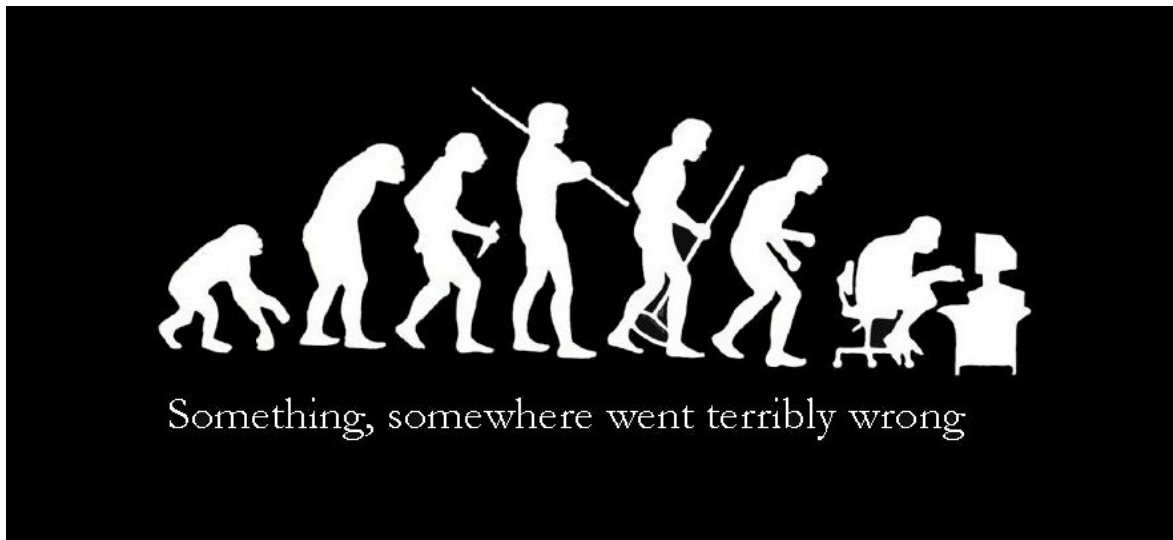


Technology and Waldorf Education



"One must be able to confront an idea and experience it; otherwise one will fall into its bondage."¹

¹ The concluding words of Chapter 1 in the first edition of Rudolf Steiner's *Die Philosophie der Freiheit* (1894).

Conscious Understanding Of Technology

"We hope to succeed in planning an education for students between fifteen and twenty (or even older) that will gradually introduce them to the manifold contrivances surrounding them today. Just think for a moment of how much we fall short of this in our present civilization. You just need to ask yourselves how many people regularly use the telephone, public transportation, or even a steam ship without having the faintest idea of how they work. In our civilization, people are practically engulfed by a technology that they do not understand. Those who believe that it is only our conscious experiences that are truly important will dismiss these remarks as irrelevant. Certainly, it is easy to enjoy life consciously when one has successfully bought a train ticket to get where one chooses to go, or if one receives a telegram without having any real idea of how the message reached its destination or having the slightest notion of what a Morse apparatus is like. Ordinary consciousness is unconcerned about whether it understands the processes or not, and from this point of view it can be argued whether these things matter or not. But when we look at what is happening in the depths of the unconscious, the picture looks entirely different. To use modern technology with no knowledge of how things work or how they were made is like being a prisoner in a cell without windows through which one could at least look out into nature and to freedom."²

² 5.I.1922, Dornach (GA 303).

