

Factors that determine the parents of an individual

When does the “soul” enter the foetus, i.e., inside the womb of the mother?

(or)

Why some people are close to their parents, some to their siblings, some to other family members?

(or)

Who/what determines the “family” into which an individual is born?

(or)

Will Perfect Masters intervene in deciding the birth of an individual? When so?

Answer:

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If the good^o and evil *sanskaras* of the individual are almost balanced at the time of death, he may take on a new physical body almost immediately. He may even enter a new incarnation as early as the fourth day after death.

In such urgent cases of rebirth, the individual can enliven a ready foetus any time between the 'sixth' and 'seventh' months of embryological development.

It is important to note that both father and mother give only 'prana' or vital energy to the foetus. *In addition to receiving prana, it must be enlivened by some “individualized soul”. Ordinarily, this takes place during the later stages of embryological development.*

When the individual is ready for reincarnation, he is automatically drawn to his future parents by ‘sanskaric links’. *The parents act as a magnet due to their ‘previous connections’ with the reincarnating individual.* Occasionally, the strongest ‘sanskaric’ or ‘karmic’ link which the reincarnating individual has with incarnate

individuals is not with the parents, but with a brother or sister. **It is this link, then, that determines the family in which he takes birth.**

In times of emergency, as in wars or epidemics, when thousands of individuals may seek immediate reincarnation, ***it is not always possible for all to be born into families having strong previous links with them.*** But if the ‘sanskritic status’ of the individual is precipitating him towards incarnation, his taking of a body is not postponed merely because ‘parents’ are not available to provide a suitable previous link.

*It is possible through the intervention of the Masters
to make infinite adjustments through mutual exchanges.*

– Meher Baba

°° “Good actions” leave sanskritic residues in the individual's subconscious, as surely as do “bad actions”. Therefore, the individual may be bound just as surely by the golden chains forged by good actions as by iron chains of bad actions.

Source::

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