

Portland Anthroposophic Times

Newsletter of the Portland Branch of Anthroposophical Society

www.PortlandAnthroposophy.org

Volume 108, July 2013



About Thomas Meyer, Our September Presenter

By Ann Watson, West Coast Coordinator

Thomas Meyer is a resident of Basel, Switzerland, where he is fully engaged in Anthroposophical work, although his work is not within the Goetheanum, but as a free lance writer, publisher, lecturer and teacher of Rudolf Steiner's legacy of Spiritual Science. Thomas puts out a magazine which includes historical and current events seen in the light of an Anthroposophical world view. The magazine includes biographical articles of leading Anthroposophists, some not-so-well known people around Steiner, and also those who lived and worked in the milieu into which Spiritual Science incarnated at the beginning of our modern era.

Thomas's magazine is called 'Der Europaer', meaning 'The European', is published once a month, and has been available by subscription for over a decade. In my opinion however, Thomas Meyer's main contributions to the life of Anthroposophy in our times are definitely his books. He has written a significant number of books, although (unfortunately) several of them have not become available in the English language. Those that have been translated put him into the same category as the most prolific Anthroposophical writers of our time.

He has written such monumental, and perhaps not adequately appreciated, books as '*D.N. Dunop, A Man Of Our Times*'; and the truly amazing book '*Light For The New Millenium*'. These two books alone rank Thomas as one of the greatest historians on the work of Rudolf Steiner. His books are also highly helpful for coming to an understanding of Rudolf Steiner as the greatest occultist of the twentieth century. I find that, in these two books, the daily life of Anthroposophy's founder comes into view in a way that I do not experience from any other source. For this alone the interested reader owes Thomas Meyer a grateful acknowledgement. The other books on Thomas's roster are '*Reality, Truth and Evil*', a collection of facts about the days in and around the destruction of the Twin Trade Towers in New York City on September 11th 2001. This book has been acclaimed by the 9 \ 11 Truth Organization for finding facts that no one else writing about these events had found. Thomas

has also written a small book on the difference between clairvoyance in ancient times and the clairvoyant consciousness that is attainable today: '*Clairvoyance and Consciousness*'. Another fascinating book by the same author is '*The Death of Merlin*'. This book is a collection of writings by Walter Johannes Stein, one of the most creative spirits in Rudolf Steiner's closest entourage. For a modern day person, the content of this book serves to illuminate Rudolf Steiner's numerous comments on the topic of Rosicrucianism. Walter Johannes Stein had an encyclopedic knowledge of reincarnation, alchemy, the mythological perspective of history (such as the Grail) and also of the era of the Middle Ages, natural medicine and economics. The short essays in '*The Death Of Merlin*' are edited out of the magazine that Stein published called '*The Present Age*'. Stein published this magazine after the death of D.N. Dunlop, who had been his mentor after Rudolf Steiner had passed away. The two men, Stein and Dunlop had been planning this magazine together. One of Thomas Meyer's most recent books is called '*Rudolf Steiner's Core Mission*'. It takes you into Steiner's early twenties and follows the unfolding of his ability to research human beings' past lives. This book includes many anecdotes that have never before been published, as well as other peoples' research in taking Steiner's indications further.

For example, there was, in the times just following Steiner's death, an Anthroposophist, who did his own historical research into one of the characters in RS's autobiography. He came to a conclusion as to who this character was in a previous life which, for anyone interested in Early Christianity, a profound and yet acceptable possibility is presented.

**The Portland Branch of the Anthroposophical Society
invites you to**

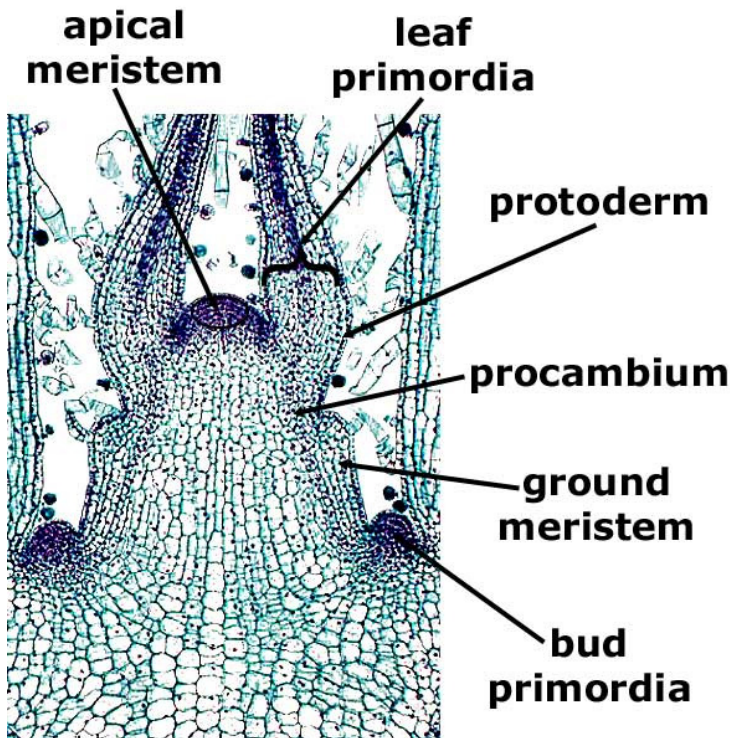
Save The Date!

