

# Chapter III.

## Reincarnation of the Spirit and Destiny

### Subsection A Subdivision a1

Paragraph 1/5

1. In the middle between body and spirit lives the **soul**.
2. The impressions that come to it through the body are transitory.
3. They are only present as long as the body opens its organs to the things of the outer world.
4. My eye perceives color on the rose only as long as the rose is in front of my eye and is itself opened.
5. The **presence** of the things of the outer world as well as presence of the bodily organs is necessary in order that an impression, a sensation or a perception can occur.

Paragraph 2/13 (dash in the original)

1. - What I have recognized however, in my mind as **truth** concerning the rose, that does not pass with the present moment.
2. And as regards its truth, it is not at all dependent on me.
3. It would be true even though I had never stood before the rose.
4. What I cognize through the spirit is established in an element of the soul-life, through which the soul is connected with a world-content that manifests in the soul independent of its temporal bodily foundation.
5. The point here is not whether what manifests itself is essentially imperishable, but whether the manifestation occurs for the soul in such a way that **its** perishable bodily basis plays no part, and only that plays a part in it that is independent of this perishable body.
6. That which endures **in the soul** comes under observation at the moment one becomes aware that the soul has experiences not limited by that which is perishable.
7. Again, the important point is not whether these experiences come to consciousness primarily through perishable processes of the bodily organization, but the fact that they contain **something** that does indeed live in the soul, yet is independent of the transient process of perception.
8. Between the present and the permanent the soul is placed in that it holds the middle between body and spirit.
9. But it **mediates** the present and the permanent.
10. It preserves the present for **memory**.
11. Thereby the soul wrests it from impermanence by absorbing it into the permanence of its own spiritual being.
12. In addition, the soul impresses the permanent (that which is permanent) into the transitory (that which is transitory) as it (the soul) not only opens itself to the transient impressions/stimuli but also takes charge of things by taking action and thereby imprinting its (everlasting) nature into the world of (transient) things.
13. Through memory the soul preserves the yesterday; through action it prepares the tomorrow.

## subdivision a2 (space break in the original text)

### Paragraph 1/4

1. My soul would have to perceive the red of a rose each time anew in order to keep it in consciousness if it could not preserve it in the memory.
2. What remains after the outer impression, what can be retained by the soul, that can become a **mental picture** independent of the outer impression.
3. Through this capacity, the soul makes the outer world so much its own inner-world that it can then retain the latter through the **memory** - for recollection - and, independent of the acquired impressions can continue with them to lead its own life.
4. The soul-life in this way becomes the **lasting consequence** of the transitory impressions of the external world.

### Paragraph 2/6

1. Action also receives permanence when once it is stamped on the outer world.
2. If I cut a twig from a tree, something has taken place through my soul that completely changes the course of events in the outer world.
3. Something quite different would have happened to the branch of the tree had I not interfered by my action.
4. I have called into life a series of effects that, without my existence, would not have been present.
5. What I have done **today** endures for **tomorrow**.
6. Through the **deed** it acquires permanence just as my impressions of yesterday have become permanent for my soul through memory.

### Paragraph 3/14

1. For this fact of creating permanence through action, one does not in one's ordinary consciousness form a definite visualization, such as one has for 'memory,' or as the result of a perception of an experience made permanent.
2. Is not the "I" of a person, however, linked just as much to the alteration in the world resulting from the deed as it is to a memory resulting from an impression?
3. The "I" judges new impressions differently depending upon whether or not it has one or another recollection.
4. It has also, as an "I," entered into a different relation to the world, according to whether or not, it has performed one deed or another.
5. Whether, in the relation between the world and my "I," a certain new quality is present or not depends upon whether or not I have made an impression on another person through my action.
6. I am quite a different person in my relationship to the world after having made an impression on my surroundings.
7. The fact that what is meant here is not so generally noticed as is the change taking place in the "I" through its having acquired a memory, is solely due to the circumstances that the moment a recollection is formed, it unites itself with the soul-life that people have always felt to be their own; the external effects of the deed, detached from this soul-life, produce

consequences that are again something quite different from what the memory retains of this deed.

8. Apart from this, it must be admitted that after a deed has been accomplished, there is something in the world upon which the “I” has stamped its character.
9. If one really thinks through what is being considered here the question must arise: as to whether the results of a deed, on which the “I” has stamped its own nature, retain a tendency to return to the “I” just as an impression preserved in the memory is revived in response to some external inducement?
10. What is preserved in the memory waits for such an inducement.
11. Is it not possible that what has retained the imprint of the “I” in the external world waits also to approach the human soul from **without**, just as memory, in response to a given inducement, approaches it from within?
12. This matter is only put forward here as a question: because it certainly might happen that the occasion would never arise on which the consequences of a deed, bearing the impress of the I, could take effect in the human soul.
13. That these consequences are present **as such**, and that through their presence they determine the relation of the world to the “I,” is seen at once to be a possible mental picture when one pursues thoughtfully the matter before us.
14. In the following considerations it shall be investigated whether there is anything in human life that, starting from this “possible” mental picture, points to a reality.

