



Michael at the Side of Mankind *contrasted by* : Word acrobatics (lower left) and dissipation (lower right). David Newbatt, *Twelve Aspects of Michael*, Wynstones Press

Michael above in the light, gesturing from a distance and offering direction to the person who has sought his guidance. *Contrasted by*, on the left, the expression of *word acrobatics*, which leads to lack of focus on the truth and blurs the right direction, with on the right, *dissipation*, a dissolving of clarity. Both of these images are pictured as a temptation and as a threat to the integrity of the person on the path.

An aspect of St. Michael is that of an archangel who stands at the side of human beings helping them, helping us at a time when we need him in the course of the year, most specifically in the late autumn. Rudolf Steiner has described how humankind is bound up with the course of the year, how with the earth's exhaling in the springtime human beings follow, as it were, into the heights of summer with the processes of what one can call the exhalation of the earth, and that in autumn we return again with the help of Michael; the overcoming of the fiery dragon. It is Michael who at Michaelmas time, after the overcoming of the dragon, stands at the human being's side. In this case Michael does not

stand at our side during the battle, but after it. ~Christoph-Andreas Lindenberg, *Twelve Aspects of Michael*

Reflections on the Michael Thought in its True Aspect – the Regeneration of the Michael Festival.

In his Christmas letter to the members that forms part of the Michael Mystery, Rudolf Steiner in 1924 emphasized in a single marvelously compressed paragraph the task of man especially in the middle period of the age of the consciousness soul in which we are now living.

“In its essential nature the Spiritual Soul (Consciousness Soul) is not cold. It seems to be so only at the commencement of its unfolding, because at that stage it can only reveal the light-element in its nature, and not as yet the cosmic warmth in which it has indeed its origin.”

This cosmic warmth must now be breathed out by men into their observing of the external world. Not only must we *understand* the world objectively after the manner of the scientist, but we must enter into this understanding with our life of *feeling*, and thus wrest the world from Ahriman's clutches, filling it with the Christ forces working from within ourselves. In this short cycle, as

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also in the two public lectures (*Supersensible Knowledge as a Demand of the Age, and Anthroposophy and the Ethical-Religious Conduct of Life*) Steiner describes just how it is possible to enter into the external world with love, endowing it with soul-warmth, in the process learning also to celebrate a new kind of autumn festival in which Michael can truly participate. ~**Stewart C. Easton, Excerpted Intro. to lecture series below.**

Man as Earth Citizen and Cosmic Citizen, Michael and the Dragon – RS September 27, 1923, from Michaelmas & the Soul-Forces of Man (or Anthroposophy and the Human Gemüt)

...The human *Gemüt* has indeed been wholly excluded from the domain of cognition by the intellectualistic development of civilization in the last three or four centuries. It is true that today one never tires of insisting that man cannot stop short at what the dry, matter-of-fact intellect can comprehend. Nevertheless, when it is a case of acquiring knowledge people depend exclusively upon this intellect. On the other hand, it is constantly being emphasized that the human *Gemüt* ought to come into its own again — yet it is not given the chance to do so. It is denied the opportunity of making any contact whatever with cosmic enigmas, and its sphere of action is limited to the most intimate concerns of men, to matters that are decided only in the most personal way.

Today we shall discuss first in what I might call a sort of historical retrospect how, in earlier periods of human evolution, this *Gemüt* was granted a voice in the search for knowledge, when it was permitted to conjure up grandiose and mighty images before the human soul, intended to illuminate man's efforts of realizing his incorporation into the body of world events, into the cosmos, and his participation in the changing times. In those days when the human *Gemüt* was still allowed to contribute its share in the matter of world views, these images really constituted the most important element of them. They represented the vast, comprehensive cosmic connections and assigned man his position in them.

...In order to create a basis for further study of the human *Gemüt* from the viewpoint of anthroposophy, I should like to present to you today one of those grandiose, majestic images that formerly were intended to function as I have indicated. It is at the same time one of those images especially fitted, at present, to be brought before men's souls in a new manner, with which we shall also deal. I should like to talk to you about that image with which you are all familiar, but whose significance for human consciousness has gradually partly faded, partly suffered through misconception: I refer to the image of *the conflict, the battle, of Michael with the Dragon*. Many people are still deeply affected

by it, but its more profound content is either dim or misunderstood. At best it makes no such close contact with the human *Gemüt* as was once the case, even as late as the 18th Century. People of today have no conception of the changes that have taken place in this respect, of how great a proportion of what so-called clever people call fantastic visions constituted the most serious elements of the ancient world views. This has been preeminently the case with the image of Michael's combat with the Dragon.

Angeloi, Archangeloi, and Archai — in the stage of their evolution of that time, were not destined to be free beings in the sense in which today we speak of freedom in connection with man. The will of these beings was not experienced by them in such a way as to give them that singular feeling we express by the phrase: to desire something arbitrarily. These beings desired nothing arbitrarily; they willed what flowed into their being as divine will; they had completely identified their will with the divine will. The divine beings ranking above them and signifying, in their interrelationships, the divine guidance of the world — these beings willed, in a sense, through the lower spirits — archangels and angels; so that the latter willed absolutely according to the purpose and in the sense of superior, divine-spiritual will.

