

Portland Anthroposophic Times

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

www.PortlandAnthroposophy.org

Volume 7.11 November 2011

HERE COME THE HOLY NIGHT'S READINGS

By Tom Klein, Portland, Oregon

The time for The Holy Night's 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 26th and continue until January 6th. 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 more than twenty-five years. Last year there were about 12 people each evening and 46 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 Years 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, during
the Holy Nights,
we will read the
St Matthew Gospel
lecture series

This year we will be reading the St Matthew Gospel lecture series which we last read in 2004.

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 18th. After the 19th 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.

A WINTER SOLSTICE CELEBRATION
PAINT
YOUR WAY INTO THE LIGHT

GENERATE THE INNER WARMTH OF YOUR SOUL
AND RADIATE JOYFUL KINDNESS AND GRATITUDE
WITH WATERCOLORING.

TUESDAY, DECEMBER 20
4:00-7:00 PM

JOIN ROBIN LIEBERMAN, MSW, ARTIST AND
PAINTING THERAPIST FOR THIS ENLIVENING AND
REFLECTIVE SESSION.

ROBIN IS A WARM AND PASSIONATE TEACHER, WITH A
NATURAL ABILITY TO NURTURE ONE'S CREATIVE PROCESS.
CURIOSITY IS THE ONLY PREREQUISITE!

1410 SW MORRISON STREET, SUITE 901
PORTLAND, OREGON
503-222-1192
ROBIN@ROBINLIEBERMAN.NET

+\$50 BY DECEMBER 11
+\$60 THEREAFTER

INCLUDES ALL MATERIALS AND SNACKS

The Twelve World Views and Anthroposophy with a Special Focus on Anthropomorphism

By Thomas Meyer, Switzerland

A lecture given on April 9, 2008 at the Paracelsus Branch in Basel, Switzerland

Calendar of the Soul - Third Week (April 21-27)¹

Thus to the World-All speaks,
In self-forgetfulness
And mindful of its primal state,
The growing human I:
In you, if I can free myself
From fetters of my selfhood,
I fathom my essential being.

Rudolf Steiner

Dear Friends,

We have just heard a verse from the *Calendar of the Soul* and it fits perfectly with our theme for today. I hope this will become clear during the course of my talk. The subject of this lecture encompasses the twelve worldviews, with their seven moods and three tones, and then concludes with the most important element connected with the worldviews, namely *Anthropomorphism*².

As we heard from the verse, freeing oneself from the bounds of self is a concept that is also valid when considering the one-sidedness of worldviews. The one-sidedness of a worldview does not originate with our higher being, but from our subjective personality; we might also say from our lower self or lower "Ego." We can make a concrete effort to acknowledge our peculiarities in the form of one-sidedness and overcome them in this arena of worldviews and their moods.

I would like to begin with a quote by Egon Friedell that was submitted by a reader of *Der Europäer*³: "One should not ask a thinker which point of view they have, but how many points of view they have. In other words, is a person's mental apparatus extensive or is it narrowly focused?" This statement was made by Friedell in his book *Quarry*, in the chapter "What is Truth."

Now we must encounter a basic prerequisite for all worldviews. A thinker should not develop only one distinct point of view, but instead should strive for a variety of worldviews.

Each thinker, and we are all thinkers, wants to find a worldview. Rudolf Steiner showed us that there are in principle twelve worldviews, twelve doors into reality, so to speak. Each point of view seeks out what is true or real from its own perspective.

Rudolf Steiner gave the essential spiritual scientific lectures on this theme in *Human and Cosmic Thought*⁴ half a year before the start of World War I. This cycle of lectures is another attempt to contribute to peace among nations⁵. To contemplate and work with the twelve worldviews and achieve mobility with them, to let go of the longing to hold and represent only one point of view, is a subject closely connected with the question how is peace among human beings to be possible? It is intrinsic in human nature to represent one-sided views that can be argued, even if it might be enough to understand the other person's point of view. It makes no sense to argue a point of view. It is more meaningful to ask if the point of view is the best one for a certain situation. One-sidedness in worldviews leads to repetitive action.

In view of this, Rudolf Steiner wanted to give an impulse for versatility or universality in thinking. Naturally, he did not intend to stimulate vague concepts, but to stimulate a sharp, clear thinking activity that at the same time becomes mobile.

Mobility in Thinking

With the example on the following page, Rudolf Steiner makes clear what he means by mobility in thinking.

I refer to this example because it is essential for all that follows. The example is taken from geometry, which no one argues about today.

All are triangles, although none of them is THE triangle. Even the example with one angle set at infinity can be considered a triangle. All of the shapes have the same

IF YOU ARE INTERESTED TO LEARN MORE ABOUT THE PORTLAND BRANCH OF THE ANTHROPOSOPHICAL SOCIETY, PLEASE CALL DIANE RUMAGE AT (503) 908-0131.

THE PORTLAND BRANCH THANKS THE FOLLOWING MEMBERS AND FRIENDS FOR THEIR GENEROUS DONATIONS IN 2011!

Jeff Rice	Mia Ellers	Betty Baldwin
Barbara Strong	Lauren Johnson	Charles Forster
Chiaki Uchiama	Sasha Etzel	Ruth Klein
Tom Klein	Bob Kellum	Donna Patterson
Robin Lieberman	James Lee	Jannebeth Röell
Yvonne de Maat	Daniel Gudeman	Robin O'Brien
Diane Rumage	Cheri Munske	Joan Takacs
John Takacs	Valerie Hope	

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 wider anthroposophical community. Printed copies of the newsletter are available at the Takacs Clinic, Portland Waldorf School, Cedarwood Waldorf School, Swallowtail School, Pohala Clinic, and Healthbridge. The newsletter and calendar are posted on the Portland Branch website at www.portlandbranch.org.

