom within him were reborn as something entirely new, so that the 12 men could learn something entirely new from the young man, the 13<sup>th</sup>. The 12 streams of wisdom were resolved in his soul into one great harmony. His whole soul reflected the harmony of the 12 different forms of belief over the whole world.

In the course of a few weeks, he reproduced all the wisdom from the 12 as though given by Christ himself. The 12 called it true Christianity, a synthesis of all religions. This was the first school of Christian Rosenkreutz (although he was not outwardly named that at the time). The 13<sup>th</sup> died relatively young (about 20). The 12 had the task to record what he revealed to them and this was only possible in imaginations, not in concepts. As a result, symbolic images arose and a few of these have come down to us in the *Secret Symbols of the Rosicrucians* by Hinricus Madathanus Theosophus, 1785 and in Blavatsky's *Isis Unveiled*.

Christian Rosenkreutz's etheric body was preserved. Fruits of his incarnation remaining in the spiritual atmosphere inspired the 12 and their pupils to form the Rosicrucian stream. He took up this etheric body when he again incarnated.

Now we meet him as Christian Rosenkreutz. He was born in Germany in 1378. His parents were of noble birth but impoverished and placed him in a cloister when he was 5. He was brought up in the cloister similar to the prior incarnation but was not so secluded. Sources for this life come from Rudolf Steiner, the *Fama Fraternitatis*, the *Announcement and Confession of the most honorable Order of the Rose Cross* published in 1614, and the *Confessio*, published a year later, 1615, both by J. V. Andreae. At age 28, according to Rudolf Steiner, he had the idea to leave Europe and travel to the Holy Land. The young man continued on to Damascus where he learned Arabic, is said to have translated the Book M into Latin, which he then brought back with him. This seems to be Liber Mundi or the Book of the World. We might call it the book of nature.

Rudolf Steiner says of it, "only initiates know the true nature of this book "M" and what it means to study it." In Damascus Christian Rosenkreutz again experienced what Paul had experienced there. Rudolf Steiner explains this by saying that all the forces of the etheric body of the young man who was the 13<sup>th</sup> remained intact, and did not disperse into the general world ether. It was a permanent etheric body, remaining intact in ether

spheres thereafter. It radiated from the spiritual world into his new incarnation.

He went on great journeys in search of different centers of culture in Europe, Africa and Asia, in order to gather knowledge of what had come to life in him during the previous century. In his travels, he was initiated into certain secrets of the East. He returned to Europe in 1413. From then on, this individuality has the name Christian Rosenkreutz. He took a few of those who had brought him up in the 13<sup>th</sup> century (the 12) as his pupils. They were the Rosicrucians. Because of Christian Rosenkreutz's etheric body, it was possible for a new world conception to be developed.

Rudolf Steiner says that by the time his incarnation ended he had initiated about 10 other people into the matters he had learned. It was easy for him to receive all the wisdom of that time in seven years because of his preparation in the prior life.

He founded the brotherhood *Fraternitas Rosae Crucis*.

This brotherhood had 6 rules.

1. Do nothing but heal the sick, without charge.
2. Dress according to the custom of the country. (They wore no habit.)
3. They were to meet every Christmas at the house *Sancti Spiritus* or give cause.
4. Each would look for a worthy successor.
5. Their mark and seal was Christian Rosenkreutz
6. The fraternity was to be secret for 100 years.

Rudolf Steiner also calls the Rosicrucians the successors of the school of the Holy Grail. Christian Rosenkreutz's teaching then was more in the nature of natural science, whereas today it is more like spiritual science. When he was 81, at Easter 1459, he was initiated.

This initiation is the subject of a book by J. Valentin Andreae, *The Chymical Wedding of Christian Rosenkreutz*.

This story was written by the author at the age of 17 in 1602/03 in Germany. It was not published until 1614 and then anonymously. About this book, Rudolf Steiner said "His hand wrote it, his body was present; but through him a spiritual power not then on earth wished to communicate this to men, in a way which at that time was possible." CRC died in 1484 at the age of 106. It is said in the *Fama Fraternitatis* that on his tomb was written "Jesus is my all".