Science, Technology and Practical Life

“The goal of Waldorf methods has always been to create a plan that works out of the human being. In every detail, we consider the various life stages and fit the lessons to the needs of human nature itself. On the other hand, it is always our intention to enable children to enter life in the world in the right way. To do this, we must lead from physics and chemistry into various forms of practical work for children who have reached fourteen or fifteen. In classes for these children, therefore, we introduce hand spinning and weaving. These activities lead children intelligently into practical life. Our students learn spinning and weaving and become familiar with how these things are done in a factory. They should also have some knowledge of basic chemical technology, the preparation and manufacture of dyes, and similar processes. During school, children should acquire truly practical concepts of their environment. The affairs of ordinary life often remain a mystery to many people today, because the education they receive does not lead, at the right time, from what is essentially human to life’s practical activities in the world. In a sense, this will certainly harm the soul’s development. Consider the human body’s sensitivity to some element in the air that it cannot assimilate. In society, of course, conditions are somewhat different. There we are forced to put up with many incongruities, but we can adapt ourselves if we have been introduced to them at the right age and in the right way. Consider how many people there are today who get into a train without the faintest idea of how it operates or what makes it move. They see a train every day and have absolutely no idea of the mechanics of a locomotive. This means that people are surrounded by inventions of the human mind, but have no contact at all with them. It is the

beginning of an antisocial life simply to accept inventions of the human mind without at least understanding them in a general way. In a Waldorf school, therefore, when the children reach fourteen or fifteen, we provide instruction and experience in matters that play a role in practical life. Today, the age of adolescence is regarded from a very limited, slanted perspective. In fact, human beings open up to the world at puberty. Previously, children lived more internally, but now they are ready to understand other people and the world's phenomena. So, we act according to the principles of human development when, before children reach puberty, we concentrate on all that relates the human to nature. But, at the age of fourteen or fifteen, we must focus our energy on connecting children with the inventions of the human mind. This helps them understand and find their place in society."³

Technology and Capitalism, Altruism and Egotism

"Technical society has a very special characteristic, namely, it is, at its core, a thoroughly altruistic society. In other words, technology can spread in a human way only when the people active in technology develop altruism, the opposite of egotism. Every new wave of technology in society shows, for those who can observe such things, that in a technological society it becomes increasingly necessary to work without egotism. At the same time, something else developed from capitalism that is not necessarily connected with technical society, or at least, need not remain connected. Capitalism, as private capitalism, must act egotistically, since its nature is one of egotistical activity. In modern times, two diametrically opposed streams meet one another, namely, modern

³ 15.VIII.1923, Ilkley (GA 307).

technology, which requires human beings free of egotism, and private capitalism, which arose in an older period and can flourish only when people accept egotistical desires. You can see that this has forced us into the present situation, and only a cultural life with the courage to break with old traditions can bring us out of it.”⁴

Technology in Eleventh Class

“We also need to be quite clear that this class [Eleventh Class] needs to learn bookbinding, and that they should also study waterwheels and turbines, and also papermaking. All this could be done in technology class. What is clear is that the theme is connected with waterwheels, turbines, and paper factories.”⁵

Technology Classes in the Waldorf School

“We begin technology class in the tenth grade. We have weaving in the tenth grade, and you should show them how to make simple woven cloth. A sample is sufficient for that. In the eleventh grade, we have the steam turbine. They should have two hours a week in the tenth grade and one hour in the eleventh and twelfth grades.”⁶

Conscious Appreciation of the Means of Production

“Just think how many people today travel by electric train without having the faintest idea how an electric train is set in motion. Imagine even how many people see a steam engine rushing by without having any clue as to the workings of physics and mechanics that propel it. Consider what position

⁴ 11.V.1922, Stuttgart (GA 296).

⁵ 20.VI.1920, Stuttgart (GA 300a).