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. The deadline for submissions to the *Portland Anthroposophic Times* is the first day of each month for publication in that month's edition. Submit calendar items to branchcalendar@mindspring.com no later than the first of each month for publication in the next edition.

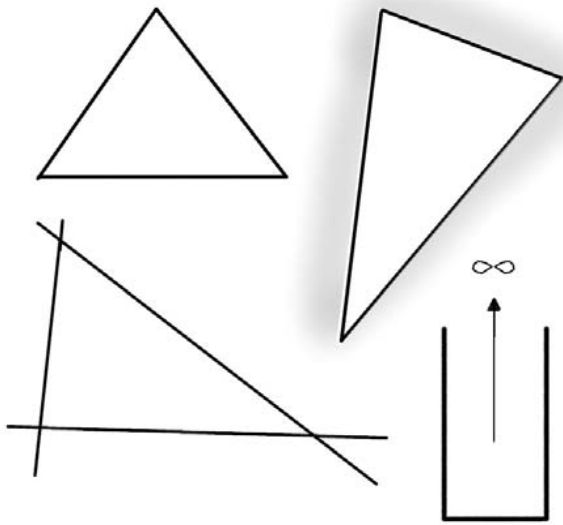
- Editor:..... James Lee
- Calendar: Jannebeth Röell and Diane Rumage
- Editorial Support:..... Jannebeth Röell and Diane Rumage
- Proofreading:..... Diane Rumage
- Communications: Diane Rumage and Jannebeth Röell
- Logistics Community Volunteers Like You
- Website Services:..... Seth Miller
- Hardcopy Reproduction: Kinko's
- Accounting Ruth Klein

Please submit your Donations to the Portland Branch c/o Ruth Klein at 3609 SE Center, Portland, OR 97202

lawfulness as their source. This is the lawfulness of THE triangle, the concept of triangle. The archetypal triangle, in contrast to the single triangular shapes is invisible and can only be perceived in thought.

Now we should bring all of the individual triangular shapes into movement in such a way that they go into each other, so that one metamorphoses into the other very quickly, in all directions. This is an example of mobility in thinking based on the same lawfulness.

We should apply this exercise to our theme of twelve worldviews! We have to become as mobile when we move through the twelve worldviews as we did when we worked with the triangles.



Journey through the Twelve Worldviews

The worldviews are like twelve monumental doorways into reality. I want to briefly characterize them for you with an easy example, namely the hall here where we are gathered.

We can indeed think of something as trivial as this hall from twelve different viewpoints.

I will start with **Realism**, a technical term for the worldview we will now apply to this hall. All that is around us, all that we can see around us, is "real." As realists in this sense we see things everywhere: rows of chairs, a flight of stairs, participants, and the lecturer.

Someone can say it is too vague for me to speak only of "objects." I want look at the objects more specifically. I will focus on them. Then I look specifically at the objects

as phenomena. This term commands a certain respect. A phenomenon is an accurately delineated thing you can focus on. It has contour and form. It becomes interesting for science. Things are sufficient for daily use; the scientist researches phenomena. It is for a reason that this expression is important in Goetheanism and Anthroposophy. We look at objects but when we research them they have to become phenomena. Thus, I see not only objects but also phenomena; the people present here are obviously included. This point of view is **Phenomenalism**.

Now let us continue and say that objects and phenomena are well and good although we principally deal in reality with what our senses perceive. Without the senses nothing of what is around us would be there. You notice that when the lecturer speaks too softly you cannot hear what is said very well. We are considering sense perception and move from the appearance (the phenomenon) to the starting place of the senses which perceive it. **Sensualism** is the name of this worldview. The entire spiritual scientific doctrine of the senses belongs here. As you know, there are twelve senses. Here we must always ask with which senses do we perceive something. It is not always easy to answer this question. You can say, for example, with the spiritual scientific-sensualistic approach of reading a book that the sense of thought is active. This is not the case. I will come back to this point later.

We will now leave the point of view of sensualism and carry on. We can also be of the opinion that something is not an object, a phenomenon or a sense perception but something that is material and visible. From sensualism we take with us at most the sense of touch, which gives us an experience of "matter": **Materialism**. Reality is only the chair I sit on, my body that I can feel, my neighbor whom I can touch if I want to. Beyond those points the unreal begins.

Of course there are mixtures of the various viewpoints. People exist who strive for the spirit where they see something real (in a pure form this would lead to spiritualism); at the same time however, they want the spirit to be something touchable. They believe in spirit and spirits when they can appear materially to them. Table lifting, knocking signs and the hearing of voices, etc. are examples of this view. *Spiritism* is a bastard between **Materialism** and **Spiritualism**.

Perhaps some in the audience will now say all that has been presented as real up to now is not *my* reality. For me, it is all about the thought, the idea of something.

What, for example, is the *purpose* of this hall in addition to all of the things inside? Someone else might say it is a movie theatre. Here we are able to come and see movies. Naturally, all members present will immediately correct this and say that it was once a movie theater and now serves anthroposophical lectures and events. Then one might ask if it has been properly built for that purpose. You see this leads to a different worldview that Steiner calls **Rationalism**, where thoughts are realized and embodied in something.

In our enthusiasm we skipped a point of view from which this next question originates. Not only thoughts are embodied here and, although we continue to count with ideas, we are dealing strictly with numbers. When you look at this hall from this perspective your first concern is how many people are here. How many of those who are usually here are not here now? What did a ticket cost? How many minutes will the speaker go overtime? This is reality for the worldview of **Mathematism**. All that can be counted, weighed and calculated is real here. This point of view, like all the others, also has its rightful place. I have to practice mathematics when I pay my bill in a restaurant, otherwise I would not notice that the waiter made a mistake and the amount on the bill is too high. All viewpoints need to be considered equally. Nevertheless, one must also ask which areas in life are best served by a particular point of view.

