

The Greek Mysteries Prior to Plato and Aristotle

A Lecture by Ita Wegman given at the opening of the second Goetheanum, in Dornach, Switzerland on October 2, 1928

Part I

Rudolf Steiner has frequently spoken to us out of the wisdom of the Mysteries and it is obvious that his students feel the urge to ever and again connect with its contents.

In the course of his lectures Dr. Steiner spoke about a variety of Mysteries. Today, our subject of consideration is a mystery center that formed the transition from the oriental to the Greek Mysteries. The last possible connection with the old and sacred wisdom of the gods was still alive at this Mystery center, although this connection was already experienced by people in such a way that revelations were worked through their human feeling life. Ephesus was the Mystery center where this was most pronounced. What took place in Ephesus lived in wisdom filled knowledge and was immersed in marvelous poetry.

Once when he spoke to me about Ephesus, Dr. Steiner formed a picture of the landscape there and how the human being was situated within the entire atmosphere of the place. What arose as a temple was placed in a vast dark forest. Its angular building forms appeared here and there in the surroundings; small roads leading through the forest ended where a small forest path led through a passageway to the temple gate. This was the road upon which the student approached the Mystery center. Students were male and female which was not the case in all mystery centers.

Ephesus had an open heart in this matter and was generally cosmopolitan in its character. People who were seeking training came together there from all points on the compass – from the orient as well as from Greece and the islands – they wanted to experience the spirituality that Ephesus could offer. This spirituality was expressed through rituals and teachings. The content of the teaching was conveyed by the teacher to the student through intimate conversation that was associated with the wonderful, surrounding nature. The rituals took place in a space where the moon and starlight could shine in from above.



In the evening, those who took part in the ritual approached the ritual space through the forest pathways. A few steps then led to the temple gate, which was closed. Those seeking to enter the temple had to knock in such a manner that their legitimate desire could be perceived; to those the gate was opened. A soft light lit up the space they had to go through before reaching the ritual space. There, enveloped in moonlight, stood the statue of the goddess of Ephesus. The Spiritual presence of the goddess and the joyful soul experience of the participant who was looking up at her then merged marvelously together. That which came toward souls in this way was experienced as a light coming from the depths of the world. Artemisia or Diana was the name of the goddess revered in Ephesus. Dr. Steiner has pointed out in his lectures that Artemisia, the name of the goddess of Ephesus, was only the exoteric name of the being revered there.

The initiate came to know this being and its esoteric significance. It was revealed to the initiate that this being from the very beginning was in charge of the Moon cycles while at the same time serving the spirit that nowadays we call Michael. To be in charge of the moon cycles means the periodic rhythmic regulation of the shining light of the moon, the rising of the full moon, the new moon and the quarters in between, in other words, the rhythmical interactions of the moon with the earth, sun and planets. What we see in the heavens are weakened pictures of enormous archetypal processes that took place in the past through the departure of the moon from the earth; in the future we will find continuation and transformation through the reuniting of the moon with the earth. That the influence of the moon has a large significance for the development of earth and man is revealed in the primary concern carried by certain Mystery places for the secrets of the moon. Ephesus was such a Mystery place.

The relationship of the moon to man's descent to earth and the formation of the human ether body were known in Ephesus. It was known in Ephesus that more cosmic forces became active in the human ether body because the moon separated from the earth and could connect to a greater extent with planetary forces from its orbit around the earth than was the case when the moon and earth were together. Not only was it important how planetary forces through their movements configured the ether body of man in manifold ways, but also that the full moon and new moon had their own effects on the ether body. In these Mysteries one knew that the shining light of the moon is connected with

growing and sprouting forces in nature, and that its forces had an effect on the lower pole of the human being. The forces of the new moon, which are invisible and consequently all the more spiritual, were felt to have an effect on the head of the human being and to be connected with dying forces in nature. It was the changing of phases between the full moon and the new moon that determined the times of the rituals and festivities.

Artemisia, whose Mystery name is Isrenum, was connected with these mysteries. Isrenum was a moon being who

according to Rudolf Steiner had the possibility of wandering in the orbit of the moon and contemplating the cosmos from many angles. All that was received from this goddess in Ephesus was enormously alive. The heights of these mysteries were most radiating during the time that is described by Dr. Steiner as a Michael time. Dr. Steiner indicated to me that this Michael time began in 601 BC and ended in 247 BC.