⁶ 29.IV.1924, Stuttgart (GA 300c).

such ignorance puts us in with regard to our relationship with our environment, that very environment we use for our convenience. We live in a world that has been brought about by human beings, that has been formed by human thoughts, that we use and know nothing about. The fact that we understand nothing about something that has been formed by human beings and is fundamentally the result of human thinking is greatly significant for the whole mood of soul and spirit of humankind. Human beings literally have to turn a deaf ear in order not to perceive the resulting effects. It is always very satisfying to notice how people from the better classes (now, I do not want to offend anyone with my turn of phrase) enter a factory and feel thoroughly ill at ease. This happens because there shoots up from their subconscious the feeling that they use the things that are manufactured in the factory without having the slightest relationship as human beings with what goes on there. They know nothing about it... They are ignorant about... the environment in which they live and from which they obtain the goods they use. We can be glad if people enter and leave an electric train with a slight feeling of unease because they have no idea how it works. This discomfiture is the first inkling of an improvement in this realm. The very worst thing is to experience and live in a world made by human beings without bothering ourselves about this world... We must really not let the fifteen- and sixteen-year-olds leave school without at least elementary ideas about the more important processes taking place in life. We should teach them in a way that leaves them with a yearning to be curious and inquisitive at every opportunity about what is

going on around them, so that they use this curiosity and thirst for knowledge to add to whatever they already know.”⁷

15-20 Year Olds And Knowledge of ‘World Affairs’

“An understanding of life must inspire all teaching. We need to rationally and efficiently teach students from fifteen to twenty years of age, everything having to do with agriculture, commerce, industry, and trade. No one should pass through this period without acquiring at least an idea of what occurs in agriculture, in trade, industry, or commerce. These things need to become individual disciplines and are much more necessary than much of the rubbish that now fills education during these years. At this time in life, we need to teach all those things I would generally call ‘world affairs’.”⁸

“We want to awaken the children to an understanding of all that has to take place for life to go on as it does. If we fail to do this, they will be living all the time in surroundings that remain unknown to them.”⁹

Knowledge of Manufacturing, Technology and Self-Assurance

“We must not neglect to use the concepts learned earlier about physics and natural history to introduce the children to the industrial processes closest to them. At age fifteen or sixteen they should have gained an idea of what goes on in a soap factory or a spinning mill. Naturally, we shall have to proceed as economically as possible. It is always possible to condense out of the overall complicated processes a simple,

⁷ 3.IX.1919, Stuttgart (GA 294).

⁸ 11.V.1919, Stuttgart (GA 296).

⁹ 16.VI.1921, Stuttgart (GA 302).

generalized picture. I think Mr. Molt will agree that one could teach children briefly about the whole process of cigarette manufacturing from beginning to end in a few simple sentences, which would then need only a little explanation taken from the rest of the subjects we have taught them. It is entirely beneficial for children between the ages of thirteen and sixteen to be given such condensed descriptions of different branches of industry. It would be very good if during these years they were to keep a notebook in which to record the processes of soap manufacture, cigarette production, spinning, weaving, and so on. They need not be taught about mechanical and chemical technology on a grand scale, but they would gain a great deal from keeping such a notebook. Even if the book were later to be lost, a residue would remain. They would not simply have the benefit of knowing these things, but, more important, they would feel as they went through life and their profession that they had once known these things, that they had once been through the process of learning about them. This affects the assurance with which people act; it affects the self-possession with which they take their place in the world. It is very important for the willpower and the capacity for making decisions. No profession is without people of efficiency and initiative who occupy their place in the world with the feeling that they once knew about things they do not actually need for their own profession, even if only in a primitive way. Even if they have forgotten these subjects, echoes will linger."¹⁰

¹⁰ 3.IX.1919, Stuttgart (GA 294).