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## subsection B

### Paragraph 1/7

1. Let us first consider memory.
2. How does it come about?
3. Evidently in quite a different way from sensation or perception.
4. Without the eye, I cannot have the sensation “blue.”
5. But by means of the eye alone I do not have the remembrance of “blue.”
6. If the eye is to give me this sensation now, a blue object must stand before it.
7. Corporality would allow all impressions to sink back again into oblivion were it not for the fact that while the **present** mental picture is being formed through the act of perception, something is also taking place in the relationship between the outer world and the soul, this activity brings about certain results within a person enabling him through processes **within himself** to form a new mental picture of what, in the first place, was brought about by a mental picture **from outside**.

(Anyone who has acquired practice in observing the life of the soul will see the opinion to be quite erroneous that holds: one has a mental picture today, and tomorrow one recalls **this** mental picture through memory, it having meanwhile remained somewhere or other within him. No, the mental picture I **now** have is a phenomenon that passes away with the “now.” When recollection occurs, a process takes place in me that is the result of something that happened in the relation between the external world and me **quite apart** from the arousing of the present mental picture. The mental image called forth through remembrance is **not** an old preserved mental picture, but a

new one. Recollection consists in the fact, not that a mental picture can be revived, it can be mentally pictured **again**. What reappears **again** is something different from the mental picture itself. This remark is made here because in the domain of spiritual science it is necessary that **more accurate** mental pictures should be formed than is the case in ordinary life, and indeed, also in ordinary science.)

Paragraph 2/12 (dash in the original)

1. - I remember; that is: I experience something that is itself no longer present.
2. I unite a past experience with my present life.
3. This is the case with every memory.
4. Let us say, for instance, that I meet a man and, because I met him yesterday, recognize him.
5. He would be a complete stranger to me if I were unable to unite the picture that I made yesterday through my perception with my impression of him today.
6. Today's image of him is given me through my perception, that is to say, through my sense organs.
7. Who, then, conjures up yesterday's picture in my soul?
8. It is conjured up by the same being in me that was present during my experience yesterday, and that is also present today.
9. In the previous explanations this being has been called **soul**.
10. Were it not for this faithful preserver of the past, each external impression would always be new to us.
11. It is certain that the soul imprints upon the body, as though by means of a sign, the process through which something becomes a recollection; yet it is the **soul** itself that must make this impression and then perceive what it has made, just as it perceives something external.
12. In this way, the soul is the preserver of memory.

Paragraph 3/6

1. As preserver of the past, the soul continually gathers treasures for the spirit.
2. That I can distinguish between what is correct or incorrect depends on the fact that I, as a human being, am a thinking being able to grasp the truth in my spirit.
3. Truth is eternal; and it could always reveal itself to me again in things even if I were to lose sight of the past and each impression were to be a new one to me.
4. The spirit within me, however, is not restricted to the impressions of the present alone; the soul extends the spirit's horizon over the past.
5. And the more the soul is able to bring to the spirit out of the past, the more does it enrich the spirit.
6. The soul thus hands on to the spirit what it has received from the body.

Paragraph 4/4 (dash in the original)

1. - The spirit of the human being, therefore, carries at each moment of its life a twofold possession within itself.
2. Firstly, the eternal laws of the good and the true, and secondly, the remembrance of the experiences of the past.
3. What the human spirit does is accompanied under the influence of these two factors.

4. If we want to understand a human spirit we must, therefore, know two different things about it; firstly, how much of the eternal has been revealed to it, and secondly, how much treasure from the past lies stored up within it.

#### Paragraph 5/9

1. These treasures by no means remain in the spirit in an unchanged form.
2. The impressions that the human being acquires from his experiences fade gradually from memory.
3. Not so, however, their fruits.
4. One does not remember all the experiences one lived through during childhood while one was acquiring the arts of reading and writing.
5. Yet one could not read or write, had one not had such experiences, and had not their fruits been preserved in the form of abilities.
6. And that is the transmutation that the spirit effects in the treasures of memory.
7. The spirit consigns to its fate whatever can lead to pictures of the separate experiences, and extracts therefrom only the force necessary for enhancing its abilities.
8. Thus, not a single experience passes by unutilized: the soul preserves each one as memory, and from each the spirit draws forth all that can enrich its abilities and the whole content of its life.
9. The human-spirit **grows** through assimilated experiences.