In this time Heraclitus lived as a philosopher at Ephesus. Kratylos was a philosopher who also lived in Ephesus and was a student of Heraclitus; Kratylos survived Heraclitus. Rudolf Steiner made me aware of the personality of Kratylos. One knows of him largely through a dialogue of Plato's which carries his name and through a few lines in Aristotle's *Metaphysics* and

Rhetoric. Plato describes Kratylos with great respect as a personality who still had an encompassing knowledge: Kratylos was treated as an authority by Socrates. From Plato's dialogue we come to know Kratylos as a personality who is concerned with the highest questions. Kratylos looks away from what is transitory and is dedicated to the eternal. Through his manner you experience an initiate who only speaks when he has something meaningful to say. In Plato's dialogue, Socrates and Kratylos are characterized so that the difference in their thinking and their whole soul disposition becomes evident. While Socrates tries to approach things in concepts, Kratylos strives to speak out of an envisioning consciousness. We will discuss this dialogue briefly.

Plato describes how Hermogenes and Kratylos in a conversation cannot agree about the significance of the naming of things, and how Hermogenes calls for Socrates and asks him to speak on these matters. Hermogenes, a youth from a wealthy family and a student of Socrates, is of the opinion that the correct name of things rests on agreement, understanding and habit and that all names are correct, while Kratylos is of the opinion that the rightful naming of a thing comes from the things' own nature.

Socrates' answer to Hermogenes is that the whole naming of things is a not an easy topic to teach and that he does not feel himself to be competent in these matters. Nevertheless, he considers the theme in the course of the conversation. In speech and counter speech, Socrates develops for Hermogenes the picture that it is not everyone's work to give out names but to **be** someone who is able to recognize the true names; and in this is lawfulness. Thus Socrates has to agree with Kratylos in this matter. Socrates points to Homer where in many places the names that are given to things by gods and by people differ. Considering many examples, Socrates derives a lawfulness that is recognizable in the true naming of things. Socrates can come to this position with his conceptual grasp of things, but he lacks confidence to go further and

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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
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turns to Kratylos for confirmation and teaching because he suspects that Kratylos has a deeper grasp of the matter.

This is confirmed by Kratylos, who highlights the truth in Socrates' thoughts and then accepts him as a student. A conversation then develops between Kratylos and Socrates in which Kratylos points to a reservation Socrates has concerning the infallibility of naming; in particular, that the gods were the ones who first gave names to things. Kratylos demonstrates in this conversation concerning his understanding of the eternal name that he has supersensible knowledge and stands as an initiate next to Socrates' answer. Socrates can apply Heraclitus' words about the "flow of things" to the transitory world; Kratylos applies them to the never-resting activity of spiritual archetypes. Thus Socrates strives to rise from the transitory flow of earth events to the constant and eternal ideas of Truth, Beauty and Goodness. Kratylos does not stop with ideas which are for him only shadows of the divine spiritual, and wants to know the reigning gods themselves in their eternal movement. Thus two worlds are opposing each other in Socrates and Kratylos: the one developing scientific knowledge and the one of old Mystery wisdom.

Plato knew both Socrates and Kratylos and is therefore able to characterize them in his dialogue. There is a splendid characterization of the three personalities in this dialogue, in which Hermogenes is portrayed as the insignificant one standing outside the Mystery wisdom, and Socrates as the philosopher who expresses himself in concepts while trying to reach for the highest. When we meet Socrates here, he is still a youthful man, standing at the beginning of his activities and at the first stages of Mystery knowledge. At the same time we receive words from Kratylos through which we learn that he is holding back, that behind him stands knowledge that only an initiate can have who has experienced the highest regions of spiritual realms. He is an initiate who lives and works out of such spiritual heights that a unity of Art, Science and Religion is present.

This was the case in the Mysteries of Ephesus. As the intellectual consciousness of humanity was slowly progressing, a contrast could be perceived between the initiate and the spiritual direction that sought to grasp things in definitions and concepts. In Socrates we find a seedling of what is preparing the ground for this spiritual direction. As long as Socrates can only see descriptions of what is derived from the name he does not have access to the creative Word, but he already begins to separate thinking from the other soul forces and this thinking is inclined toward a scientific mentality.