Writing, Typing and Counter-Measures

“Following our Waldorf method, children do not learn to write as quickly as they would in other schools. In the Waldorf school, we hold regular meetings for parents without their children present, and parents are invited to talk with the teachers about the effects of Waldorf education. In these meetings, some parents have expressed concern over the fact that their children, even at the age of eight, are still unable to write properly. We have to point out that our slower approach is really a blessing, because it allows children to integrate the art of writing with their whole being. We try to show parents that the children in our school learn to write at the appropriate age and in a far more humane way than if they had to absorb material that is essentially alien to their nature – alien because it represents the product of a long cultural evolution. We must help parents understand the importance of the children’s immediate and direct response to the introduction of writing. Naturally, we have to provide students with tools for learning, but we must do this by adapting our material to the child’s nature. One aspect, so often left out today, concerns the relationship of a specific area to life as a whole. In our advanced stage of civilization, everything depends on specialization. Certainly, for a time this was necessary, but we have reached a stage where, for the sake of healthy human development, we must keep an open mind to spiritual investigation and what it can tell us about the human being. To believe that anthroposophists always rail against new technology is to seriously misunderstand this movement and its contribution to our knowledge of the human being. It is necessary to see the complexities of life from a holistic perspective. For example, I do not object at all to the use of typewriters. Typing is, of course, a far less human

activity than writing by hand, but I do not remonstrate against it. Nevertheless, I find it is important to realize its implications, because everything we do in life has repercussions. So you must forgive me if, to illustrate my point, I say something about typewriting from the point of view of anthroposophic spiritual insight. Anyone unwilling to accept it is perfectly free to dismiss this aspect of life's realities as foolish nonsense. But what I have to say does accord with the facts. You see, if you are aware of spiritual processes, like those in ordinary life, using a typewriter creates a very definite impression. After I have been typing during the day (as you see, I am really not against it, and I'm pleased when I have time for it), it continues to affect me for quite a while afterward. In itself, this does not disturb me, but the effects are noticeable. When I finally reach a state of inner quiet, the activity of typing — seen in imaginative consciousness — is transformed into seeing myself. Facing oneself standing there, one is thus able to witness outwardly what is happening inwardly. All this must occur in full consciousness, which enables us to recognize that appearance, as form as an outer image, is simply a projection of what is or has been taking place, possibly much earlier, as inner organic activity. We can clearly see what is happening inside the human body once we have reached the stage of clairvoyant imagination. In objective seeing such as this, every stroke of a typewriter key becomes a flash of lightning. And during the state of imagination, what one sees as the human heart is constantly struck and pierced by those lightning flashes. As you know, typewriter keys are not arranged according to any spiritual principle, but according to frequency of their use, so that we can type more quickly. Consequently, when the fingers hit various keys, the flashes of lightning become

completely chaotic. In other words, when seen with spiritual vision, a terrible thunderstorm rages when one is typing. Such causes and effects are part of the pattern of life. There is no desire on our part to deride technical innovations, but we should be able to keep our eyes open to what they do to us, and we should find ways to compensate for any harmful effects. Such matters are especially important to teachers, because they have to relate education to ordinary life. What we do at school and with children is not the only thing that matters. The most important thing is that school and everything related to education must relate to life in the fullest sense. This implies that those who choose to be educators must be familiar with events in the larger world; they must know and recognize life in its widest context. What does this mean? It means simply that here we have an explanation of why so many people walk about with weak hearts; they are unable to balance the harmful effects of typing through the appropriate countermeasures. This is specially true of people who started typing when they were too young, when the heart is most susceptible to adverse effects. If typing continues to spread, we will soon see an increase in all sorts of heart complaints...

When new inventions affect modern life, we must take steps to balance any possible ill effects by finding appropriate countermeasures. We must try to compensate for any weakening of the human constitution through outer influences by strengthening ourselves from within."¹¹

¹¹ 31.XII.1921, Dornach (GA 303).

Knowledge of Nature And Knowledge of Technology

“It really requires a great deal of trouble and pain to attain a balanced curriculum... It is a very difficult task, but not impossible. This can be done if teachers develop a sense of what has real importance for life, and if teachers can communicate simply and economically to their students so that, eventually, the students understand what they are doing while using a telephone, conveyance, or other modern invention. We must try to familiarize our students with the ways of today’s civilization so they can make sense of it. Even before the age of puberty, teachers must prepare the chemistry and physics lessons so that, after the onset of puberty, they can build on what has been given and then extend it as a basis for understanding the practical areas of life.”¹²

The Practical Side Of Life Is Simply A Part Of Life

“In our school, boys and girls sit side by side... if one lets boys and girls practice their handcrafts side by side as a matter of course, it is an excellent preparation for their adult lives. Today there are only a few human beings who recognize how much the ability to knit can help toward healthy thinking and healthy logic... In our Waldorf school, boys do their knitting alongside the girls, and they also mend socks. Through this practice, the differentiation between the types of work performed by the two sexes will find its natural course later on, should this become necessary. At the same time, a form of education is being implemented that considers fully the practical aspects of the students’ future lives.