The world of ideas of this older mankind was as follows: In that ancient epoch the time had not yet arrived in which beings could develop who would be conscious of the feeling of freedom. The divine-spiritual world-order had postponed that moment to a later epoch, when a number of those spirits, identified with the divine will, were, in a sense, to receive a free will of their own. That was to occur when the right time had come in world evolution. — It is not my purpose to corroborate today from the anthroposophical viewpoint what I have been characterizing; that will be done in the next lectures. Today I am merely describing the conceptions occupying the most enlightened spirits even as late as the 18th Century. I shall present them historically, for only by this method shall we arrive at a new view of the problem of reviving these conceptions in a different form.

But then — as these people saw it — among these spirits, whose real cosmic destiny was to remain identified with the will of the divine spirits, there arose a number of beings that wanted to disassociate their will, as it were, to emancipate it, from the divine will. In superhuman pride, certain beings revolted because they desired freedom of will before the time had come for their freedom to mature; and the most important one of these beings, their leader, was conceived of as the being taking shape in the *Dragon that Michael combats* — Michael, who remained above in the realm of those spirits that wanted to continue molding their will to the divine-spiritual will above them.

By thus remaining steadfast within the divine-spiritual will, Michael received the impulse to deal adequately with the spirit that grasped at freedom prematurely, if I may put it that way; for the forms possessed by the beings of the hierarchy of the Angeloi, Archangeloi, and Archai were simply not adapted to a being destined to have a free will, emancipated from divine will, as described. Not until later in world evolution were such forms to come into being, namely, the human form. — But all this is conceived as happening in a period in which cosmic development of the human form was not yet possible; nor were the higher animal forms possible — only the low ones I mentioned.

Thus a form had to come into being that might be called cosmically contradictory, and the refractory spirit had to be poured into this mold, so to speak. It could not be an animal form like those destined to appear only later, nor could it be the form of an animal of that time, of the then prevalent softer matter, so to say. It could only be an animal form differing from any that would be possible in the physical world, yet resembling an animal by reason of representing a cosmic contradiction. And the only form that could be evolved out of what was possible at that time is the form of the Dragon. Naturally it was interpreted in various ways when painted or otherwise represented — more or less suitably, according to the inner imaginative cognition of the artist concerning what was possible at that time in a being that had developed a refractory will. But in any case this form is not to be found among those that became possible in the animal scale up to man in the physical world: it had to remain a super-sensible being. But as such it could not exist in the realm inhabited by the beings of the higher hierarchies — angels, archangels, and so forth: it had to be transferred, as it were, placed among the beings that could evolve in the course of physical development. And that is the story of “The Fall of the Dragon from Heaven to Earth.” It was Michael's deed, this bestowing of a form that is supra-animalistic: super-sensible, but intolerable in the super-sensible realm: for although it is super-sensible it is incompatible with the realm of the super-sensible where it existed before it rebelled.

Thus this form was transferred to the physical world, but as a superphysical, super-sensible form. It lived thereafter in the realm where the minerals, plants, and animals live: in what became the earth. But it did not live there in such a way that a human eye could perceive it as it does an ordinary animal. When the soul's eye is raised to those worlds for which provision was made, so to speak, in the plan of higher worlds, it beholds in its imaginations the beings of the higher hierarchies; when the human physical eye observes the physical world it sees simply what has come into being in the various kingdoms of nature, up to the form of the physical-sensible human being. But when the soul's eye is directed to what physical nature embraces, it beholds

this inherently contradictory form of the Adversary, of him who is like an animal and yet not like an animal, who dwells in the visible world, yet is himself invisible: it beholds the form of the Dragon. And in the whole genesis of the Dragon men of old saw the act of Michael, who remained in the realm of spirit in the form suitable to that realm.

Now the earth came into being, and with it, man; and it was intended that man should become, in a sense, a twofold being. With one part of his being, with his psycho-spiritual part, he was to reach up into what is called the heavenly, the super-sensible world; and with the other, with the physical-etheric part, he was to belong to that nature which came into being as earth-nature, as a new cosmic body — the cosmic body to which the apostate spirit, the Adversary, was relegated. This is where man had to come into being. He was the being who, according to the primordial decree that underlies all, belongs in this world. Man belonged on the earth. The Dragon did not belong on the earth, but he had been transferred thither.

And now consider what man encountered on the earth, as he came into existence with the earth. He encountered what had developed as external nature out of previous nature kingdoms, tending toward and culminating in our present mineral, plant, and animal kingdoms, up to his own physical form. That is what he encountered — in other words, what we are accustomed to call extra-human nature. What was this? It was, and still is today, the perpetuation of what was intended by the highest creative powers in the continuous plan for the world's evolution. That is why the human being, in experiencing it in his *Gemüt*, can look out upon external nature, upon the minerals and all that is connected with the mineral world, upon the wondrous crystal formations — also upon the mountains, the clouds, and all the other forms — and he beholds this outer nature in its condition of death, as it were; of not being alive. But he sees all this that is not alive as something that an earlier divine world discarded — just as the human corpse, though in a different significance, is discarded by the living man at death.

