

**Christopher Vasey**

# **The Secret of Birth**

**Every birth is a miracle. A small being has arrived, which has its own personality and will. Who is it? Where does it come from? Has it really been “produced” by its parents?**

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## **Chapter 1: Who comes into the World?**

### **There is somebody there!**

Something is developing in the womb of the expectant mother during the nine months of pregnancy. Initially nothing is visible; the woman does not yet feel the growing body and knows only indirectly that something is going on inside her.

But this all changes when suddenly this “something” begins to move and react to various stimuli. What was hitherto merely “organic” is soon felt to be a little living being with its own personality. There is somebody there!

This impression grows stronger the closer we are to the hour of birth. A being who himself feels, perceives, reacts, wants something! Someone who will later on shape his life according to his own wishes.

With reference to the “new life” which is brought forth, every birth appears as a miracle. But there are also questions arising that must not be circumvented: Where does this being that has just “entered the world” come from? Is it a part of its parents? Have they really created it?

Of course, the parents have contributed something to enable the child to be there, but this contribution is quite clearly a material one only: egg cell, sperm and other substances have, during the gestation period, contributed to form the body of the newly born child. But the child also has its own character, its own will, and its own personality.

Do these also originate from the parents?

The answer to these questions depends on whether one regards the human being as something completely of the “flesh” or whether one recognises his essence as being non-material, that is, whether or not one attributes the psychic properties to a non-material soul, which takes possession of the body during its “earthly sojourn”.

The great religions all presuppose a non-material element in the human being. In the biblical account about the Creation it is clearly expressed that the human being was “formed from the dust of the ground”, but that this materially formed body then had “the breath of life breathed into his nostrils” (see Genesis 2, 7).

It is not just religious traditions but many observations of children also tend to confirm the “dual nature” of the human being – physical body and living soul. When, for example, a baby begins to move its hands, one has the impression that it is trying to master a new “instrument”. It is as if the living soul is consciously trying to “get a grip” on the body. The newly born also display their own pre-formed personality very clearly by their wishes or in expressions of discontent.

Our language gives expression to this intuitive knowledge that the human soul already existed before birth. When it is said that “the mother has brought her child into the

world”, then this presupposes that the soul of the child does not originate from this world.

When it is likewise said that somebody is “a born poet” or that he “has a certain gift”, then this points to abilities which this person “has brought with him” into this life.

Furthermore, the well-founded assumption that the soul has existed already before birth also finds expression in the common child’s question: “Tell me, Mummy, where was my little brother before he came to us?” For a child, it is quite clear that nobody can suddenly appear out of nowhere.

### **The stork and science**

The story of the stork that brings babies also points out in a metaphorical way that every child already existed in “a far distant world” before it came to the family.

A sober scientific observation will, on the other hand, recognise the “origin of life” in the fusion of sperm and egg. Non-material or spiritual connections remain beyond the grasp of science and are therefore not considered, since they cannot be verified using scientific methods. If we follow this reasoning to its final consequence, we are left with the premise that every child must be considered as having issued from its parents; that is, that the parents “give life” to their children. Consequently, they would be ultimately responsible for all the talents and shortcomings of their children as well. Naturally, many mothers and fathers feel very uncomfortable with this train of thought. Who, in all honesty, can claim for himself the role of “Creator”?

Many a mother struggles to “come to grips” with the way the child comes into the world through her. What exactly is her contribution to enable the little body take on form inside her? Which thoughts, words or acts have an influence upon the development of the child? It is noteworthy that the mother does indeed offer the possibility for procreation but this then proceeds on its course without her knowledge and assistance, as do the further multiplication of cells and the development of organs. The woman does not also, in normal cases, influence the duration of the pregnancy, and the birth is triggered without any conscious impetus coming from her.

All of this shows that the idea that we human beings are giving life to our children is incorrect. We can make a birth possible, we can fashion good earthly and spiritual prerequisites, but the coming to earth of a human being, the incarnation, proceeds on a course, which to the greatest extent, cannot be influenced by our will.

The human soul has existed already before its birth, but through a pregnancy it has been given the opportunity to attach itself to a physical body and thereby to “animate” it.

### **The inequality of births**

If we start out from such a “pre-existence of the soul”, then the next question to arise is how the inequality with births is to be judged. Why, for example, do some children have to suffer severe illness, but others do not? Is there no justice in life?

There is much debate on this issue, but there are only two possible conclusions to be drawn: one either concludes that indeed many “innocent children” have to undergo unjustified suffering – or one accepts that there is a hidden lawfulness, which ensures that the “child is matched with the family that is right for it”.

When we start from the assumption that the whole of Creation is borne by the love and justice of the Divine Will, then only the second answer can give us a correct foundation for further deliberations. Following this train of thought, no human being can be considered innocent when “coming into the world”, but he must be “bringing” something with him that gives rise to the circumstances of his birth. He must therefore have acquired certain strengths and weaknesses earlier on, that is, he must have sown a “seed”, which he is now “reaping” through the conditions of his birth.

‘Earlier on’ – does that mean: in some past earth life?

### **Memories from former lives**

Today many people already believe in reincarnation, but what is often raised as an argument against repeated earth lives, is that nobody can remember a former earthly existence. This is erroneous, however. There are in fact quite a number of children who are able to talk about events in a previous life. These children are usually younger than four years old when they quite spontaneously begin to tell their parents or siblings “about before”, about their previous name, about the house where they lived, their family back then or about certain persons. Such children might talk about major events often more than once, such as a wedding, an accident or illness, because they still remain deeply moved by the experiences.