¹² 5.I.1922, Dornach (GA 303).

People are always extremely surprised when they hear me say (and the following assertion not only expresses my personal conviction, but is based on a psychological fact) that I cannot consider anyone to be a good professor in the full meaning of the word unless that person can also mend a shoe in an emergency; for how could it be possible for anyone to know something of real substance about being and becoming in the world, unless that person can also repair a shoe or a boot if the situation demands it? This is, of course, a rather sweeping statement, but there are men who cannot even sew on a button properly, and this is a lamentable failing. Knowledge of philosophy carries little weight, unless one can also lend a hand to whatever needs doing. This is simply part of life. In my opinion, one can only be a good philosopher if one could have just as well become a shoemaker, should this have been one's destiny. And, as the history of philosophy shows, it sometimes happens that cobblers become philosophers. Knowledge of the human being calls on us to make adequate provision in our curricula and schedules for preparing pupils for the practical side of life. Reading in the book of human nature, we are simply led to introduce the children – or rather, the young men and women, as we should call them now – to the art of setting up a loom and weaving. From there it follows quite naturally that they should also learn to spin, and that they gain a working idea of how paper is made, for example. They should be taught not only mechanics and chemistry, but also how to understand at least simple examples of mechanical and chemical processes used in technology. They should reproduce these on a small scale with their own hands so they will know how various articles are

manufactured. This change of direction toward the more practical side of life must certainly be made possible."¹³

"Through the scientific way of thinking we will be able to properly master the external lifeless nature that appears as technology and other things. The ethical, moral forces that can be kindled by... spiritual science will take care that the results of technology are useful to human beings."¹⁴

Knowledge of the Supersensible As Counterbalance to the Dehumanising Effects of Technology

"How can people place themselves into present social conditions with inner firmness and certainty regarding matters of daily life? A second question concerns human relationships or what we could call our attitude toward our fellow human beings: the way in which each person meets his or her fellow human being. Here we enter a realm where, no less than in the realm of knowledge, modern civilization has brought us new riddles rather than new solutions. Only think of how the achievements of modern natural science have expanded the scope of technology! The technology, commerce, and transportation that surround us every hour of the day are all offspring of this new, grandiose way of looking at the sense-perceptible world. And yet we have not been able to find an answer in this age of technology to what has become a new, vital question; namely, how are we, as human beings, to live in this complex technical, commercial and traffic-ridden world? This question has become a by-product of modern civilization itself... something else is needed for the solution of the problem of contemporary civilization.

¹³ 21.IV.1923, Dornach (GA 306).

¹⁴ 23.IX.1919, Stuttgart (GA 297).

It is not enough for us to work within the bounds of modern technology, which is a child of the modern world outlook. We must also work toward attainment of another possibility. Human beings have become estranged from their old kinship to nature. In their practical activities and in their professional lives, they have been placed into a soulless, spiritually empty, mechanistic world. From cooperating with nature, they have been led to operating machines and to dealing with spiritless and mechanical means of transportation. We must find the way again to give them something to take the place of the old kinship to nature. And this can only be a world-view that speaks to our souls with a powerful voice, making us realize that there is more to human life than what can be experienced outwardly. Human beings must become inwardly certain that they belong to a supersensible world, to a world of soul and spirit, that always surrounds them. They must see that it is possible to investigate that world with the same scientific accuracy as the physical world, which is being studied and explored by outer science and which has led to this technological age. Only such a new science of the supersensible can become the foundation for a new, right relationship between people. Such a science not only will allow them to see in their fellow human beings what appears during the life between birth and death, but will make them recognize and respect what is immortal and eternal in human beings through their humanity's close links with a spiritual world. Such a deepened knowledge will surely bring about a change for the better in how one individual perceives another."¹⁵

¹⁵ 23.II.1921, The Hague (GA 304).