Since that time Christian Rosenkreutz has been continuously present as the leader of the Rosicrucian movement. Rosicrucianism is described by Rudolf

Steiner as "a Mystery School having as its aim the cultivation of an understanding of the Christ Mystery in a way suited to the new era. Rudolf Steiner also says "great forces emanating from the etheric body of Christian Rosenkreutz can work into our soul and also into our spirit. It is our duty to get to know these forces, for we work with them as Rosicrucians."

Torin Finser spoke to the subject of living a spiritual life in our modern world. He drew on his Waldorf training and gave us an adult rendering of Briar Rose. This fairy tale takes one along a Rosicrucian initiation path that Torin brought forward in steps. He walked us along a path with six steps.

1. Contemporary Challenges (Rosicrucian anthroposophy can help us with these challenges)
  - a. False promise of materialism
  - b. Role of media
  - c. Stress has become habit
  - d. Thinking, feeling and willing are out of harmony with each other.
2. Picture Consciousness
3. 100 years sleep – from digestion to nourishment
4. The etheric: freed life forces in the service of thinking.
5. From thorns to roses (right timing)
6. Chemical Wedding with 4 paths, 3 substances, #7

The West Coast Michael Chekhov Players presented *The Winter's Tale* by William Shakespeare. A.C. Harwood identifies a spiritual force that reveals itself from within the structure and picture of the play itself. The tragic ending of death is transcended by the picture of resurrection. Very strong performances by Max Faugno and Carol Klein melded with admirable roles carried by the other players to bring us into their time and space. I may speak for others when I say additional study of the tale may help reveal its Rosicrucian elements.

Like all good conferences, this one depended greatly on the gifts of the many carriers that worked behind the scenes to make it happen. The conference follows one in Austin with its focus on Novalis. With this event we are beginning to see an annual rhythm when we can consider and share with our friends the historic personalities who have made significant contributions to the world. If we continue along this path, we will build an atmosphere that can help us carry the Anthroposophical Society forward into the future. Next year's AGM conference will take place in the Eastern Region. Will we see you there?

## MICHAELMAS DAISIES

By Beth Weiting, Portland, OR



These are members of the Aster family: *Novae Belgiae*. Bees love them. There are many different fall asters, which look like Michaelmas daisies, and bees crowd into the blossoms in great numbers, as if they were desperate, even when there are other flowers available. If anyone is interested in providing bee forage, it seems as if even a 20-foot bed of these asters would not be too much.

Also-the beeswax candles: An Eurythmist told me that what shines forth from the beeswax candle is pure love. As nature creatures, they work out of pure love. There are wonderful beeswax candles available at some of the farmers' markets-something for the dark of the year.



Ernst Katz and his niece Laurretta MacColman at his October 11<sup>th</sup> presentation to the Portland Branch and friends of anthroposophy on Anthroposophy and its relationship to the School for Spiritual Science.

A Great Big  
**THANK YOU**  
to  
**VALERIE HOPE**  
for helping to organize and  
carry the visit by Stephen Usher  
for the Portland Branch.

## THE BRANCH LIBRARY

By Tom Klein, Portland, OR

The Branch library has recently seen an influx of about 250 books. Many are new titles to the library. We now have almost 1200 books plus many periodicals. There are 5 sections in the library:

1. Books by Rudolf Steiner
2. Anthroposophic books by other authors
3. Periodicals
4. Anthroposophic books in foreign languages
5. Books on other spiritual paths

### Library needs:

There are many periodicals that need to be catalogued in order to be useful. Knowing we have Number 31 of the *Journal For Anthroposophy*, published in Spring, 1980, is not very helpful. On the other hand, knowing that it contains Novalis: Herald and Forerunner by Albert Steffen is helpful.

We currently have three books that need to be repaired. Many of our books are quite old. And this is a periodic task.

The catalogue I published several years ago needs updating. The subject area is in need of review and improvement. The catalogue is currently in a merge file in WordPerfect. It could use a proper library data base program. We should do an inventory prior to a new catalogue being published.