Now we move on from simple ideas (numbers) and from rational ideas (rationalism) that we have already discussed to the next worldview. Are there not ideas that go much deeper and have not yet been realized and are nonetheless real? Such ideas we can call ideals. That is what one can call real from the worldview of **Idealism**.

A person could call idealism an "elevated rationalism" when following the thought movement from rationalism. You see, it is important to move from a concrete train of thought to the neighboring or an opposite viewpoint. A rigid definition of a viewpoint doesn't work, for example, when I want to define one triangle located next to the other without making the necessary transition. This is what I am exploring with the example of the hall.

Now that we have arrived at idealism, we can ask ourselves how we got here from rationalism. We got here by seeking more in the world than what has already been realized. Unrealized ideals, for example those of a moral nature, are much more real for me. If one does not seek *more*, one does not get beyond rationalism. This process, this transition that we just went through, is the

essence, is the factor that brings us into movement. If you now look around as an idealist you may ask if there are ideals here, and not only ideas with a purpose. Naturally, you have to answer, of course! All anthroposophical lectures are filled with them.

Now we can go still further and say that ideas and ideals are not hovering in the air. They must be connected with beings, they need carriers, souls. Now the ideas and ideals are no longer the reality but the location where they manifest is, namely the soul. One differentiates no further than this and labels all that carries ideas as soul. Now the reality is the soul carrying ideas. Rudolf Steiner calls this viewpoint **Psychism**. This is a widespread view today.

After awhile this view can become somewhat uncomfortable. When the audience and the lecturer only look at each other from the viewpoint of Psychism, one could imagine that the group soul of the hall is thinking.⁶

In a gathering of anthroposophists it is not easy to take this point of view. Individual consciousness that is so strongly developed in everyone present here is overlooked. In addition, there can be a need not only to be a soul (even when it thinks and has high ideals) but to be something more substantial, like *spirit*. Soul is a moving ocean; spirit is the rock in it. With this we made the step to **Pneumatism**. Consequently, as pneumatist, I say to myself that spirit is also found here in the hall, not only soul. Again, there could be people who want to go further because spirit is too vague and unsatisfactory, even after a certain firmness was achieved through pneumatism.

Having accepted the spirit and also a conscious awareness of one's own individuality, the demand is for more spirits - plural - spiritual beings, including one's own spiritual individuality. This is **Spiritualism**. There is a whole world of spirits and hierarchies of spirits and the human spirit is one of them.

We would like to know how many individual spirits are present here when we now look into the hall concurrently from the viewpoint of spiritualism and mathematism. The relation between anthroposophy and spiritualism is evident; but as we will see, they are in no way equal.

The difference between pneumatism and spiritualism is explained by Rudolf Steiner using a great example. What you see in the distance as a swarm of mosquitoes is,

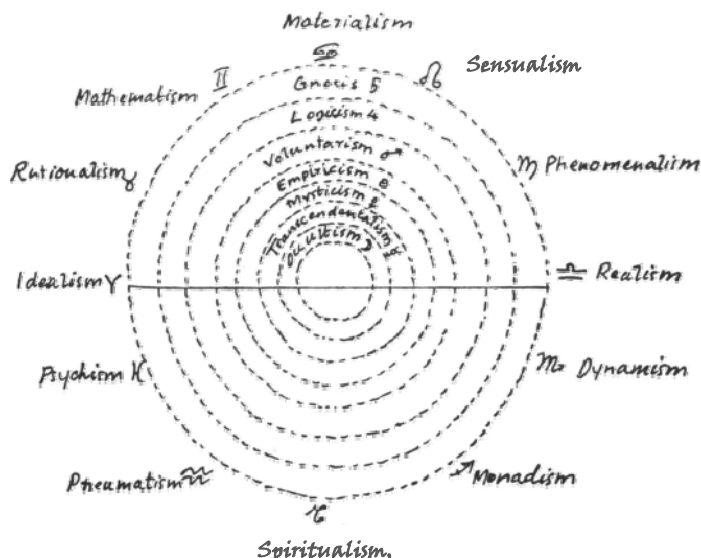
when close up, perceived to be a world of single beings. This is the advancement from pneumatism to spiritualism, an approach to individual spirit beings.

Let's continue. It can be exhausting to continuously look into the world of individual spirit beings with their ideas, deeds and sufferings. By throwing a veil over them we retain one of their qualities, that of imaginative beings having different levels of consciousness. Each object in itself is an enclosed imagining being. This view is called **Monadism**. So, all of the objects here; the lectern, the chairs, and walls all correspond to different stages of conscious representations. It is not a very widespread worldview but it can be very fruitful for human poetic talent. I'll read a short poem to you that will bring this view to expression:

Sleeps a song in things abounding that keeps dreaming to be heard:
 Earth's tunes will start resounding if you find the magic word.

This is how Joseph Eichendorff honored the poetic spirit of monadism. You might say you can recover from the reality of spiritualism with monadism and create poetry. What could be the story of a shoe! A shoe, taken off at a mosque after its owner finally arrives in Mecca, will relate how it suffered from the feet that were moving it along.

A less poetic spirit might say "how can you call that real?" Reality is something totally different for me - and today this is widespread - the energy in the world that streams out of things is real. Where you find energy you find reality. When looking at the personalities here in the hall one could ask where the energetic and strong people are. Who radiates dynamically? Many people today believe that dynamism already indicates the importance of a personality. Again, this is very one-sided thinking! It is known that many people have been seduced by great human dynamos who would lead them into the abyss. This point of view is called **Dynamism**. It is to be found everywhere today and where it is one-sided it can be very misleading. You can imagine yourself where dynamism would lead when it is connected or mixed with materialism, psychism or spiritualism.