#### Paragraph 6//1 (dash in the original)

1. - Although one cannot find past experiences in the spirit as if in a storeroom, one nevertheless finds their **effects** in the abilities that the human being has acquired.

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#### Subsection c

#### Paragraph 1/8

1. Thus far spirit and soul have been considered only within the period lying between birth and death.
2. One cannot stop there.
3. Anyone wishing to do so would be like the man who would observe the human body only within these same limits.
4. Much can certainly be discovered within these limits.
5. But one cannot explain the **human form** by what lies between birth and death.
6. It cannot build itself up directly out of mere physical substances and forces.
7. It can only originate from a form like its own that arises as the result of what has handed itself on by heredity.
8. The physical materials and forces build up the body during life: the forces of propagation enable another body, a body with a like form, to proceed from it - that is to say, one able to be the bearer of the same life-body.

#### Paragraph 2/10 (dash in the original)

1. - Each life-body is a repetition of its forebearer .
2. Only **because** the life-body is this, does it appear in no arbitrary form, but in that form passed on to it by heredity.
3. **The forces that make possible my human-form lay in my forefathers.**
4. The spirit of a human being also appears in a definite form (in saying this, the word 'form' is naturally used in a spiritual sense).
5. And these forms of the spiritual are the most varied imaginable among individual human beings.
6. No two human beings have the same spiritual form.
7. One must observe in this region just as carefully and matter-of-factly as in the physical region.
8. **One cannot be say that the differences between human beings in spiritual respects arise only from the differences in their environment, their upbringing and so on.**
9. No, this is by no means the case; because two people under similar influences of environment, upbringing etc., develop in quite different ways.
10. One is forced to admit therefore that they have entered on their path of life with quite different abilities.

Paragraph 3/6 (dash in the original)

1. - Here one is brought face to face with an important fact that sheds light on the nature of the human being when one recognizes its full bearing.
2. Anyone, who is set upon directing his gaze exclusively on the side of material processes, could very well assert that the individual differences of human personalities arise from differences in the constitution of the material nucleus.

(In view of the laws of heredity discovered by *Gregor Mendel* and developed further by others, such a claim can offer much that gives it the appearance of justification even in scientific judgments.)

3. **Those judging in this way only show, however, that they have no insight into the real relation of the human being to his experiences.**
4. **Since careful observation shows that external circumstances affect different people in different ways because of something that by no means enters **directly** into mutual interaction with material development.**
5. To the really accurate researcher in this domain, it becomes apparent that what proceeds from the material basis can be distinguished from what arises through the mutual interaction between a human being and his experiences, although these experiences can only take shape and form through the participation of the **soul** itself in this mutual interaction.
6. The soul stands there clearly in relation to something within the external world that, **by virtue of its very nature**, cannot be connected with the material (germinal) basis.

Paragraph 4/7

1. Human beings differ from their animal fellow-creatures on earth through their physical form.
2. But regarding this form they are, within certain limits, similar to one another.
3. There is only one human species.
4. However great may be the differences between races, people, tribes and personalities: as regards the physical body, the similarity between any two humans is greater than between humans and any animal species.
5. All that finds expression in the human species is determined by the inheritance of descendants from forebearers.
6. And the human form is bound to this heredity.
7. As the lion can inherit its physical bodily form from lion forebearers only, so can humans inherit their physical form only from human ancestors.

Paragraph 5/1

1. The physical similarity of human beings is apparent to our physical eyes, and the differences of their spiritual forms lie revealed to our unbiased spiritual gaze.

Paragraph 6/11 (dash in the original)

1. - There is one fact that shows this clearly through which this comes to expression.
2. It is found in the existence in the biography of a human being.
3. Were the human being merely a member of a species, there could be no biography.
4. A lion, a dove, is interesting insofar as they belong to the lion or the dove species.
5. One has understood the individual-being in all its essentials if one has described the species.
6. It matters little whether one has to do with the father, son, or grandson.
7. Interesting characteristics among them, are however shared by father, son and grandson.
8. What a man signifies, however, is found only in his individuality, not in his being merely a member of a species.
9. I have not in the least understood the nature of Mr. Smith of Hoboken if I have described his son or his father.
10. I must know his particular biography.
11. Anyone who reflects on the nature of biography realizes that regarding the spiritual **each person is himself a species.**

Paragraph 7/5 (dash in the original)

1. - To be sure, he who regard a biography merely as a collection of external incidents in the life of an individual, he may claim that he would be able to write the biography of a dog just like a human one.
2. But anyone who depicts in a biography the real uniqueness of a human being, he grasps the fact that he has in this human biography something that corresponds to the description of a whole species in the animal kingdom.