“This is what anthroposophy wishes to do — restore the human element into our civilization. Things are still all right as long as we go through life in a lazy, indifferent way, simply allowing externals to run their course by means of technology, the child of our wonderfully advanced physical sciences. But if we move into the spheres where one person has to help a fellow human being, as physician, teacher, or educator, then it becomes a different matter. Then we feel the need for a real, living and consciously assumed knowledge of the human being.”¹⁶

Developing Healthy Instincts For Practical Life

“One of the main faults of present social conditions is that people have so little understanding of what others do. We must really stop isolating ourselves as individuals and groups and face one another with complete understanding. The main purpose of this kind of handwork is to teach practical skill in many different areas. Though it may seem inconceivable, in my opinion no one can be a real philosopher who is unable to darn socks or mend one’s clothes when needed. How can you have any intelligent concept of grand cosmic mysteries if you cannot even care for your own footwear? Can we really hope to enter cosmic mysteries, in a truly human sense, if we are incapable of dealing with the things right next to us? I realize that this may seem improbable, but I do believe that philosophers should have some understanding of how boots and such are made; otherwise, we simply adopt abstractions. This is an extreme example, perhaps, but I wanted to show that education must include both an ascent to the highest spiritual levels and descent into physical education and treatment.

¹⁶ 1.VII.1923, Dornach (GA 304a).

From this kind of handwork, children can be guided to an ability to do manual work with intelligence and understanding. At the right age, which is relatively early, our children make their own toys and playthings. You have probably seen some on display here. They carve toys from wood, and thus we bring an element of art into their play. To lead play gradually into the creation of artistic forms, and then to the practical work, as just described, is completely in keeping with the needs of human nature. It is absorbing to find that the children's artistic sculptural activity turns naturally into making toys. Again, we lead from art as such into art as an aspect of industry. Children are shown how to make simple implements for use in the house, and at the same time learn to use saws, knives, and other cabinetmaking and carpentry tools. In addition to their regular lessons, both boys and girls love to be in our workshops, at work with a knife or a saw or other tools, and they are delighted when they succeed in making something useful. Thus, we stimulate all their instincts for the practical side of life."¹⁷