Although the aspect of the human corpse as it appears to us is not primarily anything that can impress us positively, yet that which, in a certain sense, is also a divine corpse, though on a higher plane, and which originated in the mineral kingdom, may be regarded as the factor whose form and shape reflects the originally formless-living divinity. And what then comes into being as the higher kingdoms of nature can be regarded as a further reflection of what originally existed as the formless divine. So man can gaze upon the whole of nature and may feel that this extra-human nature is a mirror of the divine in the world. And after all, that is what nature is intended to give to the human *Gemüt*. Naïvely, and not through speculation, man must be able

to feel joy and accord at the sight of this or that manifestation of nature, feel inner jubilation and enthusiasm when he experiences creative nature in its sprouting and blossoming. And his very unawareness of the cause of this elation, this enthusiasm, this overflowing joy in nature — that is what should evoke deep down in his heart the feeling that his *Gemüt* is so intimately related to this nature that he can say to himself — though in dim consciousness: all this the Gods have taken out of themselves and established in the world as their mirror — the same gods from whom my *Gemüt* derived, from whom I myself sprang by a different way. — And all our inner elation and joy in nature, all that rises in us as a feeling of release when we participate vividly in the freshness of nature, all this should be attuned to the feeling of relationship between our human *Gemüt* and what lives out there in nature as a mirror of Divinity.

As you know, man's position in his evolution is such that he takes nature into himself — takes it in through nourishment, through breathing, and — though in a spiritual way — through perceiving it with his senses. In these three ways external nature enters into man, and it is this that makes him a twofold being. Through his psycho-spiritual being he is related to the beings of the higher hierarchies, but a part of his being he must form out of what he finds in nature. That he takes into himself; and by being received in him as nourishment, as the stimulus of breathing, and even in the more delicate etheric process of perception, it extends in him the processes of outer nature. This appears in him as instinct, passion, animal lust — as everything animalistic that rises out of the depths of his nature. Let us note that carefully. Out there we see wondrously formed crystals, mineral masses that tower into gigantic mountains, fresh mineral forms that flow as water over the earth in the most manifold ways. On a higher plane of formative force we have before us the burgeoning substance and nature of plants, the endless variety of animal forms, and finally the human physical form itself.

All that, living in outer nature, is a mirror of the Godhead. It stands there in its marvelous naïve innocence before the human *Gemüt*, just because it mirrors the Godhead and is at bottom nothing but a pure reflection. Only, one must understand this reflection. Primarily it is not to be comprehended by the intellect, but only, as we shall hear in the next lectures, precisely by the *Gemüt*. But if man does understand it with his *Gemüt* — and in the olden times of which I spoke, men did — he sees it as a mirror of the Godhead. — but then he turns to what lives in nature — in the salts, in plants, and in the parts of animals that enter his own body; and he observes what it is that sprouts in the innocent green of the plants and what is even still present in a naïve way in the animal body. All this he now perceives when he looks into himself: he

sees it arising in him as passions, as bestial lusts, animal instincts; and he perceives what nature becomes in him.

That was the feeling still cherished by many of the most enlightened men even in the 18th Century. They still felt vividly the difference between outer nature and what nature becomes after man has devoured, breathed, and perceived it. They felt intensely the difference between the naïve outer nature, perceptible to the senses, on the one hand, and human, inwardly surging sensuality, on the other. This difference was still livingly clear to many men who in the 18th Century, experienced nature and man and described them to their pupils, described how nature and man are involved in the conflict between Michael and the Dragon.

In considering that this radical contrast still occupied the souls of men in the 18th Century — outer nature in its essential innocence, nature within man in its corruption — we must now recall the Dragon that Michael relegated to this world of nature because he found him unworthy to remain in the world of spirituality. Out there in the world of minerals, plants, even of animals, that Dragon, whose form is incompatible with nature, assumed none of the forms of nature beings. He assumed that dragon form which today must seem fantastic to many of us — a form that must inevitably remain super-sensible. It cannot enter a mineral, a plant, or an animal, nor can it enter a physical human body. But it can enter that which outer, innocent nature becomes, in the form of guilt in the welling-up of life of instincts in the physical human body. Thus many people as late as the 18th Century said: And the Dragon, the Old Serpent, was cast out of heaven down to the earth, where he had no home; but then he erected his bulwark in the being of man, and now he is entrenched in human nature.

In this way that mighty image of Michael and the Dragon still constituted for those times an integral part of human cognition. An anthroposophy appropriate to that period would have to explain that by taking outer nature into himself through nourishment, breathing, and perception, man creates within himself a sphere of action for the Dragon. The Dragon lives in human nature; and this conception dwelt so definitely in the *Gemüt* of 18th Century men that one could easily imagine them as having stationed some clairvoyant being on another planet to draw a picture of the earth; and he would have shown everything existing in the minerals, plants and animals — in short, in the extra-human — as bearing no trace of the Dragon, but he would have drawn the Dragon as coiling through the animality in man, thereby representing an earth-being.