September 13, 14, 15

**Thomas Meyer, of Basel, Switzerland will
speak on the Michael School, The Twelve
World Views, and The Temple Legend.**

For more information about this branch-sponsored event, and other events and initiatives in our community, see the calendar section of this newsletter or visit the branch website.

This book also gives the reader an informed, objective insight into the years of internal conflict within the Anthroposophical Society following Rudolf Steiner's death. This, in my opinion is an important and often overlooked aspect of the Anthroposophical Society's history. I feel that the Anthroposophists of today can't really get a grasp on their relationship to Rudolf Steiner's magnificent edifice without this historical view. Thomas Meyer's other translated book '*The Bodhisattva Question*,' describes the history of the Theosophical Movement's grave error of proclaiming the reincarnation of Christ in the Indian boy Krishnamurti, which ended Rudolf Steiner's relationship with the T.S. This book also covers the time right after Steiner's death when there was a movement to elevate Steiner himself to the position of Matriya Buddha. For those who aren't aware, the Matriya Buddha is to follow Gautama Buddha in the succession of Buddhahood. Rudolf Steiner spoke on this topic numerous times, and his comments were then superimposed onto him by one of the more active members of the Anthroposophical society at that time. At the end of this book there are two lectures by Elizabeth Vreede, a member of the original Vorstand, who spoke out against the movement that was proclaiming Steiner as Matriya Buddha. This book is written in a light and human way that makes it a captivating and educating read.



**THE GLYPH OF CANCER
THE CRAB**

BY DONNA KELLUM

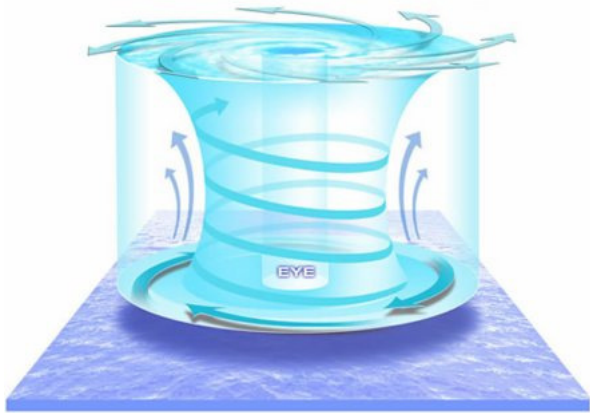
THE CANCER GLYPH depicts the time from mid July to mid August when the rapid growth and maturation of seedlings slows to a different process of continued

evolution as their fruits are harvested. Dennis Klocek demonstrates how the two circles (sun and earth) and two lines (humanity) of the preceding Gemini glyph separate simultaneously and come together again in Cancer as a newly unified enclosure that opens up to a new space in the balance between them.



A leap has occurred of cosmic proportion. An abyss has been crossed in which spirit both continues and embodies anew. There is potential and mystery in this magical place between Spirit and Matter, now at once both a union and an opposing separation, where something that has not happened before comes into being. The polarity in Gemini, which made growth possible on earth, has now with Cancer become embedded in new matter as part of the evolutionary process of creation. The plant is now able to form a new seed out of itself, out of the fruit it bears, a new life that is separate from the life it springs from, yet deeply connected in relationship as it unfolds over time. But where does the new seed come from? Does it come from the old plant? Or is it that the old plant provides a vehicle for an underlying spiritual process in which something completely new is created? In the latter case, this newness arises not as much from the old plant as from the negative space cultivated within it, as within its growing tips coming into form according to the plant's historical pattern (see diagram), yet also arising from the spiritual dynamic contained within this form.

With respect to this spiritual dynamic, the Cancer glyph is also the symbol of the vortex, a reciprocal interplay out of which something new arises, as though birthed from a cosmic mirror. When we can see in the form of the vortex its revelation in a cyclone, for example, then we can also see a literal image of Man's "I" body, as a new "seed" of life arising out of the moral and equilibrating forces cultivated by love.