Historical research documents do not provide us with a basis to make a picture of the activities of Kratylos in Ephesus. The facts of his life are unidentified in these superficial documents because the significance of Kratylos lies in his close connection with the inmost Mysteries of Ephesus. This is why to begin with Kratylos was unable to influence philosophy,

although he was able to influence the further development of the Mysteries. One finds this influence when following the streams leading from Ephesus to Eleusis. We will come back to this later. Now let us contemplate the spiritual light of the Mysteries of Ephesus shining into the world.

Rudolf Steiner tells us about deep conversations that took place between teacher and student on the subject of what was experienced after the rituals had taken place and their hearts were full. These conversations occurred often and in them it became clear that there were two ways to approach secrets of nature. The teacher talked about what from the stars wants to unite with the earth, and he or she spoke of how that which stars weave is revealed in the forms of Nature. Through the student it was revealed what from the realm of earth, called forth by the celestial forces, works in growing and sprouting and blossoming, and how the substances work when the celestial forces ensoul life with color from the ground up. The teacher spoke of the formative forces and of the processes and hidden wisdom living in the forms of Nature. Altogether they encompass the activities of the second hierarchy: Kyriotetes, Dynamis and Exusiai. What these beings think penetrates the world as living thought in natural law; it is the circle of Elohim, from whose Word the world is created. They speak the eternal name together with the entire second hierarchy from which things in the world are named by their creator.

Kratylos of Ephesus was deeply connected with the revelation of the mystery of the eternal name and made known the mystery of this eternal name. While Kratylos was speaking to the students in Ephesus about this subject, he related cosmological pictures and the students saw how everything coming into creation out of spiritual activities has its definite place in world evolution, and they also saw how the human being is placed in the world. This was not related to the student in abstract words but contained and conveyed in pictures. What lives as soul in the human being was wrapped up in a myth and portrayed as the deeds of the goddess Persephone. She is the daughter of Demeter, the earth soul, immortal, but as a human soul she cannot enjoy her immortality without interruption; from time to time on her earthly path she has to undergo death and live in the underworld realm of Pluto. This is the realm into which the soul goes during sleep, when awake she is active in the realm of the senses, in the outer world, the upper world. The soul during sleep is in the realm of the elements from which the spirit can lead her into the ocean of the spirit in the world of the stars. Thus a student with soul-spiritual experiences in sleep can have different experiences than the teacher who lives more in spiritual-soul experience. Connected with this, the student tends to experience the processes of life and growth whereas the teacher experiences more the formative forces in Nature. These are two sides of the activities of the goddess Persephone, later revered as the goddess Natura in the middle Ages.

In Ephesus the conversations between teachers and students, who took part in the rituals of Artemisia as priests and

priestesses, contained the experiences of both sides that were realized during the ritual and also in sleep, which at that time still had more content and was much more meaningful than it is in human beings today. And by this means, what teacher and student could bring from the spiritual world into waking consciousness was accomplished; a totality was created which made the experiences in Ephesus heartfelt and all encompassing.

So spoke Kratylos in an intimate way, if he wanted to speak intimately, when he wanted to bring the revelations of the Mysteries of the eternal Names close to the students' hearts in understandable pictures. Kratylos had a living understanding of formative forces which was also demonstrated in his great value for gestures. As with the Word, he acknowledged that gesture also has beingness, and he used to say that in his view gesture was even more revealing than the spoken word by itself. He therefore valued not only the spoken word but worked also through expressive gestures. This led to a remark about Kratylos by Aristotle that says "Kratylos believed he was able to say more with the movement of a finger than through a word." And we can find in Plato's dialogue "Kratylos" how Kratylos experienced single sounds as gestures. For example, when Socrates questions Kratylos about the being of sound, the latter confirms how in compressing the tongue with "D" and "T", with "D" a binding is imitated and with "T" a consolidation; with "L" a gentle gliding through something smooth, oil or claylike; through "O" something round and through "R" every kind of movement and through "E" a gesture of something thin and fine.

One sees from all of this that Kratylos still had a deep feeling for sounds and speech and how it related to human archetypal speech that originated in the divine Word. That Kratylos is connected in this way with sound and speech seems to be understandable when one considers that the Mysteries in Ephesus were Word Mysteries. The Word Mysteries are connected with acts of creation in world evolution. That which becomes plant and animal slowly became dense; in the animal a more sub-human form penetrated by sub earthly forces is revealed, while in plants cosmic forces are revealed which in their purity can become an example for the human being.