One might dismiss these testimonies as products of child fantasy, but in reality there is more to it than that. The Canadian research scientist Ian Stevenson (1918-2007) examined hundreds of these reports systematically and in great detail. He visited the localities of which the children had spoken, collated the information given by eyewitnesses and conducted frequent interviews with the children themselves. He finally came to the conclusion that these descriptions must be true. The children really could remember previous lives.

Sometimes the identification of the child with its former self is especially strong. Such children then speak with longing of past times, have the desire to return to the place of their previous life, to meet up with their parents again or want to be called by their “proper first name”.

If they are then actually taken to the place where they had spent their former life, they are able to find their way home through a maze of streets. They recognise members of their former family or neighbours and can point out structural alterations that were made to the house.

Naturally, these are exceptional cases, which presuppose that a person was reborn very soon after his death. But one cannot take that as the rule.

## **The actual ego of the human being**

Let us begin by assuming then that every human being entering the world already carries the sum of his experiences from past earth lives within him – even where he does not consciously remember them.

This now raises the question: What actually is this human core of being, his personal ego, which now has to reap all what he has sown in a former life – in the form of health or illness, a happy or unhappy fate? What is the personal ego, which the parents did not create nor produce, but in reality only accept into their circle with the newly born child?

This ego is the spirit of the human being. It is true however that the intangible, non-material person is often described with the term "soul". Nevertheless, strictly speaking, the human being is spirit; soul can be described as the human spirit in his or her non-physical coverings. The spirit originates in another, non-material plane of Creation. It is the centre of our consciousness, from where come all the spiritual abilities such as the free will, the perception of what is good and just or the sense of beauty. We human beings are spirit; the physical brain on the other hand is only a tool, which is at our disposal for our life in the earthly world.

It is therefore quite rightly said: "I have a body!" Whereas it would be wrong to say: "I have a spirit". We do not have a spirit, we are spirit and as such we incarnate into a body. The expression "to incarnate" – "to enter into the flesh" – expresses very accurately what takes place: the spirit enters into a body which has been prepared for it, but it, nonetheless, remains a separate entity from the body.

From this point of view the fertilising of the egg receives a quite different meaning. It is not the life of a new spirit that begins with procreation, but only the development of a child's body, that is, the material covering into which the spirit incarnates and which it will leave again at death.

Therefore, it is not new life that is created with human reproduction, but rather a new cloak, which, in a transient world, is able to hold fast for a time something that is immortal. Spirit – that is the living human being. The body is animated by the presence of the spirit.

## Chapter 2: The Laws of Incarnation

Every human being who comes into the world was already living before being born. The core of being of the person, the spirit, is not part of the material world and enters it by linking up or connecting with a physical body. This process of linking up with or entering into a physical body is designated as incarnation, which literally means “entering into the flesh.”

It is a matter of logic that the incarnation of the spirit into the body will precede birth. How does this happen? In what manner does the spirit, already in existence in the beyond before being connected to a physical body, approach the mother- to-be? Why does it connect with a particular foetus and not another? Why is the spirit born into a particular family, at a particular time and in a particular country?

In the spiritual work entitled “In the Light of Truth – the Grail Message” which I take as a basis for my explanations it is said that all these processes are guided by precise laws. Thus every incarnation is governed by *three principal laws*. We need to become closely acquainted with these laws in order to be able to unravel the mystery of birth.

### **Law of Gravity: regulating and distributing**

The *law of gravity* is familiar to us in the physical and is a well-recognised law of physics. But it also operates in the beyond and in the spiritual realm.

The denser something is, the heavier it becomes and the greater will be its tendency to sink. Conversely, the finer and lighter something is, the more it will rise. The tendency to rise or sink will continue until it has attained equilibrium with its surroundings, that is, when the density of the object matches that of its surroundings. Thus a stone, for example, will fall through the air until it reaches a substance of the same heavier density, (the ground, for example.) On the other hand, a hot- air balloon is too light to remain on the ground. It will rise upwards and continue to do so until it reaches an altitude where the surrounding air has the same density as the air contained in the balloon. It will then stabilise, because it is unable to rise further.

Thus the law of gravity compels an object to sink if it is heavier than its surroundings, such as a piece of wood, which falls through the air, and to rise if it is lighter than its environment. The same piece of wood, which falls through the air, will rise to the surface of a lake if it is released at the bottom. Therefore the law of gravity acts as a regulator and does so by causing things of similar density to be distributed onto different planes whose density corresponds to the lightness or heaviness, thus the nature or constitution of the object in question. Obviously, objects with similar density will also exhibit similar properties.

This is true for all happenings, be they great or small. Thus the layers of water, which make up a lake, are separated according to their temperature; the warmest and therefore lightest layers are found near the surface, while the cooler and thus heavier remain further down. The various planes or parts of Creation are likewise distributed according to their inherent density. Because these planes play an important role, not

only in the process of incarnation and birth itself, but also in our understanding of it, we will now examine them in greater detail.

At the summit of Creation known to us, far removed from the heaviness of the physical world, lies the Spiritual Plane, the finest, most etherised, lightest and most luminous of all the planes of Creation which are accessible to human understanding. In this “Spiritual Realm”, also often called Paradise, lies the origin of man. Below the Spiritual Plane, we find the coarser, yet still very etherised Ethereal Plane, the so-called Beyond. And going still further down we come upon a plane which is made up of even coarser and heavier substance, the Gross Material Plane, to which our earth also belongs.

Each of these three great planes of Creation – Spiritual, Ethereal (or Fine Material) and Gross Material – is, in turn, divided into many intermediate and sub-planes, which form numerous transitions from the lightest to the heaviest levels. For instance, the Plane of Gross Matter, viewed from above, consists of fine, medium and coarsest Gross Matter.