What We Experience and Learn Before Nineteen Permeates Our Whole Being

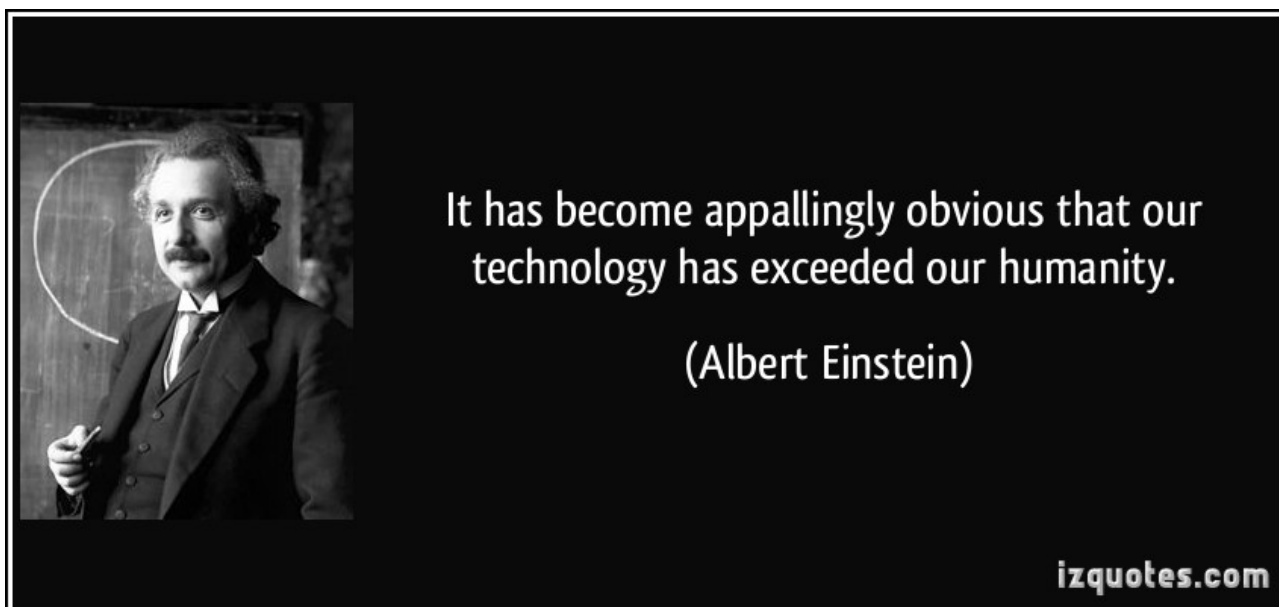
"It is, therefore, necessary to give the boys something that is appropriate for this age: lessons in mechanics — not only theory, as in physics, but practical mechanics, leading to the making of machines. Our curriculum for the tenth grade class must include the basic elements of practical mechanics... There is a great difference between learning something before and learning something after the age of nineteen or twenty. People generally learn a trade like surveying at

¹⁷ 17.VIII.1923, Ilkley (GA 307).

nineteen or later. High school education, especially in grammar schools, does not include such practical subjects. But the long-term effect depends on it. What we learn after the nineteenth year impresses itself more outwardly; what we learn and experience at fifteen permeates our whole being, becomes as one with the human spirit, so that it is not merely a job we can manage, but a job we can identify with, in which our entire being participates. This applies also to the elementary aspects of mechanics, engineering."¹⁸

What Is The Deeper Meaning Of Learning To Spin?

"It is something that enhances the life of their souls, and they also learn something about genuinely practical life through spinning. You cannot really learn anything about practical life by just watching how something is done, only by doing it the way it is really done. The children should also notice that you can learn to make a pair of shoes in a week, but a shoemaker's apprenticeship lasts three years."¹⁹



¹⁸ 16.VI.1921, Stuttgart (GA 302).

¹⁹ 14.II.1923, Stuttgart (GA 300c).

Complementary Influences Of Machines & Spiritual Impulses

“In technology – although it may appear to be furthest away from the spirit – it is above all necessary that bridges should be built to the life of the spirit, out of direct practical life. The fifth post-Atlantean period is the one which is concerned with the development of the material world, and if the human being is not to degenerate totally into a mere accomplice of machines – which would make him into nothing more than an animal – then a path must be found which leads from these very machines to the life of the spirit. The priority for those working practically with machines is that they take spiritual impulses into their own soul. This will come about the moment students of technology are taught to think just a little more than is the case at present; the moment they are taught to think in such a way that they see the connections between the different things they learn. As yet they are unable to do this. They attend lectures on mathematics, on descriptive geometry, even on topology sometimes; on pure mechanics, analytical mechanics, industrial mechanics, and also all the more practical subjects. But it does not even occur to them to look for a connection between all these different things. As soon as people are obliged to apply their own common sense to things, they will be forced – simply on account of the stage of development these various subjects have reached – to push forward into the nature of these things and then on into the spiritual realm. From machines, in particular, a path will truly have to be found into the spiritual world.”²⁰

²⁰ 30.I.1917, Dornach (GA 174).