In the Word the human being weaves together both cosmos and earth without falling into one-sidedness. A person who has a one-sided relationship with the macrocosmos cannot find his human self. A person does not find his human self when he lives in the macrocosmos only as a thought of the gods. While thinking his own thoughts a person has to develop his "I" without falling into animal nature. He has to protect himself from falling down into the sub-human forces.

Kratylos searched for this middle realm, the truly human, in which man finds his true self. He turned away from the unchanging being of idea and from the human indignity of a

randomness in naming, which invents names that are removed from true being. One experienced one's true humanity in the Mysteries of Ephesus when the goddess descended, revealing herself in a human form. The students and teachers, while experiencing themselves as priests and priestesses, were transported from the earth and lived in devotion to what came down to them from the spirit.

The rituals in Ephesus were arranged so its participants could take in the influence of the night in a special way. Under the influence of the moon and starlight a person could transition into the spiritual world, where individuals were not as isolated from one another as in the waking state. Thus souls were elevated above themselves, weaving together in wondrous unity those things they were able to give each other with the moonlight. By this means one experienced oneself in the realm of the third hierarchy, and through the Angel who worked with the moon, felt uplifted, overcame isolation through the weaving, and thereby moved into the region of the Archangel. There, in the Mercury sphere, one experienced Mercury's force in the moving limbs and lived on in the sphere where all multiplicity was overcome. Then the souls merged together in the Venus sphere while they lived up to their Archetypal beginnings in love, the gift of Venus. That was the path from below upwards. While from above downwards sounded the wisdom filled words from the spheres of the second Hierarchy, the heights and the depths united in time and space, protected and embraced by the spirit inwardness of Saturn from which sphere the first Hierarchy worked.

Through this practice the human being experienced in his ether body the divine beings of the planets revealing in their warm sounding inwardness the sounding wisdom, in colorful mobility, in love and beauty. All this was called forth by the power of the Moon and penetrated by the forces of the Sun. This is how the participants of the Mysteries in Ephesus experienced the prenatal descent of their ether body. They did this by rising up with their ether body and reliving what they had lived through before birth. This was easiest to achieve at a time when in Nature the plant world was budding and growing, when spiritual forces from the earth stream upward towards the Cosmos in the rising sap.

In these times, when the raising of the spiritual soul of the human being was supported by nature, Artemisia-Isrenum within her elements could reveal herself with joy, priests and priestesses with their students from all over world gathered together and celebrated the festival of the Ephesian Mysteries, where each entering into the supersensible experience in the right way could find his- or herself in his or her own colors dissolving in tones. One lived into the world of metamorphoses and creative archetypal pictures where the resounding of eternal names was spoken by the gods from the constellations of the stars, when a being descends to its birth. Each human being has a name from the gods in addition to the name received from human beings. This eternal name

expresses in its sound configuration the human being's essence and the constellation of planets, through which spheres he descended to birth.

(Part II will be published in next month's newsletter)

This article is based on a spoken lecture and was originally published in the book titled *Ita Wegman und Arlesheim* by Peter Selg and is reprinted here with his kind permission. 2006 Natura Verlag im Verlag am Goetheanum, CH-4143 Dornach. Jannebeth Röell freely translated this article in the spring of 2007 and collaborated with James Lee and Diane Ramage to bring it to its present state.

Biodynamically Grown Food

Did you know that Demeter certified biodynamically grown food is currently being sold at People's Food Co-op and at New Seasons Markets? People's (3029 SE 21st Avenue) carries Biodynamic cheese from Lifeline Farm in Montana--two varieties, raw milk Cheddar and Montana Jack. New Seasons Seven Corners store (503-445-2888, SE Division and SE 20th Avenue) and New Seasons in Orenco Station carry two sprout mixes from White Oak Woodland Farm in Goldendale, Washington. The two products are called Micro Mix and Sunny Mix. Guess what kind of sprouts are in the latter? I am told that the sprouts come in on Thursdays; get them early for best flavor.

Submitted by Samuel Bell-Stalnaker

Business opportunity!

Steiner Storehouse is entering its 7th year bringing Waldorf and Anthroposophically inspired products, books, toys, medicines, body care products and Biodynamic foods from its SE 59th and Division Street location to the Portland area, and to everywhere else worldwide via its web site: steinerstorehouse.com.