When the terms “fine” and “etherised” are used here to describe the consistency of the various planes, it does not imply that what exists on these planes is to be envisaged as being nebulous or intangible. On the contrary, the creatures that populate these planes experience their surroundings in the same tangible way as we do our physical surroundings here on earth.

What belongs to a particular plane or intermediate plane of Creation is always of a completely different consistency or species to that which belongs to another plane. The different species cannot blend; they can only be linked or joined to each other.

For example, the spirit of man, which has its origin in the Spiritual Sphere, and his physical body, do not merge, but are merely joined or connected to each other. This happens with every incarnation.

### **Guardian of order: Law of Homogeneous Species**

The second of the three great Laws of Creation causes that which is “homogeneous”, thus everything of the same or similar characteristics, to be attracted, to come together or to be joined. Conversely, this law also causes opposites to repel, to retreat from each other and to remain aloof.

Try to mix two incompatible substances, such as water and oil by shaking them in a closed container, the Law of Homogeneous Species will cause them to separate out again into two distinct substances as soon as one stops shaking the container. The oil droplets suspended in the water are attracted to each other and link up again, while the water surrounding them, being an alien substance, is repelled.

The same process takes place among human beings. Everyone will find that he feels drawn to people who share similar interests, that is, those with whom he has an affinity. On the other hand, he prefers to avoid or even feels repelled by people with whom he has nothing in common.

The attraction and repulsion among people usually occurs unconsciously, quite automatically of its own accord. For example, a group of students on a class excursion will soon spontaneously split up into subgroups consisting of like-minded individuals. Thus the sporting types will come together, the nature-lovers and so on. The popular saying, “show me your friends and I will tell you who you are” also confirms this great law. Usually, people who are close to us or with whom we frequently associate, will generally, at least to some degree, display similar characteristics to our own.

As a result of this law we tend to react more intensively towards people with similar characteristics to our own. For instance, motorists who drive aggressively in traffic, without consideration for other drivers, will be especially put off by others who do the same. Rude people will complain about the lack of courtesy in others. Slackers cannot stand people who “take it easy”. On the other hand, a fair-minded and considerate person will also expect others to be the same. As any egotistical behaviour is alien to his nature, he does not suspect it in others, nor will he notice it immediately if it is present. Even when he does eventually notice it, it will be more as an observation rather than as a source of vexation. Because he does not carry this fault within him, no “sore point” can be touched.

The Law of the Attraction of Homogeneous Species operates everywhere in our lives so self-evidently, that we do not even realise how all-pervasive it is in its working. Thus we have the compatibility between ailment and remedy, the natural environment and the perfectly adapted creatures living in it, (fish in water, camels in the desert, and so on) or between the colours of our clothes and our mood.

The Law of Homogeneous Species is a guardian of order: It facilitates the association of the similar kinds, which receive stimulation thereby as well as the possibility to learn from each other. On the other hand, it prevents the mingling of what is dissimilar or are opposites, which would otherwise only impede or even prevent the further progress of each.

### **Sowing and reaping: the Law of Reciprocal Action**

Every deed, every event, every process will have an effect upon its surroundings. There is nothing which is exempt from this. Everything has its resonance and its consequences. If I hit a nail with a hammer (cause) – it will penetrate the wood (effect).

The principle behind these very self-evident processes is the Law of Reciprocal Action. And this Law of Creation, just like the others, applies not only to the earthly, but to the spiritual planes as well. Jesus implied this when He said: “What a man sows, that shall he reap!”

Our decisions, deeds and words are causes that will inevitably have their effects. Every action that I take (I may help somebody in need) does not only have an effect upon my immediate surroundings (the needy person obtains relief), but it also has a retroactive effect upon myself. This is because the “spiritual motive” behind my action, thus my decision to help a fellow human being, also engenders a reciprocal action.



The “harvest” of our decisions, which we will, with absolute certainty, be confronted with in the future, is called fate or karma.

Whatever we experience, whatever befalls us does not perchance happen arbitrarily or at random, but is instead, the fruit of a certain “crop” that was sown previously. The resulting harvest offers us the opportunity to learn and to develop further. The purpose of our wandering, which, coming as we do from the spiritual realm, leads us through the various planes of Creation, is to enable us to develop the attributes and abilities which lie dormant within us and bring them to full blossom. The final goal for man is to return to the spiritual realm of his origin, from which he set out in an unconscious state, as a fully matured and conscious personality.

One consequence of the Law of Reciprocal Action is that ties develop between human beings. If, for instance, we have some “unfinished business” with another person, we thereby create one of these ties as a consequence of the unresolved conflict. We must then meet this person again in order to resolve the matter outstanding and thus sever the tie. In a positive sense, the establishment of a tie or bond will also bring people together again to continue or complete a task they once commenced in a spirit of upbuilding cooperation.

The expressions “bond”, “tie” and “severance” are not merely to be taken figuratively. This is because there are actual invisible threads, which bind people to one another and also to particular places. These “threads of fate” find their expression in all religious traditions and, in addition, there are also clairvoyant persons who are actually able to see or perceive these threads. These threads ensure that everything which emanates from us will eventually fall back on us. No cause remains without its effect and there is nothing that does not leave an imprint.

The three great Laws of Creation – the Law of Gravity, the Law of Homogeneous Species and the Law of Reciprocal Action – are the driving forces behind every happening, including the processes of incarnation and birth. Thus “matching up” a child with its parents is also dependent upon a mutual homogeneity existing between them. We will discover the great logic and wisdom displayed in the working of these Laws of Creation, which guarantee that absolute justice prevails with every birth.