Thus the situation had changed for people of the 18th Century from that out of which it all had grown in pre-human times. For pre-humanity the conflict between

Michael and the Dragon had to be located in outer objectivity, so to speak; but now the Dragon was outwardly nowhere to be found. Where was he? Where would one have to look for him? Anywhere wherever there were men on earth. That's where he was. If Michael wanted to carry on his mission, which in pre-human times lay in objective nature, when his task was to conquer the Dragon, the world-monster, externally, he must henceforth continue the struggle within human nature. — This occurred in the remote past and persisted into the 18th Century. But those who held this view knew that they had transferred to the inner man an event that had formerly been a cosmic one; and they said, in effect: Look back to olden times when you must imagine Michael to have cast the Dragon out of heaven down to earth — an event taking place in extra-human worlds. And behold the later time: man comes to earth, he takes into himself outer nature, transforms it, thus enabling the Dragon to take possession of it, and the conflict between Michael and the Dragon must henceforth be carried on the earth.

Such thought trends were not as abstract as people of the present would like thoughts to be. Today people like to get along with thoughts as obvious as possible. They put it this way: Well, formerly an event like the conflict between Michael and the Dragon was simply thought of as external; but during the course of evolution mankind has turned inward, hence such an event is now perceived only inwardly. — Truly, those who are content to stop at such abstractions are not to be envied, and in any case they fail to envision the course of the world history of human thought. For it happened as I have just presented it; the outer cosmic conflict of Michael and the Dragon was transferred to the inner human being, because only in human nature could the Dragon now find his sphere of action.

But precisely this infused into the Michael problem the germinating of human freedom; for if the conflict had continued within man in the same way it had formerly occurred without, the human being would positively have become an automaton. By reason of being transferred to the inner being, the struggle became in a sense — expressed by an outer abstraction — a battle of the higher nature in man against the lower. But the only form it could assume for human consciousness was that of Michael in the super-sensible worlds, to which men were led to lift their gaze. And as a matter of fact, in the 18th Century there still existed numerous guides, instructions, all providing ways by which men could reach the sphere of Michael, so that with the help of his strength they might fight the Dragon dwelling in their own animal nature.

Such a man, able to see into the deeper spiritual life of the 18th Century would have to be represented pictorially somewhat as follows: outwardly the human form; in the lower, animalistic portion the Dragon

writhing — even coiling about the heart; but then — behind the man, as it were, for we see the higher things with the back of our head — the outer cosmic figure of Michael, towering, radiant, retaining his cosmic nature but reflecting it in the higher human nature, so that the man's own etheric body reflects etherically the cosmic figure of Michael. Then there would be visible in this human head — but working down into the heart — the power of Michael, crushing the Dragon and causing his blood to flow down from the man's heart to the limbs.

That was the picture of the inner-human struggle of Michael with the dragon still harbored by many people of the 18th Century. It was also the picture which suggested at that time to many people that it was their duty to conquer the “lower” with the help of the “higher,” as they expressed it: that man needed the Michael power for his own life.

The intellect sees the Kant-Laplace theory; it sees the Kant-Laplace primal vapor — perhaps a spiral vapor. Out of this, planets evolve, leaving the sun in the middle. On one of the planets gradually arise the kingdoms of nature; man comes into being. And looking into the future, all this is seen to pass over again into the great graveyard of natural existence — The intellect cannot help imagining the matter in this way; and because more and more the intellect has become the only recognized autocrat of human cognition, the world view has gradually become what it is for mankind in general. But in all those earlier people of whom I have spoken today the eye of the *Gemüt*, as I might call it, was active. In his intellect a man can isolate himself from the world, for everyone has his own head and in that head his own thoughts. In his *Gemüt* he cannot do that, for the *Gemüt* is not dependent upon the head but upon the rhythmic organism of man. The air I have within me at the present moment, I did not have within me a moment ago: it was the general air, and in another moment it will again be the general air when I exhale it. It is only the head that isolates man, makes of him a hermit on the earth. Even in respect of the physical organization of his *Gemüt*, man is not isolated in this way: in that respect he belongs to the cosmos, is merely a figure in the cosmos.

But gradually the *Gemüt* lost its power of vision, and the head alone became seeing. The head alone, however, develops only intellectuality — it isolates man. When men still saw with their *Gemüt* they did not project abstract thoughts into the cosmos with the object of interpreting it, of explaining it: they still read grandiose images into it, {Translator's Note: “Saw” them into it, is Rudolf Steiner's expression} like that of Michael's Fight with the Dragon. Such a man saw what lived in his own nature and being, something that had evolved out of the world, out of the cosmos, as I described it today. He saw the inner Michael struggle come to life in the human being, in the *anthropos*, and take the place of

the external Michael battle in the cosmos. He saw *anthroposophy* develop out of *cosmosophy*. And whenever we look back to an older world view from the abstract thoughts that affect us as cold and matter-of-fact, whose intellectuality makes us shiver, we are guided to images, one of the most grandiose of which is this of Michael at war with the Dragon; Michael, who first cast the Dragon to earth where, I might say, the Dragon could occupy his human fortress; Michael, who then became the fighter of the Dragon in man, as described.

In this picture that I have evoked for you, Michael stands cosmically behind man, while within man there is an etheric image of Michael that wages the real battle through which man can gradually become free; for it is not Michael himself who wages the battle, but human devotion and the resulting image of Michael. In the cosmic Michael there still lives that being to whom men can look up and who engaged in the original cosmic struggle with the Dragon. Truly, not upon earth alone do events take place — in fact, earth events remain incomprehensible for us unless we are able to see them as images of events in the super-sensible world and to find their causes there. In this sense a Michael deed was performed in the super-sensible realm shortly before our time, a deed I should like to characterize in the following way. In doing so I must speak in a manner that is nowadays discredited as anthropomorphic; but how could I relate it otherwise than by using human words to describe what occurs in the super-sensible world?