Presenting the ambiance of a Waldorf school kindergarten with silk wall drapings, beeswax finished Maple furnishings and the gentle tinkling of a Flow Form water fountain, it has become a viable business displaying and embodying the ideals of its inspiring underlying philosophy. Able to financially support owner operators, or be run by a cooperative of Anthroposophical Society community members or Waldorf school parents for profit, or as a fundraising project, perhaps even as a 501-C3 dedicated to raising money for a worthwhile nonprofit organization, the business is being offered for sale. At a very reasonable asking price, this entire business and community resource, stock, computers, inventory control system, web site and good will, awaits entrepreneurial enthusiasm and expertise to further develop its potential. Interested parties may contact Dr. John Takacs for more details at his office: 503-234-1531.

**Marion von Namen has a new address:
5705 SE Belmont
Portland, OR 97214
503-956-4046**

Celebrations of Anthroposophy in Asia

By Van James and Penelope Roberts

Nine chanting Buddhist monks, clad in orange robes, sat with a string running between their clasping, prayerful hands. The string linked them and ran up to a small golden statue of Buddha, then out and around the building in which more than two hundred people had gathered. The building was the new Panyotai Waldorf School in Thailand, the first of three Steiner school initiatives in Bangkok. The occasion was the blessing of the new school buildings that will be home to two kindergartens and classes one through ten, with two hundred students. This festive dedication, which also included student performances, numerous speeches, and delicious local food, occurred only days after receiving government recognition as a legal educational institution. The event set the stage for a series of meetings and conferences celebrating the work of Anthroposophy in Asia.

Many events occurred but of course the essence of this conference was the meeting from human being to human being within the conversation and artistic groups. Participants from Thailand, China, Singapore, Hong Kong, Taiwan, Malaysia, the Philippines, Japan, India, Nepal, Australia, New Zealand, Germany, Switzerland, the Netherlands, the USA and Great Britain all had a chance to enter into personal questions of destiny, forging new friendships and understanding.

A group of 24 people interested in new ways of working in the economic sphere met for two days at the Economics and Threefolding Workshop. Two members of the executive council from Dornach took part, Paul Mackay and Cornelius Pietzner (treasurer), as well as Rolf Kerler, the past treasurer of the Society. Christopher Houghton Budd from the UK had also been invited. Our hosts in Thailand were Wallapa and Hans Willenswaard, whose interest in supporting "green business" in Thailand had led them to Jane and Payong Srithong. This couple has set up a Community Supported Agriculture venture involving seven farmers and 40 consumer families. Joseph Win Hlaing Oo from Myanmar (Burma) came to tell about his rural development project, which endeavors to establish organic agriculture in the face of imminent threat from the military regime that are beginning to open the country up to the big chemical fertilizer companies. Ong Kung Wai from Penang, Malaysia is a consultant with the world-wide organization for organic growing and distribution. These as well as others from 11 countries entered into intense exchange on subjects of food production, consumer/producer relations, new ways of looking at corporations, branding, the future of on-line peer evaluation, sufficiency vs. growth, communal entrepreneurship and many other themes. This was an exciting forum, which we all agreed must continue. (Please note, this article was abridged to fit the available space in the newsletter.)

Portland Anthroposophical Society Calendar - June 2007

Ongoing Events and Study Groups

African Drumming Classes for Adults and Teens

Every Thursday evening (whenever school is in session) from 7:00 - 8:30 pm at Portland Waldorf School (2300 SE Harrison Milwaukie) in the music room located in the high school building. Drums provided. More information: Marion Van Namen: (503) 956-4046.

Anthroposophical Medicine Study Group

Once a month Monday 7-8:30 PM at the clinic. Please contact John Takacs at docstakacs@comcast.net or Kevin Kane at drkev@involved.com.

Anthroposophical Understanding of Memory Group

Preparation for medical/pedagogical conference July 11-14
Meets once a month on the evening of the 4th Tuesday, at Bothmer Hall. For information contact Betty Baldwin: bettybaldwin1@yahoo.com.

Biodynamic Agriculture Reading Group

The biodynamic reading group is reading Steiner's Agriculture Book. Our group meets the 1st and 3rd Sundays at the Parker's, 5720 SE Harney Dr in Portland. We begin with a potluck at 5:30 and start reading at 6. Please contact Sharon Parker at (503) 777-9086 or sharon.parker@providence.org.

Eurythmy

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

Karmic Relationships

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

Life Beyond Death

First and third Monday of the month. Reading: *Staying Connected*, by R. Steiner. Call Angela at 503-772-5202.