The drawing above shows the relationship between all of these worldviews and the signs of the zodiac, which will not be further discussed here. Only so much needs to be said. We are dealing here with a spiritual realm that goes beyond astrology, which we will also see later with the worldview moods and the planets. You cannot decide on a person's dominant worldview from the position of the Sun in their birth chart.

Of course, we can now practice (not only here in the hall) finding the twelve worldviews in all directions to obtain mobility in the many contrasting views by leaving one and exchanging it for another. Just as we moved with triangles through various formations, we must be able to move freely between these worldviews. This will lead to clear and mobile thinking. Our thinking will become rigid and narrow if it is clear but immobile. It threatens to become blurred if it is mobile and unclear. Both qualities have to be connected.

For now, let us remember that all these points of view give us something with which to know reality. Among the twelve views none is unjustified or superfluous. In the unfolding of history you will see in the foreground one or the other worldview. Materialism was less widespread in the past than it is today. Phenomenalism already played a great role in the old mysteries and is today the best foundation for scientific research of the sensible and supersensible worlds. Currently realism, dynamism and mathematism are in the foreground. You will find some psychism and pneumatism in all spiritual movements that are still frightened by a concrete spiritual world. It is important to understand that the twelve indications have specific meanings and should not be understood in an associative manner. In the past realism, for example, meant about the same that in our

context we call idealism. For the philosophers in the Middle Ages the idea was the most important and they called the idea realism.

The Seven Worldview Moods

Now we will consider what Rudolf Steiner called the seven worldview moods. Already, the expression *mood* indicates that we are moving into the realm of the soul. The twelve worldviews or nuances of worldviews as they are also called by Rudolf Steiner, exhibit more of a spiritual character. We are descending from the zodiac into the region of the planets. We undergo a process of contraction and are a little less cosmic than before. We become planetarians. Look at how they become differentiated. A worldview dives down into one or another worldview mood. You can be a realist in seven different ways, although most often only one way. I will soon provide an example of this but before I do, I will list the planetary moods. We first arrive in the Saturn sphere in the worldview mood of **Gnosis**; then in the Jupiter sphere we experience the mood of **Logism**; in the Mars sphere we experience the mood of **Voluntarism**; in the Sun sphere we experience the mood of **Empirism**; in the Venus sphere we experience the mood of **Mysticism**; in the Mercury sphere we experience the mood of **Transcendentalism**; and finally, in the Moon sphere we come to the mood of **Occultism**. Again, this is a list of specific expressions that are only meant to be used and understood in a specific context. See the above figure.

Let us start again and take this hall as we did before from the viewpoint of realism. I will limit myself to what I see when I look at this space and what is around me. Soberly, I register what I see without a specific soul condition. I speak simply of the things that show themselves to me. I am in this case in a mood of **empirism**. I can also say that this is too easy. What I see in the hall reveals itself to me only when I put myself in a mood of fathoming or understanding. Only then can the true content and character of the things in the hall be revealed to me. I make a great effort and give myself the time until it starts to dawn on me where I am and what is around me. This is the mood of **gnosis**. Perhaps this mood is easier to grasp when we choose a sacred space with plenty of things to discover.

You might also want to experience the thought of the space. This is not the same as realizing the purpose of the hall (viewpoint of rationalism). You want to experience what the sense of this space is in relation to the world-all, not only in relation to itself or to the town it is in. This is the mood of **logism**. Someone could now say that I will

do something different, I will sit down and wait until I experience inwardly the reality of the space and the things in it. In this state, you enter the **mysticism** mood regarding the hall. This is not something anthroposophical gatherings should strive for, no matter what viewpoint you take. Doing so could easily lead the soul into a fog where the audience would begin to have inner experiences that would have less and less to do with what the lecturer is attempting to convey.

Now, someone else comes along and senses a variety of forces (**voluntarism**); and another person would like to walk directly to the walls of the hall and knock on them. That person sees many objects and people but thinks what is real is hidden behind these things, behind something like a big Spanish wall. In this way we can experience realism in the mood of **trancendentalism**. Reality is *behind* everything. When you are a character like Hamlet, you break through a wall somewhere and catch the eavesdropper Polonius.

Something else is always to be found behind the wall with this mood of transcendentalism; reality comes toward me, but it stops behind the Spanish wall.

Finally, someone in the mood of **occultism** can look around this space and say there is nothing to see, it's all Maya. There is no reality here for the eye! Such would be realism in the mood of occultism.

Now imagine that this hall is suddenly transformed into a picture gallery where we would like to see a particular picture. Perhaps by using this model we can get a little closer to the moods. This is an example that Rudolf Steiner offered and then developed using the mood of gnosis. He says the following. "There are also people who are especially illuminated by the worldview of Realism. They go through the world in such a way that their whole mode of perceiving and encountering the world enables them to say much, very much, to others about the world. They are neither spiritualists nor idealists. They are quite ordinary realists. They are equipped to have fine perceptions of the external reality around them, and about the intrinsic quality of things. They are highly sensitive to the qualities of things. They are Gnostics, genuine Gnostics, only they are Gnostics of Realism, and such Gnostics of Realism, and spiritualists or idealists [or anthroposophists] are often not Gnostics of Realism at all. We can, indeed, find that people who call themselves good theosophists may go through a picture gallery and have nothing to say about it, while others who are not theosophists at all, but are Gnostics of Realism, are able to say an abundance of meaningful

things because with their whole personality they are in touch with the things they see. Again, how many theosophists go out into the country and are unable to grasp with their whole souls anything of greatness and sublimity of nature. They are not Gnostics of Realism.”

Let us stay for a while with the picture gallery. A Gnostic of Realism would definitely not rush through the gallery. Let us assume that such a person has decided to look at some pictures. Instead of simply going from one picture to the next, the Gnostic of Realism would stay with each picture for a long time in order to penetrate it deeply, again and again. Afterwards, this observer can describe exactly what has been seen.