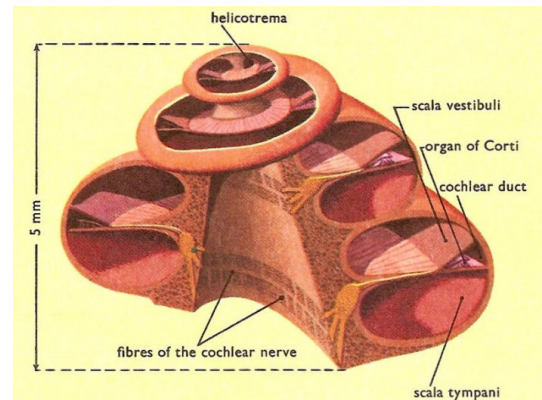
The Ego comes into being as it breathes itself free from the constraints of gravity binding the physical, etheric and astral realms together. No longer bound to the inevitability of entropy then, Men's souls, as fields of perpetual harvests, can continually rebirth themselves in the balancing cosmic force of levity that turns in upon matter to perpetuate the spirit in new form.

We can see this act of enclosure occurring in the blood's embryological formation of the morphology of the heart. And we can see it in the development of the rib enclosure around the heart and lungs, like the breastplate of a crab, preparing human ground for growth of the soul's sense organs, the lotus flowers of the chakras, each arising as seeds, out of devoted cultivation and protection in the birth of something new.

"Seed is not just the source of life. It is the very foundation of our being." - Vandana Shiva, from SEED, The Untold Story, Documentary Film by Collective Eye Films

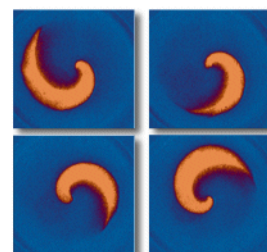
SOUND GESTURE: The Cancer **F** sound is the gesture of the butterfly's flight in the sunlight, coming to light on the blossom, then floating up and away only to alight again on another. It is the achievement of independence, the rise through levity into a new life. It is the young bird's first flight from the nest to launch its own destiny. Like the fairy tales that tell of looking into magic mirrors, each one of us has our own magic mirror built of light and nerves, which conjure a fluttering reflection, an image of Spirit coming in the F-gesture to light within our souls. Our spinal column is built of vortices spaced like the intervals between musical tones. Our soul lives and sings like butterfly-pupae imprisoned in the spine's silvery-gray nerve substance, until it emerges in the F-gesture as a moral force through our thoughts and feelings and impulses to act, from which our own new worlds are born. To

hear a sound, to merely hear it on our eardrums, happens as in the image of the butterfly alighting in the delicate F-gesture. But then, through our hearing sense alone, we really cannot penetrate deeper into the essence of the sound, beyond its contact on our eardrum, unless we take the leap across the free space between the intertwining Cancer spirals within the cochlea of the inner ear (see diagram below).



As with the other senses, this is a cusp at which physical evolution ceases and only the vortical I-body, and the *warmth* it cultivates, can cross the chasm to deeper life, where we might connect with others soul-to-soul. So the F-sound gesture is the way, through our hearing sense, we are "carried on the wings of angels [across the free space] into the innermost nature of objects". (reference *Cosmic and Human Evolution*, Hedwig Erasmý, MD) The Angels permeate us with their own astral substance (sympathies, antipathies, thoughts and will impulses), which is of the same etheric nature as our own and which becomes active in us as we let our warmth sense stream outward to meet what the tone brings.

We don't merely hear sounds as an incoming event, we also "reach out" from within to hear something, and then we feel and react from out of an inner experience. Our soul-nature vibrates according to whether we're attracted more to one sound, less to another. When someone breaks into a conversation with something new to us, we are then also using our word-language-speech sense in order to understand, "to hear". If sufficiently "ignited", we may open ourselves to them immediately. The vortical I-body is eurythmically a flame. A flame freed from gravity takes on an increasing spiral shape (see diagram), .