Mystery Dramas, with Warm-Up Speech-Formation Exercises

Two Wednesdays a month, 7:30 - 9:00 PM in NE Portland. Currently working on scenes 6 & 8 of Rudolf Steiner's *Portal of Initiation*. No acting experience necessary, just a love of the Word. Call Diane Ramage at 360 241-7854 for information.

Occult Physiology

A weekly study group meets Tuesdays, 7:30-9:00 PM. A series of eight lectures given in Prague between 20 and 28 March, 1911. We are in the middle of our second pass through this book. Please join us. In *An Occult Physiology*, Rudolf Steiner represents the human organism as much more than conventional medical science would even consider. He describes it in form and function, and in its very evolution, as the expression of activities of soul and spirit, both human and super-human. Contact Diane Ramage at 360 241-7854 for information.

Portland Youth Discussion Group

The Portland Youth Discussion Group, a group of people youthful in mind, body and spirit, gathers to discuss questions of how Anthroposophy compares and relates to other ideas in the realms of philosophy, spirituality, religion, economics, social activism, individual and social development, and relationships. We welcome new people who are open to exploring Spiritual Science and conducting their own research to join us. We meet on the first and third Mondays of the month to share a meal, an artistic, musical or physical activity, and a discussion. We rotate conversation facilitators at each meeting and our readings change, based on the interest of the facilitator. For more information, please contact Leslie Loy at (503) 819-3399 or leslielal@yahoo.com.

Portland Waldorf School Community Choir

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

Subsidiary Exercises

The group that is working with the six basic subsidiary exercises will continue to meet at Twila Rothrock's home, 2525 NE 13th Ave, Portland, OR 97212, For information call Twila at (503) 281-9349 or write her by e-mail at Twila@spiritone.com. Meeting dates are on Saturdays 9-10 AM: July 14, exercise 2; August 11, exercise 3; September 8 exercise 4; October 13, exercise 5; November 10, exercise 6 (all together).

Upcoming Events

Monday JUNE 18

Spiritual Medicine - Spiritual Health

Dr. Siegwald Elsas, neurologist, will present an evening lecture at 7 PM at Shining Star School, 4317 NE Emerson Street, Portland, OR 97218. This is the final class in a series of Community Education Courses provided by the school. All welcome to come and hear from this very knowledgeable speaker and learn more about how our health is connected to the spiritual science of anthroposophy. RSVP 503 753 4459 No childcare for this evening lecture, babes-in-arm welcome!

JUNE 18 – AUGUST 28

Micha-el Institute –Summer Courses

6/18 – 29 Early Childhood Intensive Conference; 7/6-7/11 Class Teacher Deepening Conferences G 1 – 4; 7/13 – 18 Class Teacher Deepening Conferences G 5 - 8 with Christof Wiechert; 7/19 – 21 Working in Community – Christof Wiechert; 8/20 – 23 Home Schooling Workshop; 8/24 – 28 Foundation Conference.

JUNE 19-21**Secrets of Anthroposophy Lecture Series – Mysteries of Birth and Incarnation**

The 3-day workshop with John Miles 8:30 AM - 12 noon. The course is available for \$110 if registered before June 10th. Please contact John Miles at 503 774 4946 or by e-mail to johncmiles@usa.com.

SUNDAY June 24**Portland Branch Celebrates Saint John's Tide**

This used to be the main festival of the year and the time when people received hints of their higher selves. It is a time to reprioritize about who one really wants to be! It is a Potluck Party, please bring a dish, dinner ware and a lawn chair or blanket. We will provide materials to make masks to incinerate in our 'fire', at Valerie Hope's home, 2606 SE 58th Ave, Portland 97206, 6:30 PM. Please RSVP, telephone 503 -775- 0778.

JUNE 26-28**Secrets of Anthroposophy Lecture Series – Mysteries of Death and Freedom**

The 3-day workshop with John Miles includes morning eurythmy and presentation. 8:30 AM - 12 noon. The course is available for \$110 if registered before June 10th. Please contact John Miles at 503 774 4946 or by e-mail to johncmiles@usa.com.

Sunday, JULY 8**First Class of the School of Spiritual Science**

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

JULY 8-15**Nineteen Lessons - School for Spiritual Science****Ann Arbor, MI**

A conference of the Nineteen Lessons of the School for Spiritual Science will be held in Ann Arbor, Michigan, July 8-15, 2007. During the course of these eight days, the Lessons will be freely rendered in English by Class holders from across the United States and Canada and from Dornach. Conference brochures are available by contacting the office of the Anthroposophical Society (734.662.9355; marian@anthroposophy.org). This conference is open to members of the School for Spiritual Science.