A person looking at a picture in the mood of logism will soon ask about the picture's meaning. What is the meaning of this painting and how does it relate to the whole creative work of the painter? The logist always goes for the whole while relating all details about it. What thought is carried by the painting, what is the deeper meaning? The person in a mood of logism sees thoughts everywhere in the world. Hegel was one of the greatest logists of all time. To him, everything was thought; everything was an objective fabric of thought. Sense perception was also a form of thought for him.

A person looking at a picture in the mood of voluntarism immediately asks about its effect. This person asks what does this picture want from me? It repels or attracts me. To look at a picture like this is again a completely different mood of realism.

In the empiricist mood, the observer stands before a painting with a matter-of-fact manner and without much effort simply registers what is observed. The empiricist may not consider that altered lighting could cause the picture to make a different impression. The empiricist also can describe very well what has been seen.

The mystic takes his time. He waits for the picture to speak to him. This person wants the picture to reveal something inwardly to him, while the gnostic wants time to engage and delve deeply into the picture. These are the words that we also heard in the *Calendar of the Soul* verse. The mystic lets the picture be revealed to him through an inner contemplative silence. The mystic approaches the picture with a pure inner mood of devotion. Often, in modern galleries, he will not get his chance. There (in modern galleries), the mystic does not easily get that feeling that something can be revealed to him. For example, the mystic looks at Joseph Beuys' Fettecke (a social sculpture made from 5 kg of butter).

The empiricist could be very interested in this item because it is a new experience ... and the empiricist is after experiences.

As a transcendentalist, I ask myself what is behind the picture. This scenario is depicted in Rudolf Steiner's first *Mystery Drama* where Strader wants to cut through a portrait to find what fascinates him in it and to find out what is behind it. The picture hides something from me . . . its essence.

Now, when I go through the gallery as a realist in the mood of occultism, then something very different must come out of the experience. I do not want to cut through the canvas to reach its essence in this mood, as a transcendentalist might do. The occultist says the reality of the picture is not visible at all. That could also be true for the painter. The painter can feel that his or her painting has nothing to do with what was in mind. This can happen especially when depicting a soul with spiritual content. Nothing of it appeared on the canvas! The painter can in this way experience an occult mood for his or her own creation. Now the painter tries again or gives up. The painter may persist and not give up; perhaps by changing the mood of realism so the thought can be achieved.

All seven of the moods are valuable, although we find that certain moods are more widespread than others. I believe the gnostic mood from our verse, of delving deeply, is not very common today, not even in people having spiritual aspirations. A passive intake of spirituality is widespread, for example, a three-week course to become enlightened or visits to a clairvoyant or a reincarnation therapist. At best, we find a mood of mysticism brought to spirituality. To bring a gnostic mood towards spirituality, it will be necessary to overcome the widespread laziness in thinking. A one-sided transcendentalist mood can also be found; its one-sidedness, which suspects that everywhere something lies behind it can lead to a distrust of the world.

The gnostic mood was still widespread at the time of the *Mystery of Golgotha* and through subsequent centuries. Sooner or later one has to become a gnostic again through the study spiritual science, because anthroposophy demands the will to penetrate deeply into a subject.

Of course, today, the mood of empiricism is widespread. For better or worse, it is the mood for practicing science, both natural and spiritual science. Initially, it is about taking in what can be experienced soberly and

unemotionally in space from the realm of forces or ideas or from the world of the hierarchies (spiritualism). The mood of empiricism was characteristic for Goethe, and of course for Steiner. Thus, Steiner gives the example of the important fact of thinking and the being of thinking as an experience that he calls a "higher experience amidst other experiences."

If, in contrast, you approach thinking in a mood of transcendentalism, you can lose your focus as soon as transcendentalism starts to dominate. One searches everywhere for something that is truly experienced behind thinking, and the searcher could become blind to the thinking itself. Steiner has demonstrated that especially with regard to thinking one has to remain a naive empiricist because it confirms the beingness of the thinking experience. Whoever believes that the essence of thinking and all else in the world is behind the appearances and who therewith develops this mood to the extreme, moves in the direction of Kant's view. Kant says: there is one reality - the thing-in-itself which human thought cannot reach; it only reaches as far as the appearance of things. And the thing-in-itself, its true reality, remains forever hidden behind the Spanish wall of appearances.

Although Steiner does not say it explicitly, in my opinion it is obvious that Kant arrives at his conclusion by going too far into the worldview mood of transcendentalism. You might say he has isolated this mood from the other six, elevated it to a theory, and made it an absolute.

Once again we see, as with the twelve worldviews that the important thing is to learn to move from one mood into another.

In a certain way, occultism is much more of a daily phenomenon than it would seem at first. When you read a book, for example, it is often possible to believe that thoughts are found in it. Yes, but please tell me where are these thoughts? Are they on the paper, in the paper, in the letters? When reading, we treat what we have before us entirely in the mood of occultism: the letters as such do not exist. No one who reads is interested in what he actually sees: all those dark symbols on paper. Once having learned how to read, a person can make a jump from what is seen to what is completely invisible; that is, the meaning and the thoughts of what is being read. Whoever learns to read the "book of nature" in this mood goes about it in the same way, not specifically but generally, only the "letters" are more complex. Everything becomes "a letter" in the big book of the world. Reading is a mysterious happening!

A child, as yet unable to read, must think it extremely curious that adults can look for hours at these papers with black characters, all looking the same, without getting bored. As mentioned before, in the view of Sensualism - also among anthroposophical friends - the opinion that we are aided in reading by the *sense of thought* does not hold up under closer inspection. (We use the sense of sight in reading and if we are blind the sense of touch). Anthroposophist and thinker Hans Bornsen⁷ has pointed out how we form words and sentences while reading, and then think about those words and sentences to find the meaning in what we have read. This is different from what happens when we are listening. The listener can indeed perceive thoughts in and behind the words with his sense of thought.