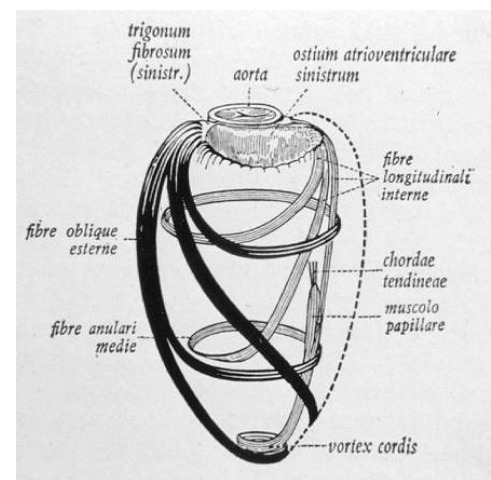


But within the gravity of earth, the F-gesture is the inverse, more columnar flame of warmth lit within us by the self-igniting "impulse to action", in this case as a spiral of sound, moving across the free-space simultaneously inward from outside and outward from within. When an equation is made between these inner and outer spheres, as in the reciprocal relation of forces possible in the vortex of the cochlea, the sound "carries" in the enclosed space, through the interplay of levity, and as the I-body crosses the chasm, we then hear. If the meaning of someone's words does not come to light fully in our understanding, our breathing may quicken along with an impulse to act, while our brain struggles to register some impression of harmonic changes in sound and tone. The Cancer vortex signifies a breaking through to something new, something we ourselves do not yet have. In the act of hearing, it is something of the social element that is breaking in anew. Hearing always means giving ourselves over to something or someone, giving up something of ourselves in order to find it again, in a new form. Ultimately, we have nothing greater than our warmth sense to give through our hearing sense alone, without permanent loss to the constitutional nature of our etheric/life body. Only through moral actions in cultivation of the "I", borne out of inner warmth in our interrelationships, can Cosmic Wisdom move into the earthly realm and be experienced as love.

BODY PART: From our primeval beginnings, our ability to live inwardly, soulfully, spiritually free, has been protected from the external world and enabled into process by our rib cage, which started to form on Old Saturn (unified body of sun-moon-earth) under the sign of Cancer. As we breathe in and out, the etheric life forces that activate our rib cage are a manifestation of the Angel beings' own soul substance, saturating our etheric body like a sponge. Our inner experiences, our moods, are the vowels and consonants of the spiritual world, which come pouring into our souls as Angelic Beings, affecting the air in our ears, working outwardly in air vibrations, so that we can hear. Because the Angels have already absolved that part of their human existence, they belong to a higher spiritual order, and so something of them is free to pervade our hearing sense.

And as we weave our own rhythm of breath and heartbeat, according to how we socially resonate with each other, we have to give up something of ourselves to allow the new angel-astrality to work in us and then, according to our level of receptivity, stream out again through our ears to continue to meet what sound brings toward us. The I-body, and the energetic vortex that it expresses as an equilibration of levity

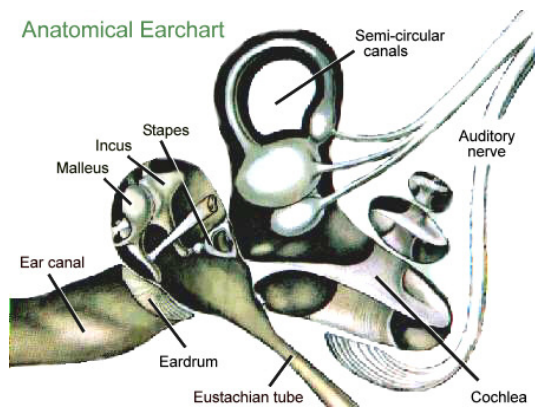
and gravity when we hear or see or think, etc., is a moral force. Through moral actions, borne out of the quality of inner warmth in our interrelationships, Cosmic Wisdom moves into the earthly form. At the very center of our rib cage is a compression/decompression chamber for the spirit. Spirit is the energy that moves the blood. Sculpted embryonically by blood-and-nerve activity, the double-spiral pattern of Cancer, visible in the apex of the heart muscle fibers (see diagram above), is the static image of the "I" within us holding a balance between both streams of blood (enlivened arterial and laden venous) transitioning through our heart. It is "spirit-light" moving and changing things in heart and mind.



Frank Chester describes the standstill in cardiac activity that occurs with each heartbeat, a tenth of a second "death moment", slowing down the blood, giving us more heart in our thinking and with each beat, more "I" moments, again and again, to be resurrected anew in thought, memory and sleep (www.theNetworkM.net). Note how the Cancer glyph, looked at from above, depicts the relational dynamic between polarities as in the chambers on the two sides of the heart. In the same way, our ego is diffused in the blood that flows throughout our two lungs, two sides of our brain, two kidneys, two ovaries/testicles and all other "twoness" that have been captured in a living process by Gemini. The space within our ribs and skin is an inner-thought world where the sounds and tones of speech are not merely audible to us, but freely resound as an inner word, portending the possibility of moral development coming to realization in new "seed" provided we learn to think beyond the labyrinthine forces of gravity that slumber within us.