Cinema

"It is quite natural that the world today should be confronted with impulses leading entirely to materialism. That cannot be prevented, it is connected with the deep needs of the age. But a counterbalance must be established. One very prominent means of driving man into materialism is the cinema. It has not been observed from this standpoint; but there is no better school for materialism than the cinema. For what one sees there is not reality as men see it. Only an age which has so little idea of reality as this age of ours, which worships reality as an idol in a material sense, could believe that the cinema represents reality. Any other age would consider whether men really walk along the street as seen at the cinema; people would ask themselves whether what they saw at such a performance really corresponded to reality. Ask yourselves frankly and honestly, what is really most like what you see in the street: a picture painted by an artist, an immobile picture, or the awful glittering pictures of the cinema. If you put the question to yourselves quite honourably, you will admit that what the artist reproduces in a state of rest is much more like what you see. Hence, while people are sitting at the cinema, what they see there does not make its way into the ordinary faculty of perception, it enters a deeper, more material stratum than we usually employ for our perception. A man becomes etherically goggle-eyed at the cinema. This works in a materialising way, not only upon what he has in his consciousness, but upon his deepest sub-consciousness. Do not think I am abusing the cinema; I should like to say once more that it is quite natural it should exist, and it will attain far greater perfection as time goes on. That will be the road leading to materialism. But a counterbalance must be established, and that can only

be created in the following way. With the search for reality which is being developed in the cinema, with this descent below sense-perception, man must at the same time develop an ascent above it, an ascent into Spiritual reality. Then the cinema will do him no harm, and he can see it as often as he likes. But unless the counterbalance is there, people will be led by such things as these, not to have their proper relation to the earth, but to become more and more closely related to it, until at last, they are entirely shut off from the Spiritual world."²¹

"This longing for the cinema, this longing to see everything externally, depends on the human being becoming inwardly *inactive*, on his no longer wanting inner activity. The only way to listen to lectures on Spiritual Science, as meant here, is for those present to do their share of the work. But today that is not to people's liking. They flock to lectures or meetings with lantern slides so that they can sit and do as much as possible without thinking. Everything just passes before them. They can remain perfectly passive. But our system of teaching is ultimately of this character too."²²

"People like everything to be demonstrated to the eye, illustrated by means of lantern-slides or the like, for then it is not necessary to think at all. Indeed, they cannot think. That was the beginning, and it has gone still further. In a performance of *Hamlet*, for instance, one must follow the plot, and also the spoken word, in order to understand it. But today the theatre is deserted for the cinema, where one need not exert oneself in any way; the pictures roll off the machine

²¹ 27.II.1917, Berlin (GA 175).

²² 12.X.1922, Stuttgart (GA 217).

and can be watched quite inertly. And so man's inner activity of thought has gradually waned. But it is precisely this which must be retained."²³

"A great many people today would actually prefer, instead of lectures, a film during which they need not follow in thought what is being presented to them, but can give themselves up to it without any inner activity at all, letting everything pass by them. The film-pictures strike the eye and imprint themselves on the brain; the process is repeated as often as possible, so that the impression is intensified and finally it has been absorbed. In that way, however, one becomes a mere automaton, a spiritual automaton; there is no need to convert into inner activity what is imparted; it simply impresses itself into one... Everything calls upon man today to be a whole man, not only to surrender himself to passive ideas which stream to him from the outer world, but to unfold inner activity, to experience the life of thought, the life of ideas too, with inner activity, with the will... With the whole of his being man must share in the world's activity in order to reach the spiritual."²⁴

* * * *

"It would be good if anthroposophists were to make films, and that it would be a particularly suitable medium to show the laws of karma as they work in successive incarnations."²⁵

²³ 5.VIII.1923, Iikley (GA 307).

²⁴ 12.III.1923, Dornach (GA 222).

²⁵ Rudolf Steiner to Emanuel Zeylmans, reported by Pieter de Hahn. Letter in *Info 3* (Frankfurt, Issue 4, 1983).