I think the best way to address these needs is to form a library work group to do this work. One person is already working on the periodical issue. If you are interested in helping in this effort give me a call at 503-777-3176 or e-mail me at [tgklein@aol.com](mailto:tgklein@aol.com).

## THE GOODNESS OF BATHS

By Lynn Madsen, MD, Portland, OR



When first practicing anthroposophic medicine, I was thrilled that people could get better with oral medicines, and occasional injections—coming from a conventional background, I thought being able to heal with fewer or no conventional medicines was about as good as it could get. Now my practice includes more topical applications, in particular baths. Body therapists would say, “duh!” as the porous, sensing nature of skin is such a vital aspect of being human.

Baths come in many forms; oil dispersion baths, foot baths, and nutritional baths, among others. Therapists receive special training in baths, and in particular oil dispersion baths can be a complex treatment, with choice of oils and application while soaking requiring special training. AND—don’t let that scare you away from trying a few baths on your own at home.

Many baths can be made with common kitchen supplies. As part of this introduction I will focus on two ingredients found in most kitchens, mustard and salt. These two substances represent a fundamental polarity in anthroposophic medicine, the sulfur-salt polarity, with mustard representing sulfur. Roughly, sulfur and salt correspond to the metabolic and nerve poles, for those familiar with 3-fold language. Put simply, mustard will “increase” metabolism, and salt will “increase” the nervous system. Notice how quickly we have moved from common kitchen ingredients to deep healing of the human being? Awe strikes in many ways....

This is why not everyone would benefit from a mustard bath. If you are cold, have contractions or spasms, have a tight cough or clogged sinuses without drainage, then mustard is a substance to help loosen and get things moving. Here, you can see that giving a mustard bath to someone who is already inflamed would be quite uncomfortable if not harmful.

Similarly with a salt bath, if you have inflammation, are feverish, if your metabolism is overactive and calm is *not* on the horizon, a salt bath would promote healing. If you

are already cold and contracted, a salt bath may be of little benefit, and again perhaps harmful.

I marvel at these substances, and their often profound healing effects. Imagine what garlic or lemon can do! And, here is a crossroad between biodynamics, education, and medicine. Any aspect of life can hold beauty.

Please don’t be intimidated if your household is limited in BD resources, or if you are traveling. If biodynamically grown and prepared dry mustard is not available, I have used honey mustard out of a jar when going to the store late at night was not an option—with excellent results. Similarly with salts: if your favorite sea salt from the Mediterranean is not on your shelf, other salts can be used, including table salt or baking soda.

Already I have more information that I would like to offer that would fill a book—what about mustard foot baths that draw metabolism down, that can aid in a headache or fluid in the lungs—what about using lavender oil as a form of “salt” (crystallizing effect) in a bath to help aid the same symptoms? Healing can be both complex and simple, and that is why it’s called the art of healing. For some of you this information is old hat and you easily reach for the mustard or salt and help yourself or others get through a cold or stomach ache. For those of you new to baths, try it (recipes for mustard and salt baths are on the additional handout).

### MUSTARD AND SALT BATHS

**Soaking Mustard Bath:** for tendency to be cold, contractions or spasms, tight chest or cough—to promote loosening and movement.

Add a generous amount (small handful, approximately 3 heaping tablespoons) of powdered mustard to a half-filled container with a lid of warm water. Shake vigorously, then pour into bath water that is comfortably warm, not hot. Stir the water in a figure eight until completely mixed.

Soak for 15 minutes (give or take 10 minutes if sensitive or enjoying it so much you don’t want to get out), and then rinse briefly (mustard can continue working on the skin!). Pat dry, and lie down wrapped warmly and with blankets. If at bedtime, sleep well, or rest for about an hour if bath is during the day.



**Mustard Foot Bath:** to help draw metabolism downward where it is most effective. Add 2 heaping tablespoons powdered mustard to a half-filled container with a lid of warm water. Shake vigorously, then pour into a small tub of warm water that fits both feet up to the calves. Soak 5-20 minutes (if sensitive skin use minimum time), then rinse and dry feet, and keep feet warm. Rest afterwards. Mustard packs can also be used topically on chest, sinuses, etc – that is another topic for another day.