So again, if we look at our example of the ear, the structure of the labyrinth of the inner ear is the real

image of gravity forces working as a kind of keyboard for tone-waves, reversing them from an outward physical sense perception to an inner experience. Whatever words come toward us, pushing against our body from outside, our perception of them is mediated through our internal organs as our soul lives into them, so that the tone reverses from the physical to become the soul's body. The spiraling forces of Cancer are the pure image of "the revelation becoming ensouled". And they are in us everywhere, finding expression in countless little homunculi throughout us as embodiments of spirit, "seeds of being", that allow for our lives in matter. So, for example, visualize all the parts and functions of the ear as if they were a leg or an arm. Passing through the outer ear and auditory canal, come to the eardrum and the little bones in front of the inner ear. Now imagine the little stapes bone as a metamorphosis of the thigh-bone attached to the hip and the incus as a transformed knee-cap. The malleus rests on the tympanum (eardrum) as the lower leg and foot or arm. Farther back inside the ear and filled with a watery fluid, the spiral cochlea is an elaborate metamorphosis of the abdominal organs, which receive what the "foot" is constantly touching through the eardrum (see diagram below).



Only the sounds are being felt through a much more delicate formation when compared to the coarse contact you feel with the ground. If you can picture your whole being lying inside your head, sometimes with other human beings in there as well, then your hearing sense becomes for you a passive physical body experience of life's journey with the forces of gravity (matter) and levity (spirit) constantly seeking equilibrium. Through the Cancer processes we incorporate ourselves into Earth existence after we are born, learn to enter fully into the forces of gravity, orient ourselves into the three dimensions of space and walk upright. We can take this course in this direction towards the physical, and true to the Cancer image, in the opposite direction, too.

CULTURAL EPOCH: Much like the dynamic of forces at play in the evolutionary development of a plant over

time, as it brings forth new seed to channel the spirit anew, the two intertwining spirals of Cancer set a similar pattern in motion for human evolution and world evolution occurring after the Atlantean Flood. One spiral force can be seen in the completion of a particular stage of Spirit in human souls living on the ancient continent of Atlantis. By the end of the Atlantean epoch, the etheric body corresponding to the head came right into the physical head and gradually brought about self-consciousness in the physical body. Also, the three pre-earthly sacrifices of Christ had enabled the old Atlantean to overcome his animal passions and unite his soul forces with an increasing self-consciousness. Through clairvoyant connection with spirit he could still recognize the TAO, the divine nature of things, amidst the many tones sounding round him, but his capacity for grasping it as a conscious separate being was not yet there.

Through its destruction in the Great Flood, that ancient Atlantean culture gave rise to a second and opposing, more materialist spiral force: the first cultural epoch in earthly development, the ancient sacred Indian civilization. Their teachers, the holy Rishis, were still God-inspired messengers, capable now of forming thoughts out of the in-streaming cosmic wisdom, bringing them down to the physical plane, to be further materialized much later into signs and script. The Rishis cultivated a rich oral tradition that existed many millennia before the profound sacred texts of the Vedas and the Bhagavad Gita were written. But as Spirit was now gradually closing its portal of Wisdom to mankind, clairvoyant abilities faded, and the feeling of being shut off from spirit, from divine inspiration, gave rise to this new culture in which men looked more for worldly guidance, largely through other men, through knowledge, writing and thought.

Like a plant, the culture was rooted in the etheric body (Steiner referred to these early cultures as "root races"), and the potential for developing the "seed" of consciousness, as spirit in a new independent human being, could grow. Yet, many ages would pass before the ego could come to rest in humanity. The Atlantean, with his day-dreaming consciousness, could still discern the Godhead in every leaf. The ancient Indian, however, embedded now more deeply in matter, could find no Divinity in nature. He felt in his heart that the Godhead was concealed, and nature was unreal or Maya. In his every approach to the Godhead (known as Brahman, or "hidden God") there was still a dreamlike element, a seeking in the heart for the divine through visions and imaginations. Yogic development through a threefold path of postures, breathing and meditation was practiced in order to penetrate through illusion to the spirit and the primal

source of being. Much of this would later center upon development of the chakras in the trunk, but a certain

level of sensitivity and self-awareness had to develop within the rib cage before man could realize that he forms concepts according to how he feels in his body, that he breathes and his heart beats at a rate according to whether he feels sympathetic or antipathetic toward something.

The Cancer vortex is a labyrinthine image of the convolutions of the brain that we develop through our struggle to find ourselves in the material world. How the soul can reason through its inner storms of passions and impulses has an evolutionary history with the "I" body, which enables it to embrace community-culture from a lower stage of material-bound world existence to one higher in spiritual consciousness. The Indian people of this first cultural epoch are among the seeds of the earliest Aryan "Root Races" in the evolutionary life of nations belonging to the successive epochs of Post-Atlantean cultures leading up to their fruition in the birth of Christ and the Mystery of Golgotha.