Becoming Versatile in the Worldviews and Moods.

Once we have worked through the basic structure of the twelve worldviews with their seven nuances our understanding can then become fruitful for many other things. Deeply penetrating the lecture cycle *Human and Cosmic Thought* through a Gnostic fathoming does not occur by reading it once, but by reading it many times. I want to illustrate this with Rudolf Steiner's own words. In the above mentioned lecture cycle, after having sketched the twelve worldviews and seven moods, Rudolf Steiner says: "Broadmindedness is all too seldom sought after. Anyone really in earnest about truth would have to be able to represent the twelve shades of world-outlook in his soul. He would have to know in terms of his own experience what it means to be a Gnostic, a Logician, a Voluntarist, an Empiricist, a Mystic, a Transcendentalist, or an Occultist⁸. All this must be gone through experimentally by anyone who wants to penetrate into the secrets of the universe according to the ideas of Spiritual Science. Even if what you find in the book *Knowledge of the Higher Worlds and its Attainment* does not exactly fit in with this account,⁹ it is really depicted only from other points of view and can lead us into the single moods which are here designated as the Gnosis mood, the Jupiter mood, and so on."

Three examples of Worldview Moods in *Knowledge of Higher Worlds*

Rudolf Steiner doesn't become more explicit about the worldview moods in *Knowledge of Higher Worlds*, but if you look for them they can be found. I want to read a superb example of the gnosis mood from this well-known book of instruction. This mood already makes itself known in the first sentence.

“There slumber in every human being faculties by means of which he can acquire for himself a knowledge of higher worlds. Mystics, Gnostics, Theosophists – all speak of a world of soul and spirit which for them is just as real as the world we see with our physical eyes and touch with our physical hands. At every moment the listener may say to himself: what they talk about, I too can learn, if I develop within myself certain powers which today still slumber within me.”

This is the gnostic mood in its purest form. Even when Rudolf Steiner mentions Mystic here in the beginning it is Mystic in the sense of the gnostic mood: an active fathoming, an awakening of slumbering faculties. You know you have to do certain things in preparation before the object of higher experience can reveal itself to you. That is how in *Knowledge of Higher Worlds* the willing reader is advised to prepare himself for this gnostic mood of knowledge. Perhaps the meaning of this mood becomes clearer than it was in the example of the picture gallery. (One must take complex and difficult pictures. It is difficult to get into a gnostic mood with the lines of a Mondrian picture, for example). This instruction book is also an appeal to the other seven moods of knowledge. Searching systematically, one can probably find all seven in its pages. For instance, the mood of logism is in places where there is talk about the objective reality of thoughts. We will now consider two more moods.

I quote:

“It is only when we ever and again surrender ourselves to a certain definite thought, making it absolutely our own, that any results can be attained. This thought is as follows: I must certainly do everything I can for the training and development of my soul and spirit; but I shall wait patiently until higher powers have found me worthy of genuine enlightenment.”¹⁰

I suppose it is not too difficult to recognize the two moods indicated here. To begin with, do every activity you can by consciously developing spiritual strength for inner life, which is the mood of voluntarism. Then the polar opposite is quietly waiting devotionally for spiritual illumination, which is the mood of the mystic.

The mood of voluntarism can make clear the necessity for developing inner forces. If it is missing then the reason for practicing remains veiled. One might find that through practice something subjective comes into their experience. This demonstrates the importance of “experimenting” with all the moods, as Steiner says, to become clear about your preference for one or the other, so you can overcome that singularity.

Almost all of the great creative achievements from the past are based on human striving for specific knowledge, although in the future it will be important to develop universality. Spiritual science is like a watershed between these two tendencies of spiritual development. To demand universality is one of the most important tasks of anthroposophy and one of the reasons behind the lecture cycle which my talk is based upon.

Hegel was great through his one-sided logism and that is how, according to Steiner, he became “the greatest philosopher of the world.” Philosophy mainly deals with thought. Leibniz, whose thoughts were not poetic but practical, leads one to the art of engineering and tunnel building. His thought became great through Monadism. Kant was driving Transcendentalism to its unproductive extreme.

In the future all one-sidedness has to become unproductive. When you discover that you have an overdose of the mood of empiricism you should not build a matter of fact worldview upon it but instead seek to develop the mystic or occultism mood, which is not easy.

Part 2 of this article will be published next month.

¹ Translation of this *Calendar of the Soul* verse by Rudolf Steiner was made by Ruth & Hans Pusch.

² Wikipedia describes anthropomorphism as a term coined in the mid 1700s to refer to any attribution of human characteristics (or characteristics assumed to belong only to humans) to non-human animals or non-living things, phenomena, material states and objects or abstract concepts, such as god(s). Examples include animals and plants and forces of nature such as winds, rain or the sun depicted as creatures with human motivations, and/or the abilities to reason and converse. The term derives from the combination of the Greek *ἄνθρωπος* (*ánthrōpos*), "human" and *μορφή* (*morphē*), "shape" or "form". Thomas Meyer takes this term further in this article and describes it in terms of Anthroposophy.

³ *Der Europäer* monthly magazine based on spiritual science, edited by Thomas Meyer. See www.perseus.ch

⁴ *Human and Cosmic Thought*, Rudolf Steiner, (GA 151) 4 lectures given in Berlin in January 1914, half a year before the start of WWI.

⁵ The lectures on Folk Souls given in 1910 by Rudolf Steiner also contribute to an understanding about the differences between peoples. *The Mission of the Folk-Souls: In Relation to Teutonic Mythology*, Eleven Lectures given by Rudolf Steiner in Christiania (Oslo) between 7 and 17 June, 1910.

⁶ A real spiritual group soul is not what is meant here.