## **Chapter 3: The spiritual Homogeneity of Parents and Children**

### **The journey of the human spirit**

The story of each human being begins in the spiritual plane, which forms the highest part of Creation. In the beginning, our human abilities are not developed as yet; they are only in an embryonic stage and have to come to full blossom.

Just as a wheat grain cannot unfold in mid-air, but has to be planted in the earth, so also the human spirit-germ has to leave the spiritual planes and enter the denser regions of Creation, in order to be able to develop therein. The earthly world stimulates the spirit to unfold the abilities resting within it. The friction with the density surrounding it strengthens the will, promotes endurance, vigilance and every other spiritual quality. The process is similar to the one an athlete undergoes during training, whose muscles are strengthened by subjecting them to an increased workload. The resistance, which they have to overcome, enables them to grow.

Thus the human spirit-germ leaves the plane of its origin at the beginning of its journey of development, in order to immerse in the dense layer lying below. In order to remain there and not perchance be immediately ejected upward again by the Law of Gravity, the spirit is encased by a covering, which holds it on this heavier plane. It works like a diving suit, enabling the diver to penetrate the depths of the sea. Yet this covering serves the spirit not simply as ballast, but also as a tool to perceive its environment and act in it. It is therefore more than simply a cloak - it is a real body with organs and limbs.

Just like the diving suit, which is adapted to the diver's body and therefore conforms to it, the covering of the spirit also has a human form. It must be emphasized here that the spirit itself should not be thought of as something nebulous, shadowy or indistinct as is sometimes assumed, but it also takes on the human form so familiar to us; head, body and limbs.

This process of immersion into a deeper or lower lying level of Creation occurs several times and the human spirit thereby always dons a new covering, which fits snugly over the previous one, similar to the well-known Russian dolls that are nested inside one another. The outermost and densest covering of the spirit is the earthly body, whose initial development takes place in the womb of the prospective mother. In such bodies, souls incarnate which have already gathered sufficient experiences and thereby gained enough strength to prevail in the gravity and density of the earthly world and to continue their development.

### **The anchoring of the soul in the physical "cloak"**

When a chance to incarnate presents itself, this can be perceived from the beyond, from the ethereal spheres of finer matter, because the fertilization of an egg by a sperm and the process of development resulting from this emits a very specific radiation which penetrates to these regions. This has the consequence that souls who

are ready for an incarnation approach the little body. After a selection process, the suitable soul anchors itself in the vicinity of the developing body, to help forge the ties between the body and the soul. This connection later leads to the incarnation.

In this context, the term “anchoring” has been used quite intentionally, because just as a ship anchors itself on the seabed so as to avoid breaking adrift, the soul also has to be anchored in order to be able to remain near the developing body.

The anchorage is offered primarily by the soul of the mother and to a lesser degree also by that of the father. They attract the soul of the child-to-be and offer it the opportunity to remain in the vicinity of the tiny maturing body, until the connection is so firmly established that an incarnation can then take place.

There are many souls waiting for an opportunity to incarnate. Who is to be chosen for a particular incarnation?

The choice takes place in quite a natural manner within the framework of the Law of the Attraction of Homogeneous Species; (the Law of Reciprocal Action likewise plays a role, as will be discussed later). The radiations of both parents work in a very personal attracting manner. According to their qualities and characteristics, their nature and character, but also to their weaknesses and shortcomings, the radiations they emit will have a definite “hue”. This provides for a selection from among the souls ready for an incarnation and draws that soul which shows the most similar colouring, whose characteristics must therefore also correspond most closely to those of the parents.

### **“Like father, like son!”**

This is the reason why many children have so many similar characteristics with their parents. There is no heredity on the spiritual level, only the attraction of homogeneous species, which can nevertheless mould entire generations. The members of a family therefore often clearly demonstrate common character traits, such as generosity, selflessness or certain talents, but also greed, egotism, violent behaviour or megalomania. Various sayings testify to this fact: “like father, like son”, “you can know the tree by its fruit” or “the apple does not fall far from the tree”. If it happens that sons follow the same profession as their father, it is not necessarily always because they were pressured into doing so. It can also simply be because the son bears the same gift within himself. A famous example is the family of the composer Johann Sebastian Bach (1685-1750). From the 16th century until the middle of the 19th century, which corresponds to twelve generations, each one lasting 30 years, there were 75 people in the Bach family who – at least in part – made their living from music.

Likewise the faults or weaknesses of character sometimes also reveal themselves across the generations, because the attraction of homogeneous species brings like-minded people together, regardless of whether the affinity is based on good or bad character traits.

## **The connection with the body**

When an opportunity for incarnation is offered through procreation, a soul matching the parents anchors itself, as we have seen, in their close vicinity.

This anchoring consists of two components: on the one hand a bridge of radiations which works in a similar fashion to a magnet, while the second component consists of threads, which, not unlike the so-called threads of fate, work in a connecting way between the souls. But this process merely links the prospective parents to the human spirit waiting in the beyond, which seeks to join the family as a new guest. But since the soul intends to incarnate into, (and thus take possession of), the growing foetus, a special connecting link to the new physical body has to be forged as well. For this purpose too, special threads develop, which, although invisible to our gross-material eyes, are not only essential for the incarnation itself, but they also play an important role during the whole sojourn on earth. Only at the end of life do these threads, which have bound the spirit firmly to its earthly tool of physical body, fall away and dissolve again.

Belonging to these threads is the “silver cord” which can be seen by many clairvoyants. This description pertains to threads of a silvery hue, which connect the physical body to the so-called astral body, thus to a finer “cloak” of the spirit. The Bible too, speaks of this important “silver cord”, (Ecclesiastes 12, 6), the dissolution of which brings about the final release of the soul from the body; thus the process we call death.