The epoch during which Michael cast the Dragon down to earth was thought of as lying far back in the pre-human times; but then, man appeared upon the earth and there occurred what I have described: the war between Michael and the Dragon became ever more an inner struggle. It was at the end of the 19th century that Michael could say: The image in man is now sufficiently condensed for him to be aware of it within himself: he can now feel in his *Gemüt* the Conqueror of the Dragon — at least, the image means something to him. — In the evolution of mankind the last third of the 19th Century stands for something extraordinarily important. In older times there was in man primarily only a tenuous image of Michael; but it condensed more and more, and in the last third of the 19th Century there appeared what follows: In earlier times the invisible, super-sensible Dragon was predominant, active in the passions and instincts, in the desires and in the animal lusts. For ordinary consciousness that Dragon remains subsensible; he dwells in man's animal nature. But there he lives in all that tends to drag man down, goading him into becoming gradually sub-human. The condition was such that Michael always intervened in human nature, in order that humanity should not fall too low.

But in the last third of the 19th Century the Michael image became so strong in man that the matter of directing his feelings upward and rising to the Michael image came to depend upon his good-will, so to speak; so that on the one hand, in unenlightened experience of the feelings, he may glimpse the image of the Dragon, and on the other hand, the radiant figure of Michael may stand before the soul's eye — radiant in spiritual vision, yet within the reach of ordinary consciousness. So the content of the human *Gemüt* can be this: The power of the Dragon is working within me, trying to drag me down. I do not see it — I *feel* it as something that would drag me down below myself. But in the spirit I see the luminous Angel whose cosmic task has always been the vanquishing of the Dragon. I concentrate my *Gemüt* upon this glowing figure, I let its light stream into my *Gemüt*, and thus my illumined and warmed *Gemüt* will bear within it the strength of Michael. And out of a free resolution I shall be able, through my alliance with Michael, to conquer the Dragon's might in my own lower nature.

If the requisite good-will were forthcoming in extensive circles to raise such a conception to a religious force and to inscribe it in every *Gemüt* we would not have all the vague and impotent ideas such as prevail in every quarter today — plans for reforms, and the like. Rather, we would have something that once again could seize hold on the whole inner man, because that is what can be inscribed in the living *Gemüt* — that living *Gemüt* which enters into a living relationship with the whole cosmos the moment it really comes to life.

Then those glowing Michael thoughts would be the first harbingers of our ability to penetrate once more into the super-sensible world. The striving for enlightenment would become inwardly and deeply religious. And thereby men would be prepared for the festivals of the year, the understanding of which only glimmers faintly across the ages — but at least it glimmers — and they would celebrate in full consciousness the festival the calendar sets at the end of September, at the beginning of autumn: the Michael Festival. This will regain its significance only when we are able to experience in our soul such a living vision. And when we are able to feel it in a living way and to make it into an instinctive social impulse of the present, then this Michael Festival — because the impulses spring directly from the spiritual world — could be regarded as the crowning impulse — even the initial impulse we need to find our way out of the present disaster: to add something real to all the talk about ideals, something not originating in human heads or hearts but in the cosmos.

And then, when the trees shed their leaves and blossoms ripen into fruit, when nature sends us her first frost and prepares to sink into her winter death, we would be able to feel the burgeoning of spirit, with which we should unite ourselves — just as we feel the Easter

Festival with the sprouting, budding spring. Then, as citizens of the cosmos, we would be able to carry impulses into our lives which, not being abstract, would not remain ineffectual but would manifest their power immediately. Life will not have a soul content again until we can develop cosmic impulses in our *Gemüt*.



The Stars, Parzival... And You???

By Matt Burns

This September 11 weekend (two seven-year cycles past the infamous 9/11, for those counting), amidst a new moon, sacred land, and some of the least light-polluted night skies in the nation, a group of seekers will gather for a truly unique event. Will you be one? If so, I look forward to seeing you there!

The weekend, formally entitled “**The Stars Once Spoke...Stargazing and Parzival’s Quest for the Holy Grail,**” will take place at Ekone Horse Ranch outside of Goldendale, WA...but it didn’t start out that way. Earlier this summer, with access to a fleet of canoes, I asked Brian if he would be willing to teach astronomy and star wisdom on a canoe camping excursion on the John Day River, and to my delight he said “yes!”. Surely that would have been fun, but a couple of days later I learned that the John Day River is in fact in a canyon, and thus not ideal for stargazing. That’s when I thought of Ekone Horse Ranch. I had visited Ekone twice before, when bringing my daughters (who love it more than anyplace in the world!) to summer camp there, and I knew it to be a prime location for stargazing (as indicated by the nearby Goldendale Observatory). I was fortunate enough to make quick contact with Shonie, Ekone’s executive director, and she wholeheartedly welcomed the idea of Ekone hosting the occasion. Thus arose the origins of this special event...at least the origins from one aspect.