⁷ Hans Börnsen, *Vom Lesen Im Buche der Natur*, Dornach, 1985, page 22.

⁸ Thomas Meyer says that by Occultist Rudolf Steiner means a human being who lives in the worldview mood of occultism, not in the specific sense of the spiritual researcher. We have seen before with the example of reading that we are all occultists.

⁹ Lecture cycle of *Cosmic and Human Thought* by Rudolf Steiner.

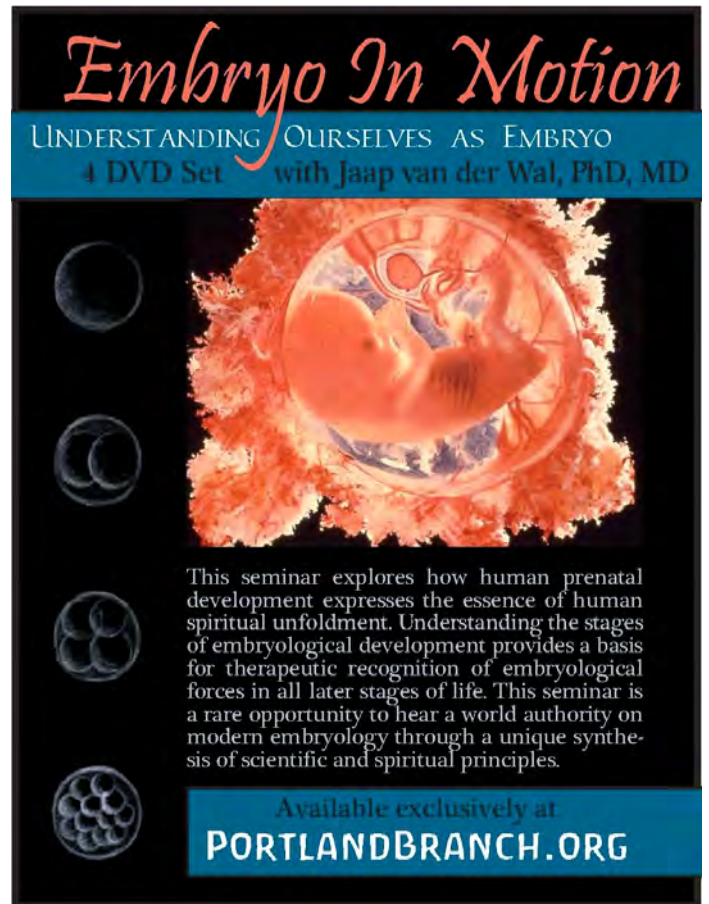
¹⁰ *Knowledge of the Higher Worlds and its Attainment*, Rudolf Steiner, chapter entitled "Some Practical Aspects."

THE BRIDGE BUILDER

By Will Allen Dromgoole

An old man, going a lone highway,
Came, at the evening, cold and gray,
To a chasm, vast, and deep, and wide,
Through which was flowing a sullen tide.
The old man crossed in the twilight dim;
The sullen stream had no fears for him;
But he turned, when safe on the other side,
And built a bridge to span the tide.
"Old man," said a fellow pilgrim, near,
"You are wasting strength with building here;
Your journey will end with the ending day;
You never again must pass this way;
You have crossed the chasm, deep and wide--
Why build you the bridge at the eventide?"

The builder lifted his old gray head:
"Good friend, in the path I have come," he said,
"There follows after me today
A youth, whose feet must pass this way.
This chasm, that has been naught to me,
To that fair-haired youth may a pitfall be.
He, too, must cross in the twilight dim;
Good friend, I am building the bridge for him."



Embryo In Motion
UNDERSTANDING OURSELVES AS EMBRYO
4 DVD Set with Jaap van der Wal, PhD, MD

This seminar explores how human prenatal development expresses the essence of human spiritual unfoldment. Understanding the stages of embryological development provides a basis for therapeutic recognition of embryological forces in all later stages of life. This seminar is a rare opportunity to hear a world authority on modern embryology through a unique synthesis of scientific and spiritual principles.

Available exclusively at
PORTLANDBRANCH.ORG



NOVEMBER ARTIST OF THE MONTH
ROBIN LIEBERMAN
THE THIRTEEN SOUL MOODS TOUR
ACCOMPANIED BY
NEW VEIL PAINTINGS
WATERCOLOR COLLAGE
ART CARDS

ARTIST RECEPTION
FRIDAY, NOVEMBER 4, 2011
5:00- 8:00 PM
LIVE MUSIC

EAST BANK COMMERCE CENTER
1001 SE Water Avenue
Portland, Oregon
97214

WWW.ROBINLIEBERMAN.NET

Portland Anthroposophical Society Calendar - November 2011

Ongoing Activities and Study Groups

Anthroposophical Course for Young Doctors, Study Group

1st Tuesday of the month 7-8:30 PM

Pohala Clinic, 12050 SE Holgate Blvd.

Contact Julie Foster by phone at (503) 572-4196 or by e-mail at

julie@pohalaclinic.com.

Karma Exercises and Study

1st and 3rd Thursdays at 7:00 PM

NE Portland

The study group has just completed its multi-year work with the entire *Karmic Relationships* lecture cycle, and is now working with Rudolf Steiner's karma exercises. Call James Lee for information (503) 249-3804 or send an e-mail to him at anthroposophy@earthlink.net.

Knowledge of the Higher Worlds

1st and 3rd Tuesdays 7:30 - 9:00 PM

3046 NE 33rd Avenue, Portland, OR 97212

Contact Donna Patterson and Bob Kellum at 503-331-7393.

Mystery Dramas, with Speech-Formation Exercises

2nd and 4th Wednesdays

7:30 - 9:00 PM, in SW Portland

Starting to work on the 3rd *Mystery Drama* by Rudolf Steiner, *The Guardian of the Threshold*. No acting experience necessary, just a love of the Word. Contact Diane Rumage by e-mail at drumage@comcast.net or by phone at (503) 908-0131 for information.