**Salt Baths:** for too much inflammation, overactive metabolism, and to promote calm. It's hard to use too much salt in a bath, one cup in a regular sized tub is not too much, and if you are inspired to use two cups, it won't hurt you. Pour salt directly into the bath water and stir until completely dissolved. Lavender is a great companion to salt if you have any on hand – add to the bath if desired.

Soak for 15 minutes (give or take 10 minutes if sensitive or enjoying it so much you don't want to get out), and then rinse briefly (salt can continue working on the skin!). Pat dry, then lie down wrapped warmly and with blankets, and if at bedtime, sleep well, or rest for about an hour if bath is during the day.

I mentioned oil dispersion baths above – these are an elegant and valuable healing approach. Lilipoh magazine spring 2008 issue has an informative article if you want more information. Briefly, use of an oil dispersion apparatus creates an incredibly fine mix of oil and water; getting into the bath feels like silk. I recommend these baths for healing when available – and, for those of you who are taken with this description, there is a way to try it at home. I call it “mock oil dispersion baths.”

### **Mock Oil Dispersion Bath**

Take approximately one teaspoon of your favorite body oil, pour it into a lidded container of warm/hot water, and then shake vigorously. Then pour the mix into a drawn bath, and mix with a figure eight motion of your hand a few times to mix evenly – this method disperses the oil enough to really change how your bath will feel. Soak up to your neck for 10-20 minutes, then pat yourself dry, get cozily wrapped and covered, and either go to sleep or rest for awhile. Oil baths are varied – some of my favorites include rosemary, arnica, lavender, sage, and eucalyptus. Again, just like the mustard/salt descriptions, depending on one's constitution, a particular oil will be particularly lovely.

## **YOUTH PUBLISHING INITIATIVE**

Hi. My name is Amanda Huircan-Martinez and I am one of forty youths participating in the Youth Initiative Program ([www.yip.se](http://www.yip.se)) held in the Swedish Anthroposophical Centre, the Rudolf Steiner Seminar in Jarna, outside Stockholm. I do not know if you are familiar with the program, but basically it is a program built on an Anthroposophical foundation and as a goal wants to prepare and train young people to take initiatives and start projects throughout the world in order to achieve a more sustainable future for all of us. As a former Waldorf student, I obviously relate a lot to Anthroposophy in YIP, although YIP is not officially an Anthroposophical program, but rather, a social entrepreneur program.

YIP stretches over a year, and (you can read more about the various aspects of the program on the website) throughout this year we are supposed to work with one personal project, similar to the senior year project in a Waldorf school. It is for this project that I am writing you. My project is that I will try to bring about the creation of an International Anthroposophical Youth Magazine. The purpose of it is to awaken knowledge and initiative among the youths in the Waldorf society. The basic outline of the magazine so far is that it would place great emphasis upon social work and projects worldwide, Waldorf education and understanding of Anthroposophy, and finally sustainable lifestyle and green development. This can involve anything from vegan food to vintage clothing, to SOPHIA and IDEM projects, to a discussion regarding Steiner's texts on youth, to a description of the revitalization of the Art education in the Rudolf Steiner Seminar, Ytterjarna.

What I am looking for are contacts worldwide from the different anthroposophical societies in the world in order to create an international network, for I hold as my strongest belief that internationally the entire anthroposophical society could benefit through coming together somehow and TOGETHER work to raise our mutual concerns and ideas in a way so that all young people can reach and hear of them.

In concrete terms, I am simply wondering if you find my project appealing, if you know any means through which this idea could develop and prosper, and also, if you know any contacts in different Waldorf schools or initiatives that might fit into the context of my magazine? Thank you for your time, Yours sincerely, Amanda (e-mail: [amanda.huircan.martinez@googlemail.com](mailto:amanda.huircan.martinez@googlemail.com)), The International Anthroposophical Youth Magazine for Sustainable Development and Projects in the World.

# Portland Anthroposophical Society Calendar - November 2008

## Ongoing Events and Study Groups

### **African Drumming**

Every Thursday evening from 8-9 pm in the high school building of Portland Waldorf School (2300 SE Harrison Street, Milwaukie). \$40 for 5 lessons, \$10 drop-in. Drums provided. No experience necessary. Marion Van Namen (503) 956-4046.