3. The point is obviously not that one can say something biographical about an animal - especially clever ones - the point is that the human biography does not correspond to a biography of an animal, but to a description of the animal species.
4. There will be people now and again that want to will seek to refute this by urging that owners of menageries, for instance, know how single animals of the same species differ individually from one another.
5. Anyone who judges in this way, he only shows that he is unable to distinguish individual differences from differences that show to be acquired **only** through individuality.

#### Paragraph 8/6

1. Now, if genus or species in the physical sense becomes intelligible only when one understands it as conditioned by heredity, so, too, the **spiritual being** can be understood only through a similar **spiritual heredity**.
2. I have received my physical human form because of my descent from human forebearers.
3. But whence have I received what finds expression in my biography?
4. As physical man, I repeat the forms of my forbearers.
5. What do I repeat as a spiritual human being?
6. Anyone who claims that: what comprises my biography needs no further explanation but must be accepted just as it stands, is also forced to claim that he has seen an earth-mound somewhere on which lumps of matter have formed themselves by their own power into a living man.

#### Paragraph 9/16

1. As physical human being I spring from other physical human beings because I have the same form as the whole human species.
2. The characteristics of the species, accordingly, could thus be acquired only within the species.
3. As a spiritual human being, I have my own form just as I have my own biography.
4. Therefore, I can have this form from no one but myself.
5. And I did not enter the world with vague soul-qualities but with very defined soul-predispositions, and since the course of my life, as it comes to expression in my biography, is determined by these predispositions, my work upon myself cannot have begun with my birth.
6. I must have existed as a spiritual human being before my birth.
7. I certainly did not exist in my forebearers, for they are, as spiritual human beings, different from me.
8. My biography is not explainable through theirs.
9. On the contrary, as a spiritual being I must be the repetition of someone through whose biography mine can be explained.
10. The **only** conceivable alternative **at the moment** would be that I owe the character of the content of my biography to a spiritual life in which I existed **prior** to birth (or, more correctly, to conception).
11. One should, however, only be allowed to hold this opinion if one is willing to assume that what acts upon the human soul from its physical surroundings is of the same nature as that which affects the soul from a purely spiritual world.
12. Such an assumption contradicts really accurate observation.

13. For what is determining from the physical environment on the human soul, it is the case that it affects a later experience in the physical life in the same way an earlier experience would. Because the effect of its physical environment on the human soul is like the impression made by a new experience on a similar past experience in the same life. ??????????????????
14. In order to observe these relations correctly, one must acquire a perception of the impressions operating in human life, whose influence upon the predispositions of the soul is like that of standing before a deed that has to be done, and that is related to what has already been experienced in physical life; but the soul does not bring faculties gained in this immediate life to meet these impressions, but predispositions, which receive the impressions in the same way as do the faculties acquired through practice.
15. He who has insight into these matters arrives at the conception of earth-lives that must have preceded this present one.
16. In his thinking he cannot stop at purely spiritual experiences that preceded **this** present earth-life.

Paragraph 10/3 (dash in the original)

1. - The physical form that **Schiller** carried on himself, this he inherited from his ancestors.
2. In the same way that it was impossible for Schiller's physical form to have grown out of the earth, it was also impossible for his spiritual being to have originated from it.
3. He must have been the repetition of another spiritual being through whose biography his own becomes explicable, as Schiller's physical human-form is explicable through human propagation.

Paragraph 11/2 (dash in the original)

1. - In the same way, therefore, that the physical human form is again and again a repetition, a reincarnation of a being of the human species, so too the spiritual human being must be a reincarnation of the **same** spiritual human.
2. Since, as spiritual human being, each individual is, in fact, his own species.

Paragraph 12/4

1. One can make the objection against that what has been stated here: it is a mere spinning of thoughts; and one may demand external proofs as are customary in ordinary natural science.
2. The reply to this is that the re-embodiment of the spiritual human being is, naturally, a process that does not belong to the domain of external physical facts, but is one that takes place entirely in the spiritual region.
3. And no other of our **ordinary** powers of intelligence has entrance to this region save that of **thinking**.
4. A person who will not trust the power of thinking cannot in fact enlighten himself regarding higher spiritual facts.

Paragraph 13/2 (dash in the original)

1. - For the one whose spiritual eye is opened, the above trains of thought act with exactly the same force as does an event that takes place before his physical eyes.
2. The individual who ascribes to a so-called "proof," constructed according to the methods of natural science, greater power to convince than the above observations concerning the

significance of biography, may be in the ordinary sense of the word a great scientist: but he is far from the paths of true **spiritual** research.