Sunday, JULY 15**Christof Wiechert on the Challenges of Our Time**

Christof Wiechert is the leader of the pedagogical section of the Anthroposophical Society in Dornach, Switzerland. He will give a talk to and have a conversation with the Portland Branch in Bothmer Hall, 5915 SE Division at 7:00 PM on this date. A basket for donations will be placed at the door.

JULY 18-22**Attention, Imagination and Memory in the Child**

For physicians, health professionals, teachers, and others sharing anthroposophic medical, therapeutic & pedagogic arts. Sponsored by AAMTA (Association for Anthroposophic Medicine and Therapies in America). At a location to be announced in Portland, OR. Keynote Speakers include Christof Wiechert, Leader of the Pedagogical Section at the Goetheanum and Susan Johnson MD Pediatrics & Neurodevelopment, Sacramento, CA. Workshops in Art, Music and Speech. For members of the School for Spiritual Science, join us for a pre-conference gathering and Medical Section Meeting. Save the dates! More information to come.

OCTOBER 5 -7, 2007**U.S. Society 2007 AGM Explores Novalis, Reincarnation, Karma**

Spirit Vision for the 21st Century: Novalis and Karmic Biography will be the theme for this fall's AGM conference, scheduled for October 5—6, 2007. The conference will be hosted by the Novalis Branch in Austin, TX. The 2007 AGM conference will explore the twin ideas of reincarnation and karma through lectures and discussion groups. Speakers will be Joan Almon and MariJo Rogers, General Secretaries of the U.S. Society, Philip Martyn, General Secretary of Great Britain, and Don Melcer, Coordinator of the Foundation Studies Program in Austin. Scenes from Rudolf Steiner's second Mystery Drama, *The Soul's Probation*, will be performed by members of the Novalis Branch to bring to life reincarnation and karma as factors in daily life, and Saturday evening will feature a performance by the Austin Eurythmy Ensemble. The Society's Annual General Meeting follows the conference on Sunday, October 7, from 9 a.m. to 12:30 p.m. in the Central Time Zone. Brochures will be sent to all members and initiatives in the spring. If you have questions concerning this conference, please contact Marian León in the Society offices at 734-662-9355, ext 22; email: marian@anthroposophy.org.

NOVEMBER 15-18, 2007**Metamorphosis in Embryology**

The Natural Science/Mathematics & Astronomy Section is pleased to announce two conferences at *Sunbridge College in Chestnut Ridge, New York*. The dialogue between Form and Motion has been a deep study of the Section in an effort to "read" and understand the processes of, and conditions for, metamorphosis in the physical manifestation of the living world. The task has been to develop within ourselves, "fluidic and metamorphic thinking" that can follow these processes. Inner capacity building is the overall theme of our work.

Metamorphosis in Embryology November 15 - 18, 2007:

Johannes Kühl will be taking part in our work and will be reporting on Section work in Europe and on the newly renovated Glashaus - with slides! The main presenters will also include Dr. Bertram von Zabern, Michael Howard, and Rudiger Janisch. There will also be reports from members on their research work and a business meeting. The conference will begin with registration before supper on Thursday, November 15 and end after lunch on Sunday, November 18. The Steering Committee and presenters will meet for a two-day mini-conference and planning meeting at the end of this month to form the conference, after which we will send you a more detailed announcement. Look for it about the second week of June. **The Embryo in Motion** will take place *November 20 - 23, 2008* at a location to be determined. And please note that a Section Newsletter will be coming before the end of the month, to be followed by full 2007 conference details in early June.

NOVEMBER 20-23, 2008**The Embryo in Motion**

This conference will take place *November 20 - 23, 2008* at a location to be determined. The principal presenter will be Dr. Jaap van der Wal, M.D., Ph.D., Professor of Anatomy and Embryology at the medical schools at the Universities of Utrecht and Maastricht (The Netherlands). The conference will begin on Thursday evening, the 20th of November, and go through Sunday the 23rd, wrapping up in the evening, giving us three full days of work. The location is not yet set. Please save the date.



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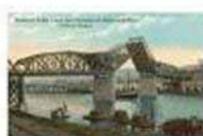
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