Speaking personally, the deeper origins arose from my previous encounters with Brian Gray, whom I first met in 2001, while in the Foundation Year of Waldorf teacher training in Eugene, Oregon, where Brian was a guest teacher. In the course of one evening and one morning, Brian beautifully unfolded the epic grail legend of Parzival, Wolfram von Eschenbach’s 13th century poetic masterpiece. In his masterful and captivating storytelling, accompanied by beautiful chalkboard drawings that lit both the content and one’s life of feeling, Brian introduced us not just to the story, but also to the mysteries he had uncovered of how its

chapters relate to the signs of the zodiac. In so doing, he lit a fire that still burns in at least one student’s heart.

Two years later, while in the Consciousness Studies program at Rudolf Steiner College, I had the opportunity to undertake several courses with Brian. Amongst these were his “Human Being and the Stars” course, which did more to teach me about and orient me to the night sky than anything previous or since. Also, at the request of some of us students, Brian freely offered us a 16-session course (one for each chapter) on Parzival. What a gift! Twelve years later, Wolfram’s words, “**a brave man slowly wise**” are more real to me than ever.

I can truly say that Brian is one of the most gifted, kind, humble and generous people I have ever met. If there is any way you can find it in your schedule to join in this one-of-a-kind weekend, I trust you will be glad you did so. The weekend will be an interweaving of the Parzival legend and star wisdom, including eight lectures (to take place in Ekone’s fire lodge), four stargazing opportunities (early morning and late evening), meals, accommodations, and so much more. Also, Brian will offer a **public lecture on Thursday, September 10** at 7 PM at Bothmer Hall in Portland, entitled “**Four Karmic Streams in Human Development: Arthurian and Grail, Aristotelian and Platonist, Old Souls and New Souls, Kings and Shepherds.**” Further details are available in the flyer contained at the end of this newsletter. To register or ask questions, please feel welcome to contact me, Matt Burns, at 503.501.1415, or burnsby@hotmail.com. I would be happy to hear from you.



Parzival Meeting with the Fisher King; David Newbatt, Wynstones Press

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



GARDEN FEVER

What plant is that in the garden store?
It's one that I've never seen before.
Delicate flowers of blushing red
Explode in a colorful bursting spread,
To 3 feet high and 3 feet wide;
Yet still it's a plant you can grow inside.
It likes full sun or partial shade,
It tolerates drought and being sprayed,
It's a wonderful plant for boundaries,
And it's hardy down to 20 degrees.
It comes with a watering/feeding chart,
Won't you let this beauty climb into your heart?
It's resistant to root rot and other disease,
It's a perfect plant for attracting bees.
It blooms twice a year in the spring and the fall,
Here's a plant that will surely be loved by all.
It fills up the air with delightful scent,
It was in stores last year and quickly went,
To not buy this now is almost a crime,
If we're going to do it then this is the time.
The window is brief!
The moment is now!
We have no room for it,
But we'll make some, somehow...
Will you take this plant
Into your careful wetted soil?
Will you tend to it daily in loving toil?
Will you stand by it faithfully,
In good times and bad?
You'll be the mom, and I'll be the dad...
And we'll watch it grow, throughout the years,
As our own return to the soil nears...
So with each spring's birth
We can share its joy,
Like the gift of a new little girl or boy.
But the hour is late and the clock ticks on,
If we don't buy today,
It will surely be gone!
There's a wait at the counter,
Then this baby is ours!
I wish I'd remembered to buy some cigars.
Knowing with sadness this moment will end,
We pick up the pot and embrace our new friend.
There's a nursery to prep
And announcements to send,
Then we'll come back next weekend...
And do this again.
Bob Kellum 7-12-14

Calendar of the Soul-Summer

August 30-Sept. 5, Verse 22, Light from Cosmic Widths

Bravely the Light from far and wide
lives on in me, translated into life
light of the world turns into light of soul,
irradiating Spirit-deeps
to loosen and set free
fruits in whose working Self of Worlds
ripens in course of time to Selves of men.

September 6-12, Verse 23

A touch of autumn now
muffles the lively senses' reach,
over the open face of light
some sober trails of vapour creep;
I, from here gazing outward into space,
behold there autumn's winter-sleep;
summer is gone,
summer has given up herself to me.

September 13-19, Verse 24

Itself-creating still
soul-substance goes on to be self-aware,
refreshed in new self-knowledge lives
on the World-spirit, onward strives
forging from those dark places of the soul
her felt identity, the fruit of Will.

September 20-26, Verse 25

Now may I call myself my own,
irradiating Time's and Space's night
with inborn Light;
all nature heavy grows with sleep
the soul is called to stay awake
and, waking, fire with suffusing Sun
chill winter's inundation.

September 27-October 3, verse 26, Michaelmas Mood

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

~Paraphrase, Owen Barfield.

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

www.mercurypress.org



Portland Branch Calendar

September, 2015

First Class of the School of Spiritual Science – Lesson Fifteen

Sunday, September 13, 9:30 am sharp (no admittance after the class starts) • Bothmer Hall, 5919 SE Division St, Portland, 97206, Contact Diane Ramage at 971-271-7479 or Cheri Munske at 503- 484-4133 Blue card required. Second Sunday of each month.

Portland Branch Council Meeting

Monday, September 14 • 2606 SE 58th Ave. • Contact Valerie Hope, 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.