#### Paragraph 14/3

1. One of the most dangerous assumptions at present consists in one trying to explain the spiritual qualities of a man by hereditary transmission from father, mother or other ancestors.
2. Anyone, guilty of holding the prejudice, for example, that Goethe inherited what constitutes his essential being from his father or mother, will be hardly accessible to argument because there lies within such a person a deep antipathy to unprejudiced observation.
3. A materialistic spell prevents him from seeing the mutual connections of phenomena in their true light.

#### Paragraph 15/11

1. In such observations the prerequisites are supplied for following the human being beyond birth and death.
2. Within the boundaries formed by birth and death, the human being belongs to the three worlds of corporality, of soul, and of spirit.
3. The soul forms the intermediate link between body and spirit, in that it endows the third member of the body, the soul body, with the capacity for sensation, and inasmuch as it permeates the first member of the spirit, the spirit-self, as consciousness-soul.
4. During life the soul participates in the body as well as in the spirit.
5. This participation comes to expression in its whole being.
6. How the sentient-soul can unfold its capabilities will depend on the organization of the soul-body.
7. And on the other hand, the extent to which the spirit-self can develop itself within the consciousness-soul will depend on the life of that soul.
8. The more highly organized the soul body, the more complete the give and take that the sentient soul can develop with the outer world.
9. And the spirit self will become that much richer and more powerful the more the consciousness soul brings nourishment to it.
10. It has been shown that during life this nourishment is supplied to the spirit-self through assimilated experiences and the fruits of these experiences.
11. The interaction of the soul and spirit described above can, of course, only take place where soul and spirit are within each other, interpenetrating each other, that is, within the union of spirit-self with consciousness-soul.

#### Paragraph 16/8

1. Let us consider first the interaction of the soul-body and the sentient-soul.
2. It is evident that the soul-body is the most finely elaborated part of the body, nevertheless the soul body belongs to it and is dependent upon it.
3. In a certain sense, physical body, ether body and soul body compose a single whole.
4. Hence the soul-body is also drawn within the laws of physical heredity that give the body its shape.
5. Since it is the most mobile and volatile form of body, it must also exhibit the most mobile and volatile manifestations of heredity.

6. Therefore, while the difference in the physical-body corresponding to races, peoples and tribes is the smallest, and while in general the ether-body presents a preponderating likeness and in single individuals a greater divergence, in the soul-body the difference is already a considerable one.
7. In it is expressed what is felt to be the **external, personal** uniqueness of an individual.
8. Thus, it is also the bearer of that part of this personal uniqueness that is passed on from parents, grandparents, and so forth, to their descendants.

Paragraph 17/6 (dash in the original)

1. - As has been explained, it is true that the soul as such leads a completely self-contained life of its own: it shuts itself up with its inclinations and disinclinations, its feelings and passions.
2. It is nevertheless active as a whole and this whole comes to expression also in the sentient-soul.
3. And because the sentient-soul interpenetrates and fills up the soul-body, the latter forms itself according to the nature of the soul and can in this way, as the bearer of heredity, pass on tendencies, passions and other qualities from forefathers to children.
4. On this fact rests the statement of **Goethe**: "From my father I have stature and the serious manner of life; from my mother, a joyous disposition and the love of romance."
5. Genius, of course, he did not receive from either.
6. In this way, we are shown what part of a man's soul qualities he hands over, as it were, to the line of physical heredity.

Paragraph 18/6 (dash in the original)

1. - The substances and forces of the physical-body are in like manner present in the whole sphere of external physical nature.
2. They are continually being taken up from it and given back to it.
3. In the space of a few years the matter that composes our physical-body is entirely renewed.
4. That this matter takes the form of the human body, and that it always renews itself again within this body, depends upon the fact that it is held together by the ether-body.
5. And the form of the ether-body is not determined by events between birth or conception, and death alone, but is dependent on the laws of heredity that extend beyond birth and death.
6. That soul qualities also can be transmitted by heredity - that the process of physical heredity receives an infusion from the soul - is due to the fact that the soul-body can be influenced by the sentient-soul.

Paragraph 19/11

1. Now, how does the interaction between soul and spirit proceed?
2. During life, the spirit is bound up with the soul in the way shown above.
3. The soul receives from the spirit the gift of living within the good and the true, and thereby of bringing the spirit itself to expression within its own life, within its tendencies, impulses and passions.
4. From the world of the spirit, the spirit-self brings to the "I" the eternal laws of the true and the good.
5. These link themselves through the consciousness-soul with the experiences of the soul's own inner life.
6. These experiences themselves pass away.

7. But their fruits remain.
8. That the spirit-self is connected to them, makes a permanent impression on it.
9. When the human spirit encounters an experience similar to one to which it has already been linked, it sees therein something familiar, and is able to take up an attitude towards it quite different from what would be the case were the spirit facing it for the first time.
10. This is the basis of all learning.
11. And the fruits of learning are acquired capacities.