In the Christ event we can see the Cancer process in the actualization of spirit in a conscious human embodiment. Knowing the difficulty of this task, the Three Magi (endowed with "Manas" or "spirit self", the name given in the Orient to a man who had become a thinking being) brought a threefold offering of gold, frankincense and myrrh, each of which signified a different aspect of human spiritual evolution. All three offerings were given to interpenetrate the soul body to prepare it to receive the Christ Consciousness. These wise men, aware of the veil of matter that conceals and obstructs the human spirit, and knowing the ultimate mission of Christ, came with these three gifts for the Jesus child in order to help him rise out of material existence and receive the Christ spirit as fully and smoothly as possible. In "The World of the Senses and the World of the Spirit", Steiner discusses four steps in the journey from spirit to matter that are relevant to the gifts of the Magi: 1. wonder, 2. reverence / devotion, 3. harmonization / perfection, and 4. surrender.

Melchior, the European Magus representing the Atlantean Fifth Root Race, brought Gold, to facilitate the transition between wonder and reverence. Despite its great density and weight that embeds it in gravity, Gold, as a universal sacrament of the Intellect, maintains and is worshipped for its great malleability, adapting itself non-reactively to all environments, yet managing still to shine forth with its own integrity.

Balthasar, the Indian Magus representing the Atlantean Fourth Root Race, brought Frankincense, to facilitate the transition between reverence and

harmonization. Able to grow directly out of solid rock, and yet bringing forth from itself an aromatic resin full of warmth, Frankincense, against seemingly impossible obstacles, adapts itself harmoniously to life in a most dense matter (rock!) while still managing to rise above it and find spirit. In this way Frankincense is a universal sacramental offering for the promotion of Intuition. Its struggle for perfectibility offers a bridge to conscious reconnection with what was intrinsically characteristic of the Atlanteans, who were united directly with the Godhead.

Lastly **Caspar**, the African Magus representing the Lemurian Third Root Race, brought Myrrh, to aid in the process of surrender. Growing in a sparse environment, leafless most of the year with scraggly growth and thorny branches, the bark of Myrrh perpetually cracks open and bleeds, and yet with each self-sacrifice it also spontaneously coagulates and heals itself. As a universal sacrament of Inspiration and resurrection, Myrrh's conquest over death has led not only to its historical use as a main constituent in embalming fluid, but also as an exceptional remedy for wound healing.

As "Ego-Initiates" then, each of the Magi, and the gifts they bore, represented vast numbers of individual souls progressing from a weak glimmer to the shine of a higher bright aura, to the flowing, up-surg-ing light of intelligence. Carrying this spiritual light within themselves, their souls were guided by a brilliant Star to a cave in Bethlehem. Representatives of a profound cultural achievement, these three souls were Star-guides accompanying the evolution of the whole of mankind; and the brilliant Light that shone before the enlightened Magi, over the cave in Bethlehem, was the soul of Christ, a spiritual mirror for man, millennia in the making, now seeking incarnation.

WORLDVIEW: Cancer embraces Materialism, which is based on the belief that reality is what our physical senses can convey. Through this lens we are able to discover and apply the physical laws of nature by which we could transform the physical world. But we've become less inclined to go through the magic mirror (our true spiritual "double") to find a connection with the supersensible world, which lies beyond the physical world of sensory perception; and we've become less committed to the soul-spiritual aspects of life as a result.

Steiner once stated that the task of Christianity will be fulfilled in the future when feeling for the significance of the Sacraments, (which has now largely disappeared) is rediscovered by the higher man of the future Sixth Root Race, whose whole life of relationship will fill material existence with expressions "I"- to- "I" that are in the nature of a religious rite, a sacrament, without the need for a special Church or other physical institution designed to sustain life on a higher spiritual plane. For Steiner, the answer to materialism is much like the first of the six subsidiary exercises, to develop ever greater capabilities of discernment, which ultimately leads us again to the spirit underlying matter.

The Twelve Moods – Cancer

Thou resting gleam of light,
Generate life's warmth,
Make warm the life of soul
For strength of self-maintaining,
For spiritual self-permeation,
In peaceful light-producing,
Thou gleam of light, wax strong!



Christmas in July!

It may seem a bit odd to mention Christmas at the height of summer. It can be a good exercise, as with the Soul Calendar, to look at the content of what is exactly opposite this time of year. "It is not so important to look for causes, which anyway are so easily concealed in partisan strife. It is much more important for what happens today to focus on the possible effects, those effects that we must picture to ourselves as healing, as bringing healing for humanity...What can be healing for humanity, however, can develop only if people find the way into the spiritual worlds, if people do not forget that there was not only one Christmas but that there must be an everlasting Christmas, an everlasting coming-to-birth of the divine-spiritual in the physical, earthly human being." Rudolf Steiner - Berlin, December 19, 1915

We have another reason to think of Christmas in these summery days. It has been decided that the Portland Waldorf School will not do the Shepherd's play this year. The faculty will be taking a year to study and we shall see what comes next year. We as the larger Portland community now have the opportunity to perform the play.