Exploring the Four Pairs of Karmic Streams: Arthurian and Grail, Platonist and Aristotelian, Old Soul and Young Soul, Kings and Shepherds, with Brian Gray

Thursday, September 10, 7pm • Bothmer Hall, 5919 SE Division St. • Suggested contribution \$10 • Contact: Matt Burns, 503.501.1415, burnsby@hotmail.com.

Brian Gray has been a core faculty member at Rudolf Steiner College since 1981. This event is co-hosted with the Portland Branch of the Anthroposophical Society.

The Stars Once Spoke...Stargazing and Parzival's Quest for the Holy Grail - A weekend with Brian Gray

Friday dinner, September 11 to Sunday lunch, September 13. • Ekone Horse Ranch, Goldendale WA., 2.5 hours from Portland • Fee, \$275-\$325 • Contact: Matt Burns, 503.501.1415, burnsby@hotmail.com.

This stargazing and star wisdom weekend with Brian Gray is sure to be a unique and memorable event. Ekone Horse Ranch, home to a beloved children's camp and the White Eagle natural burial ground, is also home to some of the most pristine stargazing conditions in the country. This weekend will include eight lectures, four stargazing events, zodiacal eurythmy, evening fire lodges, conversations, explorations, and all meals. Brian Gray has been a core faculty member at Rudolf Steiner College since 1981. See flyer in this newsletter for more details.

Christian Community Events with Reverend Craig Wiggins

September 17 – 20 • All events at Bothmer Hall, 5919 SE Division St., except Thursday • Contact Sandra Burch 503-353-1818, galenalyn@gmail.com • \$10 donation for lectures recommended, no one turned away

Thursday September 17, 7:30pm Mani and Christ – Going to a Place of Powerlessness...and then? A summary of Manichaeism, looking at where Christ fits into the picture and an exploration of the practice of powerlessness. If you missed the Christine Gruwez workshop in the spring, come and hear about Mani. If you were at that workshop, come and continue learning about Manichaeism. (Located at the Burch house – call for directions. Show up at 7pm for snacks and visiting.)

Friday September 18, 7:30pm “Knowing Christ in Freedom as Our Helping Guide” a Heritage for the Future. The liturgy is given, but what it awakens in us continues on forever. In marking the anniversary of the founding of The Christian Community on September 16, 1922 come and hear about these words spoken during the Act of Consecration. We will also learn about how to prepare for the Act of Consecration and there will be plenty of time for questions.

Saturday September 19, 9:00am Act of Consecration, 10:15 Gospel Study Matthew 6: 19-34: come delve into of a portion of The Sermon on the Mount

Sunday September 20, 9:15am Religious Instruction (for grades 1- 8), 10:00am Children's Service (for grades 1- 8), 10:30 Act of Consecration of Man for adults (please sign up in advance for childcare)

Portland Branch Michaelmas Observance – Study and Activity, Art with Sandra Burch, Eurythmy with James Knight

Sunday, September 27, 3-5 pm • Bothmer Hall, 5919 SE Division St. • Contact: Valerie Hope, valerieannhpx@aol.com 503-775-0778 Please RSVP to help us with preparations/materials, but do come if you find at the last minute that you can.

Since our community meeting in June of 2014 the Council and the Festivals Committee have been intensifying our efforts to deepen our community's relationship to and understanding of the cycle of the year and the festivals. Our approach at this stage is to observe the festivals with study, and with artistic activities offered by our local artists and eurythmists. These activities are not about artistic talent, they are for everyone, even those who are uncomfortable with artistic activity. What is significant is what gets noticed in the process of the artistic attempt, as a means to deepen our understanding of the topic. Together we will read the lecture published in the September newsletter: *Man as Earth Citizen and Cosmic Citizen, Michael and the Dragon*.

As we develop our understanding over time, we hope to begin to respond to Rudolf Steiner's call: that we celebrate a new kind of autumn festival in which Michael can truly participate.

At the Altar of the Present Moment: An Exploration of Selfless Collaboration

Thursday, September 17-Monday Sept. 21 • Heartbeet Lifesharing, Hardwick, Vermont. • \$200 fee includes food and housing, call for scholarships. *Finances should not prohibit anyone from attending the conference!* • Contact annie@heartbeet.org or 802-472-3285.

Our sacred responsibility for one another will be at the heart of our explorations together. *Welcoming those, young and old, who will to carry the spiritual impulse of Camphill into the future.*

Ongoing Local Activities and Study Groups

First Class of the School of Spiritual Science • Second Sunday of the month, Lesson 14
9:30 am sharp (no admittance after the class starts) • Bothmer Hall, 5919 SE Division St, Portland, 97206 • Blue card required. Contact Diane 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 class.

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

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

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

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

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

Eurythmy for Waldorf High School Alumni: Wednesdays

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

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

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

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

This class is for adults with prior experience in Eurythmy.

Festivals Study Group: First and Third Thursdays

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

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

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

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

Portland Waldorf School Community Choir • Friday Mornings

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

Painting and Study

Contact Patricia Lynch at patriciahomanlynch@gmail.com

Portland Waldorf School Community Eurythmy: Friday Mornings

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

All are welcome. Contact: Carrie Mass, Carrie.mass@portlandwaldorf.org

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

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

Theosophy Study Group • First Monday of the Month

7:45-9:00 pm • Bothmer Hall, 5919 SE Division St., Portland 97206 • Contact Jerry Soloway 503-908-7615 or jrsoloway@hotmail.com

Please join us in lively discussions centered on Rudolf Steiner's *Theosophy*.