Paragraph 20/1 (dash in the original)

1. - On the eternal spirit are imprinted the fruits of the transitory life in this way.

Paragraph 21/18 (dash in the original)

1. - And do we not perceive these fruits?
2. From where arise the innate talents that are characteristic of the spiritual human being described above?
3. Surely only from capacities of one kind or another that a human being brings with him when he begins his earthly life-path.
4. In certain respects, these capacities resemble exactly those that we can also acquire for ourselves during life.
5. Take the case of a genius.
6. It is known that the boy **Mozart** could write out from memory a long musical work after only one hearing.
7. He was able to do this because he could survey the whole at once.
8. Within certain limits a human being is also able during life to increase his capacity of rapid survey, of grasping connections, so that he then possesses new faculties.
9. **Lessing** once said of himself that through a talent for critical observation, he had acquired for himself something that came near to genius.
10. One has either to regard such abilities, founded on innate capacities, with wonder, or to consider them as fruits of experiences that the spirit-self has had through the medium of a soul.
11. They have been imprinted on this spirit-self.
12. And since they have not been implanted in this life, they must have been in a earlier one.
13. The human spirit is its own species.
14. Just as human being as a physical being belonging to a species bequeaths his qualities within the species, so does the **spirit** bequeath its qualities within **its** species, that is, within itself.
15. In each life, the human spirit appears as a repetition of itself with the fruits of its former experiences in previous lives.
16. This life is consequently the repetition of others and brings with it what the spirit-self has, by work, acquired for itself in the previous life.
17. When the spirit-self absorbs something that can develop into fruit, it permeates itself with the life-spirit.
18. Just as the life-body reproduces the form from species to species, so does the life-spirit reproduce the soul from personal existence to personal existence.

Paragraph 22/8

1. Through the preceding considerations, the thought that seeks the reason for certain life processes of the human being in repeated earth lives is raised into the sphere of validity.
2. This idea can receive its full significance only by means of observations that spring from spiritual insight as it is acquired by following the path of knowledge described at the close of this book.
3. Here it was only intended to show that ordinary observation rightly oriented by thinking already leads to this idea.
4. Observation of this kind, it is true, will at first perceive the idea something like a silhouette.
5. And it will not be possible to defend the idea entirely against the objections advanced by observation that is neither accurate nor guided aright by thinking.
6. On the other hand, it is true that anyone who acquires such an idea through ordinary thoughtful observation, makes himself ready for supersensible observation.
7. To a certain extent, he develops something that, of necessity, he must possess prior to this supersensible observation, just as one must have eyes **prior** to observing through the senses.
8. Anyone who objects that through the formation of such an idea one can readily suggest to himself the supersensible observation proves only that he is incapable of entering into reality by means of free thinking and that it is **just he** who thus suggests to himself his own objections.

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#### Subsection d

##### Paragraph 1/4

1. The experiences of the soul become lasting not only within the boundaries of birth and death, but beyond death.
2. The soul, however, does not stamp its experiences only on the spirit that flashes up within it, but it impresses them, as has been shown, on the outer world also through its **deeds**.
3. What a human being did yesterday is today still present in its effects.
4. A picture of the connection between cause and effect is given in the simile of sleep and death.

##### Paragraph 2/11 (dash in the original)

1. - Sleep has often been called the younger brother of death.
2. I get up in the morning.
3. My continuous activity has been interrupted by the night.
4. Now, under ordinary circumstances it is not possible that I begin my activity again at will.
5. I must connect it with my doings of yesterday if there is to be order and coherence in my life.
6. My actions of yesterday are the conditions predetermining those actions that fall to me today.
7. I have created my destiny of today by what I did yesterday.
8. I have separated myself for a while from my activity; but this activity belongs to me and draws me again to itself after I have withdrawn myself from it for a while.
9. My past remains bound up with me; it lives on in my present and will follow me into my future.
10. I should not have had to **awake** this morning, but to be newly created out of nothing if the effects of my deeds of yesterday were not to be my destiny of today.

11. In the same way it would be absurd if under ordinary circumstances I were not to occupy a house that I have had built for me.