## **Why are there “black sheep“?**

The Law of Attraction of Homogeneous Species ensures that human spirits with similar characteristics find themselves together in one family. Yet how do things stand with the so-called black sheep? How is it that one can sometimes observe children who are totally different from the other members of the family and who, unlike their parents and siblings, demonstrate particularly problematic traits of character? Such children often drive their parents to despair and can be the source of innumerable problems and worries. In other cases, it is simply their striking difference from the rest of the family that makes them stand out, such as their aptitude for a “hands on” occupation in the midst of a family of academics, for instance.

Has the Law of Attraction of Homogeneous Species failed in its task in the case of the “black sheep”? No, it only appears to be so.

Earlier on, it was expressed that a person is required in the vicinity of the embryo to provide an anchor point for the soul that wants to incarnate. This anchorage is usually the parents, but not always. It can also involve someone who spends a lot of time in the vicinity of the mother-to-be, such as a relative, for example, or also a home help or even someone who regularly frequents the residence of the mother for some reason or other.

Nonetheless, the mere presence of such a person is not sufficient on its own to form an anchorage for a soul striving for incarnation. This is demonstrated by the fact that

typical black sheep are not very numerous. The key is the inner attitude of the mother. If she has neither high ideals, nor a longing for the noble and beautiful, if she is not spiritually alert and has a tendency towards superficiality, then, as a consequence of these traits, the radiations emanating from her are weak. This weakness only permits a loose connection to the soul that she attracts. This soul can therefore be pushed aside by a different soul, which likewise wants to incarnate. But this can also only happen when a third person in the vicinity of the mother provides a strong anchorage point for the usurper, thus a prevalent character trait or a marked fault.

In normal circumstances the expectant mother is well protected by the vigilance of her spirit against such an aberration. The joy or anxiety felt during a pregnancy stimulate the inner life and should actually eliminate any superficiality or tepidity. In spite of this, it is advisable that a pregnant woman be very discerning about the persons she chooses to have around her, especially at the beginning of the pregnancy, at the very time the choice of the soul takes place.

This was well known in former times. In ancient Greece for example, pregnant women withdrew from social life. In African tribes it is also known that expectant mothers retire to huts, which stand isolated outside the village. Even today, many women still change their habits as soon as they know they are expecting a child. They tend to go out less, for instance, and may feel the need to lead a quieter life, although they are usually unaware of the actual reasons for this.

### **The influence of the father on the newborn**

The process of attraction of the soul awaiting incarnation will usually depend on the presence of both parents. What happens then if the father is hardly at home, or totally absent during the pregnancy, because, for instance, his job involves a lot of travel or he has been stationed far away? What if he had since died through illness or due to an accident? Would the child then have no similarity to him, not even resemble him?

Naturally there will be physical similarities, since these are inherited through the genes. But also a spiritual resemblance cannot be ruled out. The attraction of the soul seeking incarnation already begins immediately after the procreation or conception, at a time therefore when the father is present and thus forms a powerful centre of attraction for the anchorage of the soul. The first threads woven thereby can continue to develop even if the father is absent afterwards. The child can thus have a spiritual similarity to him, by all means.

Another decisive factor is not necessarily the physical presence but the inner connection between father and mother is of paramount importance in this respect. When true love connects two people, they yearn to be together and the one thinks about the other, so that this inner closeness has a much stronger effect than the physical separation.

If on the other hand, the two cherish no deep feelings for each other and have decided to separate, for example, because they see no future in their relationship, then the influence of the father will only be weakly present, whilst the mother constitutes the spiritual anchorage practically on her own. In such cases the child will bear a spiritual

resemblance primarily to its mother and may only bear a physical resemblance to its father.

## **Chapter 4: Choice of name and prenatal education**

### **The choice of first name – pure coincidence?**

We do not normally concern ourselves especially with our first name. We are used to it and we use it without thinking much about it. Often, however, our parents have pondered for a long time before they gave us that name. Do such considerations make sense? Do first names have a deeper meaning, can they be suitable or unsuitable, or is it all just the same whether someone is called Francis or George, Isabella or Suzanne?

Looked at cursorily, it could be assumed that first names are chosen randomly, just to name a young person somehow. In reality this is not the case, however, because every first name holds a particular power and corresponds to the personality of the one who bears it. Neither does the choice of name happen by chance, but the decision of the parents is controlled by the cosmic Law of the Attraction of Homogeneous Species.

### **A name for the “vibration”**

Everything in our surroundings – be it stones, plants or artificially made objects, display certain characteristics. Colour, form, composition and material – they all enable us to distinguish things clearly from one another. We humans sense the particular “vibration” or “energy” which goes out from something.

Also, each tone has its particular “colour”, a radiation of its own. By naming an object we are unconsciously impelled by the power of the attraction of similar species to choose a suitable designation, thus to use sounds, the qualities of which correspond to the concerned item.

Thus names and designations for things are not chosen randomly, they are not arbitrarily interchangeable labels, rather each designation expresses something, it “vibrates” in a similar way as an object and possesses a certain “colour”, “energy” and “power”.

The same also goes for the name of a person. It denotes the person’s particular nature, which manifests in his radiations. The personal qualities of a soul are expressed in the name.

The fact that the choice of first name is usually made before the birth of the child does not contradict this reality. The parents can already sense the child’s radiations during the pregnancy, since the spirit has become attached to the mother long before the birth.

Everyone has most likely experienced the close relationship to one’s name. For instance, we immediately feel deeply agitated when our name is mispronounced and correct our conversation partner if this should happen repeatedly.