### **Anthroposophical Medicine Study Group**

Once a month Monday (after the second Sunday) at the Takacs Clinic 7-8:30 PM. John Takacs at [johntakacsdo@hotmail.com](mailto:johntakacsdo@hotmail.com) or Kevin Kane at [drkev@involved.com](mailto:drkev@involved.com).

### **Curative Education**

Second and fourth Friday 7:30 PM - 9PM study of Rudolf Steiner's *Education for Special Needs*. Call Betty Baldwin for information 503-747-6367.

### **Deepening Our Experience with Six Basic Exercises**

Saturday 9:00-10:00 AM once a month. Beginning and advanced students welcome. 2525 NE 13th Ave, Portland, OR 97212. For information call Twila at (503) 281-9349 or write her by e-mail at [Twila@spiritone.com](mailto:Twila@spiritone.com).

### **Karmic Relationships**

Working through Rudolf Steiner's Karmic Relationships Cycle of lectures. Call James Lee for information 503 249-3804 or e-mail him at [anthroposophy@earthlink.net](mailto:anthroposophy@earthlink.net).

### **Mystery Dramas, with Speech-Formation Exercises**

Two Wednesdays a month, 7:30 - 9:00 PM in Portland. Currently working with Rudolf Steiner's *Portal of Initiation* and the *Genesis* lectures. No acting experience necessary, just a love of the Word. Call Diane Ramage at 360 241-7854 for information.

### **Mystery Knowledge and Mystery Centers**

Meeting once a month on the fourth Thursday at 7 PM at Bothmer Hall. Contact Joan Takacs by e-mail at [joantakacs@yahoo.com](mailto:joantakacs@yahoo.com).

### **Occult Science**

First and third Tuesdays from 7:30 - 9:00 PM at 3046 NE 33rd Avenue, Portland, OR 97212. Contact Donna Patterson and Bob Kellum at 503-331-7393.

### **Portland Pedagogical Section Starting**

Many of you know that about 2 years ago I was hoping to get educators in Waldorf Education together who are interested in forming a Pedagogical Section here in Portland. The aim is to meet once a month at Cedarwood School or another central location on Sundays to discuss questions that the pedagogical section is holding worldwide. The intent is to begin in October or November. If this is something you are interested in please e-mail me as soon as possible. Sacha Etzel at [TheEtzel6@wmconnect.com](mailto:TheEtzel6@wmconnect.com) or by phone at 503-329-4982.

### **Portland Waldorf School Community Choir**

Every Monday morning from 8:45 - 10:00 AM am (at the Portland Waldorf School, 2300 SE Harrison Street, Milwaukie) in the music room of the high school building, whenever school is in session. Anyone in- and outside the PWS community who enjoys singing songs through the seasons, across the centuries and around the world is very welcome, including drop ins. This event is free and a community builder. More information: Marion Van Namen (503) 956-4046.

### **Portland Youth Discussion Group**

Come join the Portland Youth Discussion Group as we pick-up Becoming the Archangel Michael's Companion in order to understand what our task, as the youth of the world, is in the 21st Century. There is something new and exciting in the air among the young people as a new generation prepares to take on the responsibility of this world and so we gather to hold both that space, to marvel and to share what others are doing in the world and to work more deeply with one another. We welcome new people who are open to exploring Spiritual Science and conducting their own research and those who are interested in learning more about the youth in Portland, the North American and International Youth Section and more! There is so much going on. For more information about when and where we meet, please contact Leslie Loy at (503) 819-3399 or [leslielal@yahoo.com](mailto:leslielal@yahoo.com).

### **Spinning and Spiritual Science**

Gathering on the first Saturday of each month, 3 PM to 5PM, to study *Art as Spiritual Activity*, lectures by Rudolf Steiner 1888-1923. We work with the fiber arts and spinning wheels. Call Marsha Johnson 503- 309- 4223 to sign up.