#### Paragraph 3/14

1. The human spirit is no more created anew when it begins its earthly life than a human being is newly created every morning.
2. Let us try to make clear to ourselves what happens when entrance into this life takes place.
3. A physical-body appears that receives its form through the laws of heredity.
4. This body becomes the bearer of a spirit that repeats a previous life in a new form.
5. Between the two stands the soul that leads a self-contained life of its own.
6. Its inclinations and disinclinations, wishes and desires, serve it; it places thought into its service.
7. The soul receives as sentient-soul the impressions of the outer world; and carries them to the spirit in order that the spirit may extract from them the fruits for eternity .
8. It plays, as it were, the part of intermediary, and its task is fulfilled when it is adequate to this roll.
9. The body forms impressions for the sentient-soul; it transforms them into sensations, retains them in the memory as thought images, and surrenders them to the spirit to hold throughout duration.
10. The soul is really that part of a man through which he belongs to his earthly life.
11. Through his body he belongs to the physical human species.
12. Through it he is a **member** of this species.
13. With his spirit he lives in a higher world.
14. The soul binds the two worlds together for a time.

#### Paragraph 4/28

1. The physical world into which the human spirit enters, however, is no strange field of action to it.
2. On it the traces of the spirit's actions are imprinted.
3. Something in this field of action belongs to the spirit.
4. It bears the impress of the spirit's being.
5. It is related to it.
6. Just as the soul formerly transmitted the impressions from the outer world to the spirit in order that they might become enduring/eternal in it, so now the soul, as the spirit's organ, has converted the capacities bestowed upon it by the spirit into deeds that are also enduring in their effects.
7. Thus, the soul has actually flowed into these actions.
8. In the effects of his actions, a human soul lives a second independent life.
9. This statement provides us with a motive for examining life in order to see how the processes of destiny enter into it.
10. Something 'happens' to a human being.
11. He is probably at first inclined to regard such a 'happening' as something coming into his life 'by chance.'
12. But he can become aware of how he himself is the outcome of such 'chances.'

13. Anyone who studies himself in his fortieth year, and in the search for his soul nature refuses to be content with an unreal, abstract conception of the "I," may well say to himself: I am, indeed, nothing more nor less than what I have become through life's experiences, through what has happened to me by reason of destiny up to the present.
14. Would I not be a different man today had I, for example, gone through a set of experiences different from those through which I actually went when I was twenty years of age?
15. The man will then seek his "I" not only in those impulses of development that come to him from within outwards, but also in what has formatively thrust itself into his life from without.
16. He will recognize his own "I" in what happens to "him."
17. If we give ourselves up open-mindedly to such a perception, then only one more really intimate observation of life is needed to show us that in what comes to us through certain experiences of destiny there is something that lays hold on the ego from without, just as memory, working from within, lays hold on us in order to make a past experience flash up again.
18. Thus, we can make ourselves fitted to perceive in the experiences of destiny, how a former action of the soul finds its way to the ego, just as in memory an earlier experience, if called forth by an external cause, finds its way into the mind as a thought.
19. It has already been alluded to as a possible subject of consideration that the **consequences of a deed** may meet the human soul again.
20. Regarding the consequences of some deeds, **such** a meeting is out of the question in the course of one earth life because that earth life was arranged especially for the carrying out of the deed.
21. Experience lies in its fulfillment.
22. In that case, a definite **consequence** of that action can no more re-act upon the soul than can someone remember an experience while still in the midst of it.
23. It can only be a question here of the experience of the results of actions that do not meet the ego while it has the same disposition it had during the earth life in which the deed was done.
24. Our gaze can only be directed to the consequences of action from another earth life.
25. If an experience of destiny "befalls" us, and we feel that it is connected with the ego like something that has fashioned itself out of the ego's inner nature, then we can only think we have to do with the consequences of the actions of former earth lives.
26. We see that we are led through an intimate thoughtful comprehension of life to the supposition - paradoxical to ordinary consciousness - that the experiences of destiny of one earth life are connected with the deeds of previous earth lives.
27. This idea again can only receive its full content through supersensible knowledge; lacking this, it remains like a mere silhouette.
28. Once more, however, this thought, this idea, gained by ordinary consciousness, prepares the soul so that it is enabled to behold its truth in actual supersensible observation.

#### Paragraph 5/16

1. Only one part of my deed is in the outer world; the other is in myself.
2. Let us make this relation of the ego to the deed clear by a simple example from natural science.
3. Animals that once could see migrated to the caves of Kentucky and, as a result of their life there, lost their power of sight.

4. Existence in darkness deprived the eyes of their being active.
5. Consequently, today the physical and chemical activity that normally occurs when seeing takes place is no longer carried on in these eyes.
6. The stream of nourishment formerly expended on this activity now flows to other organs.
7. These animals **are now able** to live only in these caves.
8. They have by their act, by their immigration, created the conditions of their later life.
9. The immigration has become a part of their destiny.
10. A being that once acted has united itself with the results of its action.
11. This is also true of the human spirit.
12. The soul was only able to impart certain capacities to the spirit by performing actions.
13. And these capacities correspond to the actions.
14. Through an action that the soul has performed, there lives in the soul the energetic predisposition to perform another action that is the fruit of the first action.
15. The soul carries this as a necessity within itself until the subsequent action has taken place.
16. One might also say that through an action there has been imprinted upon the soul the necessity of carrying out the consequences of that action.