For parents, the particular individual significance of each first name is easy to recognise. They need only imagine exchanging their children's names and they will already sense the discordant tones – and not only for reasons of habit: name and child simply do not harmonise any more.

The necessity of accord between the person and his name is naturally also true for twins. Although they are very similar physically, twins have two different spirits. Both have their own path in life behind them, which led them through the former incarnations, both have developed their own personality and both therefore need “their” names. The example is shown in the following true-life story:

A woman gave birth to twins and told the midwife the names she had chosen for the two girls. But she noticed to her great dismay from the wristbands when the daughters were brought to her that the names had been mixed up: the firstborn – she should have been called Maria – bore the name of the second-born, Emma, and vice versa. The mother immediately asked that the error be corrected. It was pointed out to her that the children were already registered with these names and that the mix-up would have no consequences anyway, since they were both her daughters. The mother would have nothing of this and, appalled, vigorously insisted that the record be corrected. Finally she was told that this would be done – for the relief of the mother, but also for the benefit of both girls.

### **Under the child's pressure ...**

In view of the great importance of the name, it was customary in some cultures to leave the choice to the priest or shaman. Nowadays, in most cases the parents determine their child's first name. Nonetheless, the choice of name is not made arbitrarily or by accident, but it is subject to pressure of the child's radiation. The child's spirit is connected with the little body developing in the mother's womb and it radiates in its own way and thereby also has a steering influence on the parents, it guides their thoughts in a certain direction and ultimately determines the choice of name. The name is thus in accord with the child's radiations, it suits the child.

Thus it can also happen that parents who already had a first name in mind before the pregnancy suddenly change their mind, because they come to the conclusion that the name really does not “suit the child”. Others, who for a long time could not think of a suitable name for their child, suddenly perceive with all clarity what he should be named. Often parents also experience that despite intensive pondering, no suitable name for a boy comes to mind and they can only think of girls' names, and then it turns out that in fact a girl is born.

The fact that a child sometimes bears the same first name as one of the parents likewise does not contradict the lawfulness in finding the name: As was already made clear in chapter 3 of this book, the Law of the Attraction of Homogeneous Species determines that human spirits with a certain like-mindedness can come together in a family. The similarity of a name can bring this to expression.

How can the changing trends in the choice of first names be judged, thus the fact that in every generation there are always very popular names and that names which have hardly been used for decades suddenly become the vogue again for a time? Also this

supposed fad is based on the Law of the Attraction of Homogeneous Species. It is reflected in the particular style of each epoch in the social and historical context, which always attracts a certain type of human spirits and this also comes to expression in the frequently used first names.

The choice of the forename is therefore not left to chance, but it is subject to the Law of the Attraction of Homogeneous Species. Our name reflects who we are. Its vibration is a valuable help for our life on earth. It helps us to awaken our own powers.

### **Is there such a thing as prenatal education?**

The knowledge of the cosmic Law of the Attraction of Homogeneous Species also allows what we generally call “prenatal education” to appear in a new light and helps us to understand what really happens in the process.

The proponents of this “education” think it is possible to decisively impress a child even when it is still in the mother’s womb. One could form character traits through appropriate means or bring qualities to unfold, which would otherwise not develop or at least not to the same degree.

A foetus is aware of external stimuli and reacts to them – this is a fact that has been proved by numerous experiences. For example, a child can recognise a certain piece of music, which was regularly played to it during pregnancy.

The so-called prenatal education uses predominantly the senses of hearing and touch. It is assumed that if we speak or read selected texts to the foetus, if we sing to it or let it listen to music, this positively influences the child and enhances the development of its hearing abilities or also its musicality.

If through repeated gentle pressure of her hand, the mother lets the foetus feel that a peaceful, protective atmosphere is around it, then this devotion is expected to strengthen the child’s self-confidence and its sense of inner security.

As has already been depicted, the child’s spirit remains in the immediate vicinity of the mother-to-be during the pregnancy and “bathes” in her aura, as it were. As a consequence, the child sympathises with the emotions of the mother – for instance the joy she feels on a walk in nature or when listening to a piece of music, but also her sorrow or fear. Therefore, mothers would be well advised to avoid unpleasant, distressing impressions and to seek only that which is uplifting and beautiful and natural. For in this way, the child also receives impetus for its sense of beauty, for happiness and confidence in life.

Nonetheless, one should not conclude from these contexts, as do the advocates of “prenatal education”, that the basis of a strong and balanced character is actually decisively formed by the behaviour of the mother during pregnancy.

Although it offers positive impulses, prenatal education in reality does not cause any fundamental change in the spirit of the child. Here something else comes into play, namely the Law of the Attraction of Homogeneous Species once again: If the mother



listens to a lot of music during pregnancy or perhaps even plays music herself, then through her own musicality she can attract a spirit which has the same qualities. Yet she does not really change the nature of the child. The child brings along its own musicality.

If the mother's behaviour were really to decisively determine the abilities and characteristics of the child, it would be highly unjust, because then we would all actually be the victims of circumstances. The Laws of Creation do not permit such a thing. Every person harvests what he himself has sown. The life which we are allowed to or indeed have to lead is essentially always the result of our own endeavours.

Naturally, all the efforts of a mother during her pregnancy to live in peace and harmony, so that her child can develop in an unspoilt and beautiful atmosphere, are also to be welcomed all the same. Every mother should be encouraged to adopt such an orientation. But the key opportunity for her does not lie in the "prenatal education" of a soul already incarnated, but is presented to her way beforehand: in the choice of the soul which attaches itself to her as child.

## **Chapter 5: The invisible processes of man's coming into existence**

We have already discussed the effect that the “Law of Attraction of Homogeneous Species” has on an incarnation and birth. Therefore a child does not incarnate with just any parents, but with ones that specifically suit him.