"The Shepherd's Play is one of three plays collected

by Karl Julius Schroer (a friend and teacher of Rudolf Steiner) in the mid 1800's from the little island of Oberufer on the Danube, close to the frontiers of Austria and Hungary."- Translator's Preface : Christmas Plays from Oberufer – Helene Jacquet.

I have heard from some faculty at PWS and hope to hear from some more who would like to be in the play. To sign up for the chorus, or the play itself, please contact Sandra Burch galenelyn@gmail.com. Right now we are exploring how much interest there is for making this happen. When we have a group together we will set up a rehearsal schedule.

At the turning point of time
The Spirit-light of the world
Entered the stream of earth
existence.

Darkness of night
Had ceased its reign;
Day-radiant light
Shone forth in human souls:

Light
That gives warmth
To simple shepherd's hearts;

Light
That enlightens
The wise heads of kings.

Light divine,
Christ-sun,

Warm
Our hearts;

Enlighten
Our heads;

That good may become
What from our hearts
We are founding,
What from our heads
We shall guide
With our purposeful willing.

~ From the Foundation Stone
Meditation by Rudolf Steiner

THE LEMONADE STAND

I turned back and parked when I saw the stand,
On the other side of the street.
My soul had a thirst for a moment in time,
That's dependent on youth to repeat.

Madeline lives in the house over there.
Avery's her neighbor next door.
Avery takes the money.
Madeline's job is to pour.

Madeline is missing her front teeth at seven.
Avery with braces is eight.
Madeline's mom went to refill the pitcher;
If I want some I'll just have to wait.

Madeline tells me their story,
While in circles round Avery she walks.
In an opposite whirl, Avery spins her sunbrella,
in a rhythm as Madeline talks.

"We're giving the money to charity,
A half cup is twenty five cents."
"There's seventeen dollars we've raised so far"
(The circling gets more intense.)

"A noble intention", I tell the two girls;
"I think i would like to buy three".
They both stop and come to the table,
To make change and pour for me.

"What would you buy", i ask them,
"If you spent it just as you pleased?"
The temperature rises between us.
By a couple of warmer degrees.

Avery would visit her cousin of twelve,
Who lives where the aspens grow tall.
She's actually painted a painting,
That her parents have framed on their wall.

Madeline feels she'd stay true to her cause,
Though she may be a little unsure.
There's earrings she'd buy for her mother;
She could fix her dad's watchband he tore.

But also she knows how her parents love art,
So the idea comes into her head,
She could paint them a beautiful painting to frame,

and just keep the money instead.

It's worth turning back to lemonade stands,
Even when they're out of your way.
There's a warmth they'll supply,
in the heat of July,

You can use on a cold winter day...

~ROBERT KELLUM 7-15-10

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, a calendar item, sign up for our email list, and contact the editors or the Council, go to <http://www.portlandbrnch.org/contact>. The deadline for submissions is the 15th of the month. Items selected for publication may be edited for style, content and length.

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

The newsletter and calendar are posted on the Branch website, www.portlandanthroposophy.org. Paper copies are available at the Takacs, Pohala and Healthbridge Clinics; and the Cedarwood & Portland Waldorf Schools, and Swallowtail School.

The Portland Branch thanks the following Members & Friends for their Dues and Generous Donations in 2012!

Cyndia Ashkar, Chrystal Brim, Sandra Burch, Wes Burch, Lesley Cox Yvonne DeMaat, Mia Ellers, Ron Ennis, Sacha Etzel, Charles Forester, Valerie Hope, Lauren Johnson, Marsha Johnson, Tish Johnson, Bob Kellum, Ruth Klein, Tom Klein, Kathy Kremer, James Lee, Robin Lieberman, Regina Loos, Cheri Munske, Robin O'Brien, Donna Patterson, Timothy Popof, Padeen Quinn, Jeff Rice, Walter Rice, Jannebeth Roell, Twila Rothrock, Diane Rumage, Chiaki Uchiyama.

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



Portland Branch Calendar

June 2013

Portland Branch Council Meeting

Monday, July 8, 7-9 pm • 2606 SE 58th Ave. Contact 503-775-0778 • email 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.