Paragraph 6/2

1. By means of its actions the human spirit has really brought about its own destiny.
2. In a new life it finds itself linked to what it did in a former one.

Paragraph 7/9 (dash in the original)

1. - It may be asked: How can that be, when the human spirit on reincarnating finds itself in an entirely different world from the one it left at an earlier time?
2. This question is based on a superficial notion of the connections of destiny.
3. If I change my scene of action from Europe to America, I also find myself in entirely new surroundings.
4. And nevertheless, my life in America depends entirely on my previous life in Europe.
5. If I had been a mechanic in Europe, then my life in America would shape itself in quite a different way from what would have been the case, had I been a bank clerk.
6. In the one instance, I should probably be surrounded in America by machinery, in the other, by banking paraphernalia.
7. In each case my previous life decides my environment; it attracts to itself, as it were, out of the whole surrounding world, those things that are related to it.
8. So it is with the spirit self.
9. It inevitably surrounds itself in a new life with what it is related to from previous lives.

Paragraph 8/6 (dash in the original)

1. - And that's why sleep is an apt image of death because a man during sleep is withdrawn from the field of action in which his destiny awaits him.
2. While we sleep, events in this field of action pursue their course.
3. One has for a certain time no influence on this course of events.
4. Our life on a new day depends, nevertheless, on the effects of the deeds of the previous day.
5. Our personality actually embodies or incarnates itself anew every morning in our world of action.

6. What was separated from us during the night is spread out around us, as it were, during the day.

Paragraph 9/21 (dash in the original)

1. - So it is with the actions of former human embodiments or incarnations.
2. They are bound up with a man as his destiny, just as life in the dark Kentucky caves remains bound up with the animals that, by migrating into them, have lost their power of sight.
3. Just as these animals can only live in the surroundings in which they have placed themselves, so the human spirit **is able to** live only in the surroundings that it has created for itself by its acts.
4. That I find in the morning a certain state of affairs, created by me on the previous day, is brought about by the immediate course of events.
5. That I find surroundings when I reincarnate corresponding to the results of my deeds in a previous life, is brought about by the relationship of my reincarnated spirit with the things in the surrounding world.
6. From this we can form an idea of how the **soul** is set into the human constitution.
7. The physical body is subject to the laws of heredity.
8. The human spirit, on the contrary, has to incarnate over and over again; and its law consists in its bringing over the fruits of the former lives into the following ones.
9. The soul lives in the present.
10. But this life in the present is not independent of the previous lives.
11. Because the incarnating spirit brings its destiny with it from its previous incarnations.
12. And this destiny determines life.
13. What impressions the soul will be able to have, what wishes it will be able to have gratified, what sorrows and joys shall develop for it, with what men and women it shall come into contact - all this depends upon the nature of the actions in the past incarnations of the spirit.
14. The soul must meet those people again in a subsequent life with whom it was bound up in a previous life because the actions that have taken place between them must have their consequences.
15. When this soul seeks re-embodiment, those other souls that are bound up with it will also strive towards their incarnation at the same time.
16. The life of the soul is, therefore, the result of the self-created destiny of the human spirit.
17. The course of man's life between birth and death is determined in a threefold way.
18. And in consequence, he is dependent in a threefold way on factors that lie on the **other side** of birth and death.
19. The body is subject to the law of **heredity**; the soul is subject to its self-created destiny.
20. We call this destiny, created by man himself, his **karma**.
21. And the spirit is under the law of **re-embodiment**, repeated earth lives.

Paragraph 10/3 (dash in the original)

1. - One can accordingly also express the relationship between spirit, soul and body in the following way: immortal is the spirit; birth and death reign over the body according of the laws of the physical world; the soul-life, which is subject to destiny, mediates the connection of both during an earthly life.
2. All further knowledge about the being of man presupposes acquaintance with the three worlds to which he belongs.

3. These three worlds are dealt with in the following pages.

Paragraph 11/2

1. Thinking that frankly faces the phenomena of life and is not afraid to follow out to their final consequences the thoughts resulting from a living, vivid contemplation of life **can**, by pure logic, arrive at the conception of the law of karma and repeated incarnations.
2. Just as it is true that for the seer with the opened “spiritual eye,” past lives lie like an open book before him as **experience**, so it is true that the **truth** of these things can become obvious to the unbiased **reason** that reflects upon it.<sup>1</sup>

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<sup>1</sup> What is said here should be compared with the Addenda at the end of the book.