This law of homogeneity has an effect not only on the spiritual, but also on the physical level. The spirit can only enter a body which shows characteristics corresponding to his own, or at least coming very near to them. Thus, for instance, a dynamic and enterprising spirit usually does not incarnate in a fine, fragile body (unless there is a specific karmic reason for it). The physical covering into which the spirit “slips” when it incarnates, is like a cloak that has to fit it perfectly, so that the person can accomplish his life's task.

### **The miracle of embryonic development**

The necessity of a homogeneity for the union of spirit and body also determines the developments taking place during pregnancy, because the incarnation of a human spirit cannot ensue until the little emergent body has developed the human form.

Embryology teaches that during its growth, an embryo goes briefly through all the stages of development of life on earth. First, it resembles a mollusc, then a fish, next it shows the stage of amphibians, the lineage of mammals, until finally it develops the human form. Only then does the spirit have the opportunity to incarnate.

So far, the embryo has worked its way through a wide, impressive path of development: During the first fourteen days there is no real body, but merely a cluster of cells with a diameter of roughly one millimetre. At the end of the first month the embryo has the form of a five-millimetre-long bean, neither arms nor legs are evident, only tiny “buds” where the limbs will develop. The organs are present only by way of a hint. They only develop properly during the second month of pregnancy, when the basic features of the face slowly emerge: two small protrusions for the eyes and two pits for the ears ... At this stage the foetus measures only three to four centimetres and weighs two to three grams.

During the third and fourth months the foetus takes on more and more human features. The eyes, which were widely spaced on both sides of the head, come closer and are covered with lids. The lips are beginning to take shape, the ears form, the limbs, especially the arms, grow longer. Soon the hands are fully formed and sexual organs are distinct. Moreover, the skeleton is formed and the development of the internal organs accelerates: the heart beats, the blood is close to its final composition, the senses are ready to perceive, and the brain starts to function.

At the end of the fourth month, the organs are almost identical in their structure and function to those of a newborn. Another one or two weeks of maturation – then

nothing further stands in the way of the incarnation of the spirit into this body, since the similarity between the spirit and the physical body, which has matured and adopted the human form, is now close enough. And, indeed, it is at that time, the Grail Message explains, in the middle of pregnancy, that the incarnation takes place.

### **The moment of incarnation**

It is therefore in the middle of pregnancy, that the spirit incarnates. The mother becomes conscious of this great moment through the first typical movements of the embryo. The spirit has taken possession of the little body and begins to move the arms and legs. These first foetal movements are distinct from the weak, spasmodic jerks that were felt by the mother in the first half of the pregnancy.

Many expectant mothers also clearly experience the nearness of the child, and its personality after the incarnation. According to the nature of the embodied spirit, either joyful or even gloomy perceptions may thereby be awakened.

Thus the spirit does not already incarnate at the moment of fertilisation, and neither at the time of birth, but in the middle of the pregnancy. However, it cannot just simply enter without further ado into the physical body, as soon as this is receptive through its development. The astral body is needed as a connecting link between the embryonic body and the soul. This is not, as is often assumed, an image of the physical body or its aura, but rather the astral body is the model, according to which the physical organism is built. It directs the formation and development of the small growing body. The embryonic cells orientate themselves by its three-dimensional mould. They lose their initially undifferentiated type and in certain places take on the special characteristics that are necessary for the body, thus transforming into liver, heart, muscle cells and so on. Also the cell proliferation is controlled by the astral body.

Why body cells, which originally all bear the same “genetic package”, should react so differently, thus how a body shape can arise can only be explained by this “astral model”.

So the physical genes alone do not control the structure of the body, as science still mostly assumes today. However, they contain all the information on the hereditary physical characteristics, which is necessary for the formation of the new body. This information, which always leaves many possibilities open, takes on concrete form under the influence of the astral body. Through this, the genetic potential is adapted to the individual characteristics of the embodying spirit. In the end, every spirit thereby receives the body that best serves its further development.

After the physical body is fully formed, the astral body is not pushed aside as a “useless model” however, but it remains an indispensable connection between spirit and body.

### **The mystery of the blood radiation**

Apart from the astral body, the blood radiation plays a decisive role for every incarnation.

Like everything else, the blood also “radiates”; in other words, it emits (invisible) radiations, which resemble the radiation of the astral body and can therefore combine with it. Both radiations together form an invisible “magnetic bridge”, without which the spirit could not firmly anchor itself in the physical body. This bridge of radiations is the basis of our life on earth; when it breaks down, the spirit takes leave of the body, and “death” occurs.

The radiation of the blood, which is different with every individual, develops only in the course of pregnancy, as the blood must first be formed.

Characteristic of human blood are, among other things, the red blood cells, whose peculiarity consist in having no nucleus. During the first three weeks of development, the embryonic blood has no red blood cells. They are produced only at a later stage and to start with, contrary to the norm, with a nucleus. It is only later that red blood cells without a nucleus are formed and initially only in small numbers.

The typical human blood thus forms only gradually, until it has – about the middle of pregnancy – reached the appropriate composition. The changing blood radiation exerts thereby in the course of pregnancy an increasingly strong power of attraction on the spirit ready for incarnation and finally forms the bridge for the actual embodiment.

### **The particular aura of femininity**

In parallel with this process of attraction the particular feminine radiation of the mother is also indispensable to the spirit attaining to an incarnation. Without women no child could be born and also no incarnation could take place, and it is not simply because the mother alone possesses the necessary organs for pregnancy!