Portland Waldorf School Community Choir

Friday morning from 8:45 - 10:15 am

Portland Waldorf School, 2300 SE Harrison Street, Milwaukie in the Orchard Room

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

At the moment the group is taking a break. Please contact Chrystal Godleske if you are interested in meeting again.

socialsculptor@gmail.com.

Waldorf Education and Teacher Training

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

Events

Artist of the Month Robin Lieberman

NOVEMBER,

East Bank Commerce Center

1001 SE Water Street, Portland

Robin Lieberman, MSW, Artist and Painting therapist, exhibits her soul moods paintings, new work, collages and art cards. Artist reception: November 4, 5-8 PM, with live music

www.ROBINLIEBERMAN.net

First Class of the School of Spiritual Science

Sunday, NOVEMBER 13

5919 SE Division St., Portland, OR 97207. Bothmer Hall

Blue card required 9:30 AM sharp. Lesson 19. Please contact Diane Rumage at (503) 908-0131 or Cheri Munske at (503) 772-2632

Portland Branch Council Meeting

Monday NOVEMBER 14

1304 SE Main Street, Portland, OR 97214.

7 PM - 9PM at the home of Chrystal Godleske. Phone 503-816-2440
All Branch members are welcome to attend.

Veil Painting Class with Robin Lieberman

Saturday, NOVEMBER 19

6502 SW Barnes road, Portland, OR 97225

9.30AM -4.30 PM Have you always wanted to learn this exquisite method of watercolor painting and create beauty? We will have a fun day in a relaxed and beautiful wooded environment. \$75.00 includes all material and lunch. Please call or mail soon: Robin Lieberman 503-222-1192 or robin@robinlieberman.net

First Class of the School of Spiritual Science

Sunday, DECEMBER 11

5919 SE Division St., Portland, OR 97207. Bothmer Hall

Blue card required 9:30 AM sharp. Lesson 1. Please contact Diane Rumage at (503) 908-0131 or Cheri Munske at (503) 772-2632

Portland Branch Council Meeting

Monday DECEMBER 12

1304 SE Main Street, Portland, OR 97214.

7 PM - 9PM at the home of Chrystal Godleske. Phone 503-816-2440
All Branch members are welcome to attend.

Paint your Way into the Light

Tuesday DECEMBER 20, 4-7PM

1410 SW Morrison Street, suite 901

Join Robin Lieberman, MSW, Artist and Painting therapist, for this enlivening and reflective session. Robin is a warm and passionate teacher with a natural ability to nurture one's creative process. Curiosity is the only prerequisite! \$50.00 before December 11, thereafter \$60.00. For more info, contact Robin@Robinlieberman.net or call 503-222-1192.

The Holy Night's Readings

December 26, 2011 - January 6, 2012

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. There are often special events on some of the evenings including dropping lead on New Years 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 *St Matthew Gospel* lecture series by Rudolf Steiner, which we last read in 2004. Please call (503-777-3176) and reserve an evening to host. Tom Klein will give priority to people who hosted last year if you reserve by November 18th. After the 19th, Tom Klein will give out dates on a first come first serve basis. I look forward to seeing you all during the Holy Night's readings.



Pohala
A Place for Healing

Pohala provides family primary care using anthroposophic medicine.

Julie E Foster, MSN, FNP
12050 SE Holgate Blvd.
Portland, OR 97266
503.572.4196
pohalaclinic.com




curative painting and collaborative psychotherapy for individuals and couples

Robin Lieberman
MSW, LCSW

503.222.1192 robinlieberman.net

Waldorf Travel Service

Incredible Journeys since 1975



5316 SE Sherman St
Portland, OR 97215

800-328-7266
503-233-4053
fax: 503-232-7224


Walter Rice, CTC, *Travel Magician*
walter@waldorftravel.com

Join one of our 2011 Incredible Journeys

February: Crystal Cruises to New Zealand and Australia
October: Iyengar Yoga Group to Northern India
November: Africa-Namibia, Botswana, Victoria Falls, Zambia

We offer experienced expert travel planning for private travel, tours, cruises and customized groups. No matter how exotic or offbeat, we have probably been there!

Multi-Specialty Health Clinic

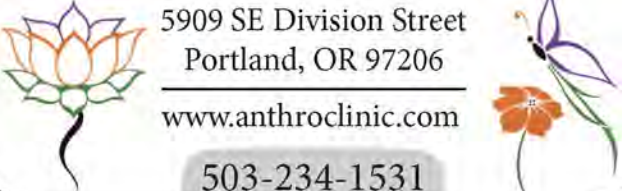


Joan Takacs, D.O.
John Takacs, D.O.

Debra Glasser, M.D.
Janel Guyette, M.D.
Susan Schmitt, M.D.

The Physicians at the clinic focus on alternatively extended medicine including Comprehensive Family Practice, Internal Medicine, and Physical Medicine and Rehabilitation. They utilize holistic principles that include the Anthroposophical world conception and its medical modalities, movement principles from Spacial Dynamics®, and refined hands-on techniques to augment alternative and mainstream medical approaches in diagnosis, treatment and prevention of illness and injury.

5909 SE Division Street
Portland, OR 97206
www.anthroclinic.com
503-234-1531



Transformative Arts

Art Exploration and Therapy for adults, teens, and children

Cheri Munske
503-484-4133 woolhorse@mindspring.com

Jannebeth Röell

jannebeth@mindspring.com
(503) 249-3807

www.jannebeth.com



Embryo In Motion: Understanding Ourselves as Embryo

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

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

To learn more about the 4-DVD set and for instructions on how to order it, go to the "shop" portal on the Portland Branch website at www.PortlandAnthroposophy.org.