## 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](mailto:johncmiles@usa.net).

## Upcoming Events

### SEPTEMBER 15-DECEMBER 8

#### Music Theory Classes

Ten Monday evenings of music theory by Marion van Namen (no class 10/13, 10/20, 11/24) from 7-9 pm at Bothmer Hall, 5919 SE Division. We'll start with the basics, and let ourselves be guided by the book "Music Theory for Dummies". It's a thorough book and comes with audio CD and additional exercises will be provided. \$150 for 10 classes, \$20 per class. Contact Marion van Namen: 503-956-4046 [marion@octavemusictherapy.com](mailto:marion@octavemusictherapy.com).

### NOVEMBER 6 - DECEMBER 4

#### Micha-el Institute 'Story-telling and Festivals'

11/6 How to tell Stories; 11/13 Stories to tell and when to tell them; 11/20 Curative Stories and Language; 12/4 Practical Story-Telling; held in the Music Room at Portland Waldorf School, 2300 SE Harrison, Milwaukie. Contact 503-774-4946 or email [johncmiles@usa.net](mailto:johncmiles@usa.net).

### NOVEMBER 19

#### Portland Branch Council Meeting

7 PM - 8PM study of the theme of the year followed by a business meeting at the home of Ruth and Tom Klein, 3609 SE Center, Portland OR 97202, phone 503-777-3176. All Branch members are welcome to attend.

### NOVEMBER 20-23

#### The Art of Research: Cultivating Feeling as an Organ of Perception for Scientists

The 2008 Natural Science/Mathematics & Astronomy Section annual conference will take place in at Siegwald Elsas' home, 9510 SW View Point Terrace, Portland, OR. Michael Howard and Siegwald Elsas will be keynote speakers. If you are interested please contact Jennifer Greene [jgreene@waterresearch.org](mailto:jgreene@waterresearch.org) or Siegwald Elsas [elsas@ohsu.edu](mailto:elsas@ohsu.edu).

### NOVEMBER 21-22

#### Towards an Understanding of the Threefold Social Organism

A workshop directed by John Bloom, director of Organizational Culture at RSF Social Finance in San Francisco. Friday 7 PM-9 PM and Saturday 8:30 AM-5 PM at Eugene Waldorf School, 1350 Mc Lean Blvd, Eugene, OR 97405. Call Barbara Nugent 541-341-4570.

### Sunday, DECEMBER 14

#### First Class of the School of Spiritual Science

Bothmer Hall, Blue card required - Discussion on Lesson 12 at 8:30 AM, class at 9:30 AM sharp. Lesson 13. Please contact Jannebeth Röell 503/249-3807 or Diane Ramage at (360) 241-7854.

### JANUARY 10 - FEBRUARY 21, 2009

#### Contemplative Arts Classes

Six Saturday morning classes, 10:30 - 12:30, beginning January 10 (no class Jan. 31), designed to promote inner well-being. Using basic color, line, movement and breathing exercises, we will slowly strengthen our capacities to enter into active relaxation, bringing harmony and balance into our thinking, feeling, and willing. No previous artistic experience necessary. Bothmer Hall, 5919 SE Division. \$125. Cheri Munske, 503-484-4133 or [woolhorse@earthlink.net](mailto:woolhorse@earthlink.net).

### MARCH 20-22, 2009

#### What is Real about Money

Mark Finser, Chair of the Board for the Rudolf Steiner Foundation in San Francisco will speak to the Portland community on the theme of money, what is real about it, what is not. Mark will combine this theme with the theme of how our inner work can prepare us for understanding the signs of the times. A lecture on Friday evening will be followed by a workshop on Saturday morning with a potluck lunch following. Location TBD. If you are interested to offer your services to help the branch organize, carry or support this event, please contact Jannebeth Röell at 503 249-3807.


### AUGUST 1-8, 2009

#### Encircling Light-Expectant Silence

Anthroposophical Society in Canada hosts this conference on the North in White Horse, Yukon. Full details about all aspects of the Conference will be available on our website, [www.encirclinglight.ca](http://www.encirclinglight.ca), which will be in operation early in 2008.

## CORRECTION

In the last newsletter edition we reported the incorrect time of death for Henry Barnes. Henry Barnes died at 10:15 PM on September 18, 2008.



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