Threefold Social Renewal Study Group • Every Friday, beginning on September 18

8:45 am – 10 am • Portland Waldorf School, 2300 SE Harrison St., Milwaukie • contact dr.ali.nd@gmail.com or 503-609-0890

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

World Economy Study Group • Last Friday of the Month

6:00-8:00 pm • 3046 NE 33rd Ave. • contact mgivens.lac@gmail.com or 503-609-0890

Please join us in a diverse study group around the principles and practices of Associative Economics. We will be reading and discussing Rudolf Steiner's 14 lectures on the "World Economy". The recommended text is "Economics: World as One Economy", translated by Dr. Christopher Houghton Budd. It can be found at <https://www.cfae.biz/publications/shop/>

Waldorf Education and Teacher Training Lectures and Courses

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

Waldorf Teacher Education, Eugene

September-June • Eugene Waldorf School • Contact Lee Ann Ernandes @ message phone, 541-686-9112

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The **Portland Anthroposophic Times** is published monthly to serve Branch members and friends. To learn more about the Portland Branch of the Anthroposophical Society, contact Diane Rumage at 971-271-7479.

To submit an article or a calendar item, email it to both Valerie Hope, valerieannhpx@aol.com and Wes Burch, truelion@comcast.net. The deadline for submissions is the 15th of the month. Items selected for publication may be edited for style, content and length.

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

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

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

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

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

Physical Medicine & Injury Rehabilitation



Susan Schmitt, M.D.

Joan Takacs, D.O.

John Takacs, D.O.



The clinic offers alternatively extended medicine including Physical Medicine and Rehabilitation and Comprehensive Family Practice. The physicians utilize holistic principles that include the Anthroposophical world conception and its medical modalities, movement principles from Spacial Dynamics®, Feldenkrais®, Intermuscular Stimulation (IMS), Musculoskeletal Ultrasound and refined hands-on techniques to augment alternative and mainstream medical approaches in diagnosis, treatment and prevention of illness and injury including work related injuries, personal injuries, motor vehicle injuries and sports injuries.

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Contact Valerie Hope at Valerieannhpdx@aol.com

Embryo In Motion: Understanding Ourselves as Embryo

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

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

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



Michael at the Side of Mankind *contrasted by* :
Word acrobatics (lower left) and dissipation
(lower right). ~ David Newbatt, Twelve Aspects
of Michael, Wynstones Press

Portland Branch Michaelmas Observance

Sunday, September 27, 2015
3-5 pm

Bothmer Hall, 5919 SE División St.

With Artist Sandra Burch
&
Eurythmist James Knight

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The Stars Once Spoke...

Stargazing and Parzival's Quest for the Holy Grail

**JOIN US FOR A WEEKEND WITH BRIAN GRAY UNDER THE PRISTINE SKIES
OF THE COLUMBIA RIVER GORGE AT EKONE HORSE RANCH**

Arthurian legends, Grail legends and the story of Parzival arose between the 3rd and 13th centuries. In 1213, Wolfram von Eschenbach narrated his poem *Parzival*, the "pure fool" of the ninth century who caused great suffering and sorrow. Slowly, step-by-step, he won his way from dullness through doubt to blessedness and became King of the Grail. *Parzival* beautifully describes our individual quest to awaken interest in and concern for others, to generate compassion and love, and to heal our wounded humanity. Who is Parzival, and through what initiation trials must he pass to unite the Grail and Arthurian streams?

Please join us for this weekend workshop at scenic Ekone Horse Camp as we explore the mysteries of *Parzival* through storytelling, morning and evening stargazing, eurythmy and conversation. We will explore its 16 'books', discover its zodiacal construction, and strive to grasp Parzival's significance for our modern quest. Feel free to bring a copy of Wolfram von Eschenbach's *Parzival* with you.

Ekone Horse Ranch is a sacred piece of land with a sacred trust, and is home to some of the best star viewing conditions in the country. Ekone is a 2.5 hr. drive from Portland, up the Columbia River Gorge to Goldendale, WA.

www.ekone.org

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Don't Miss Brian's Portland Talk:

**EXPLORING THE FOUR PAIRS OF KARMIC STREAMS: ARTHURIAN AND
GRAIL, PLATONIST AND ARISTOTELIAN, OLD SOUL AND YOUNG SOUL,
KINGS AND SHEPHERDS**

**Thursday, September 10, 7 pm
Bothmer Hall, 5919 SE Division St.**

Co-Hosted with the Portland Branch of the Anthroposophical Society.

**SEPTEMBER
11th – 13th, 2015**

Arrive for dinner Friday night and depart after lunch on Sunday. Meals and lodging included.

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Contact Matt Burns
for details

burnsby@hotmail.com

Phone: 503-501-1415

www.anthromedclub.com

BRIAN GRAY

has been a core faculty member at Rudolf Steiner College in Fair Oaks, CA, for 34 years. He teaches anthroposophic studies in a variety of programs.