First Class of the School of Spiritual Science, Lesson 18

Sunday, July 14 • 9:30 am sharp • Bothmer Hall, 5919 SE Division St, Portland, 97206, Contact Diane Ramage at 971-271-7479 or Cheri Munske at 503 772-2632 Blue card required. Second Sunday of each month **The Class will not meet in August.**

The Magic of Waldorf, Fifth Annual Conference

July 8-11, 9 am to 4 pm • Shining Star Waldorf School, 2120 NE Tillamook, Portland 97212 • Fees: \$275 adults, \$100/child in camp for the week • Contact Marsha Johnson, 503-309-4223

This annual conference is intended as an introduction to the Arts of Teaching in Waldorf, with hands on practical work: exploration of child development: stages of learning: how to use temperaments in teaching; learning to draw, paint, sculpt and do form drawing. It is a perfect course for teachers, caregivers, therapists, or the curious who wished they had attended a Waldorf School. Please come, sliding scale, everyone should feel free to apply.

Veil Painting with Sandra Burch at the Rose Well Studio in Milwaukie – Summer Special!

Call for individual lessons and open studio times • 503-353-1818 or galenalyn@gmail.com

Summer Special! Complete one veil painting during open studio times - \$50 (sliding scale available).

Thomas Meyer on Three Important Topics: The Michael School; The Twelve Word Views; and The Temple Legend

Friday, Saturday, & Sunday, September 13, 14, 15 • For more information and to register contact Tom Klein at 503-777-3176

Michaelmas Painting Workshop: A Passion for Color, with Cheri Munske

Saturday, September 28, 10 am – 2 pm • Bothmer Hall, 5915 SE Division St. • For questions and to register contact Cheri at 503-484-4133 or woolhorse@mindspring.com .

German Expressionist painter Emil Nolde brought a Michaelic impulse into the world through his pioneering artistic work. The workshop will include a biography of Nolde and painting exercises based on his South Sea sketches. \$55 includes materials and snack.

Ongoing Local Activities and Study Groups

Council Meetings of the Portland Branch • Second Monday of the month 7-9 PM

2606 SE 58th Ave., Portland • Contact Valerie Hope, (503) 775-0778, valerieannhpx@aol.com

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

First Class of the School of Spiritual Science • Second Sunday of the month

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

First Class Study • Second and Fourth Tuesday of the month • Blue card required

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

This group works with the contents of the First Class.

Anthroposophical Course for Young Doctors • First Tuesday of the month

7-8:30 pm • Pohala Clinic, 12050 SE Holgate Blvd. • contact Julie Foster 503-572-4196, julie@pohalaclinic.com

Karmic Relationships Study • First and third Thursday of the month

7-9:30 pm • Contact James Lee, 503-249-3804, anthroposophy@earthlink.net **This group will not meet in July and August**

The study group will continue working with lectures from the Karmic Relationships lecture cycle and applying Rudolf Steiner's karma exercises.

Singing Classes with Vladimir Baba • Friday Evenings beginning July 5

7 pm – 8 pm • Bothmer Hall, 5919 SE Division St, Portland, 97206 • \$40 per session • contact Vladimir Baba at 503-515-1771 or email hildago6@me.com

I will be offering singing classes to members of the Portland Branch, or anyone else in town interested in cultivating their God-given instrument, the human voice. I am a classically trained singer and over the years have performed operatic and art song works of the masters world-wide. I have also given numerous performances as fund-raisers to benefit Waldorf Schools and other not for profit institutions throughout the world.

The Spiritual Hierarchies and the Physical World • First and third Tuesdays

7:30-9 pm • 3046 NE 33rd Ave. • contact Donna Patterson and Bob Kellum, 503-331-7393 • All are welcome

Mystery Dramas with Speech-Formation Exercises – 2nd & 4th Wednesdays

7:30-9:00 pm in SW Portland • Starting anew on March 13, 2013 with Steiner's 4th Mystery Drama, "The Soul's Awakening" • Beginners Welcome • Contact Diane Ramage by e-mail at dramage@comcast.net or by phone at 971-271-7479

Portland Waldorf School Community Choir • Friday Mornings

8:45-10:15 am • Portland Waldorf School, 2300 SE Harrison St., Milwaukie, in the Orchard Room Free. Contact Marion Van Namen, 503-956-4046

Waldorf Education and Teacher Training Lectures and Courses

Conducted throughout the year by the Micha-el Institute. Contact John Miles, 503-774-4946 johncmiles@usa.net

Waldorf Teacher Education, Eugene

September-June • Eugene Waldorf School • Now enrolling for September, 2013 Foundation Year Contact Lee Ann Ernandes @ message phone, 541-686-9112

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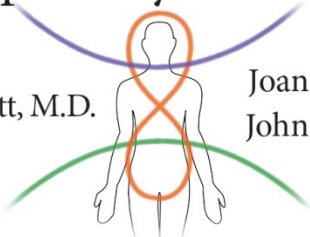
Cheri Munske, <http://transformativeartspdx.com/>

Multi-Specialty Health Clinic

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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