Man and woman differ by nature, and not just physically. In fact, the gender reflects fundamentally the nature of activity: the male works in a coarser manner, more active, orientated outwardly; the feminine in a more delicate and perceptive manner, more passive, oriented inwardly. Accordingly, the radiations of a female spirit are finer and her nature is aimed more at “reception”.

Such a feminine aura is an absolute requirement for the process of attraction with every incarnation. Therefore, it would never be possible to carry a pregnancy through to term outside a woman’s body. The missing or weakened bridge of radiation (a problem that is ever increasing as a result of the present-day social trends towards masculinisation) can also be a cause of sterility.

### **Are abortions justified?**

If the spirit of the unborn child only incarnates in the middle of pregnancy, thus at a time in which the foetus is about four and a half months old – does this then justify abortions during the first half of pregnancy, as is legally permitted in many countries?

At first glance one could draw this conclusion, but as soon as we look a little more deeply into the question, the matter turns out to be quite different:

Upon conception, the parents are at once approached by various souls who are seeking an opportunity to incarnate. That soul whose characteristics are closest to the parents' connects with both the mother and also with the astral body by fine threads. The further the development of the embryo progresses, the firmer these threads become and the closer the relationship develops between the mother and the child. The woman experiences the blossoming of motherly love, which will be very important for the future life with her child, while the soul approaching incarnation gradually prepares itself for the entry into the earthly environment – for this it is a matter of leaving its previous whereabouts in the ethereal or fine-material realm, thus in the “hereafter”. Hence, the spiritual changes which take place simultaneously with the formation of the foetus are very far-reaching and are bound up with great hopes of vital importance. An abortion, therefore, does not only mean the destruction of a living organism and the astral body linked with it, but it also intervenes incisively in spiritual developments. The spirit striving for incarnation is compelled to release itself again from the earthly coverings, it is ruthlessly pushed back into the world beyond, all hopes dashed.

There is much talk of the physical disadvantages and damage women are exposed to after an abortion, of the high risks of a later miscarriage, premature birth or ectopic pregnancy.

Besides these, many women also complain – not without good reason – of experiencing serious emotional and psychic disturbances after an abortion: remorse, emotional pain, feeling unable to redress the guilt.

### **Remorse, pain, guilt**

“Shortly after the intervention”, as one unhappy woman put it, “and during the first phase of relief, I thought that all my problems were solved. What an illusion! Gradually and painfully, I recognised the consequences of my deed: I let my own child be killed! I literally broke down under the weight of this deed ... and I have lived with the regret of this deed for two and a half years. I knew that I had committed a great injustice to my child and myself. I permitted that my child’s life be interrupted and I allowed it to be snatched away in spite of the fact that I already loved it. I became the mother of a dead child, it was unbearable.” (Quote from: “Swiss Aid for Mother and Child”, Basel)

Such perceptions occur with many women after an abortion – and they are not the fruit of imagination. They are a consequence of the invisible processes which accompany our coming into being in pregnancy.

## **Chapter 6: Inherited or acquired?**

### **Where do the child's abilities and characteristics, strengths and weaknesses come from?**

Every person has particular character traits, a certain way of speaking and doing things, specific abilities or various shortcomings. All these make him unique as an individual. Qualities such as courage, determination, patience or particular artistic disposition and practicality are strikingly pronounced with certain people, whereas they are barely obvious in others.

Where do these differences between individual people come from?

People in earlier cultures thought that the strengths or weaknesses had been allocated to the human being by the gods; the individual therefore simply had to cope with his personal fate as best as he could. In fairy stories and legends, fairies are depicted at the cradle bestowing certain "gifts", thus characteristics, upon the newborn.

Today, as a result of scientific progress, we no longer believe in such explanations and refer to inheritance instead and thus to the influence of the paternal or maternal genes. We assume that the physical as well as mental characteristics of each new individual stem from the forebears. Hence the expressions: "He got that from his father!" or "She's a real chip off the old block!"

Yet do the parents really bequeath their character to the child? Do certain genes or gene combinations cause one child to be good and full of kindness and love and the other to be violent and deceitful?

This is not the case. In reality only physical characteristics such as the colour of the eyes or the shape of the nose can be passed on by means of genes, which for their part are physical in nature. Character traits, on the other hand, being spiritual in nature, do not have their origin in the physical and therefore cannot be passed on by physical means either, that is, genetically. Thus, although physical heredity exists, in the form of purely physical characteristics, spiritual heredity does not!

Instead, the psychological similarities between parents and children are the result of the attraction of homogeneous species – a great cosmic Law, whose effects have already been described.

We can conclude from recent scientific discoveries that the psychological complexities of a person are not only determined by the genes. For example, it was found that the superiority of humans over other creatures is not manifest, as originally expected, in the number of his genes. Instead of the 140,000 genes previously assumed, man only has 30,000, and this is merely five times the number of genes in a bacterium or twice as many as those of a fly. Only one per cent of the genes in

humans are different from those of chimpanzees, the remaining genetic make-up being identical!

Moreover, research has shown that any two people of different races and cultures are 99.9 per cent identical in their genetic make-up. Therefore, it is now believed that the determining factor is not the number of genes, but the genetic interactions.

The fact remains, however, that genes are material in nature and can therefore only transmit information that affects the material, thus the body of the person.

### **Twins as research objects**

The fact that spiritual abilities are not inherited but the Law of Homogeneous Attraction operates between parents and children is also confirmed when we consider people with identical genetic make-up, as is the case with identical twins.

Normally a woman's ovary releases an egg every month. If this is fertilised, a child's body will develop as a result. Exceptionally, however, it can happen that a fertilised egg does not immediately divide further in the usual manner, but first splits into two egg cells with identical genetic properties. Only after this do the two cells then begin cell division in the usual way. This results in the development of two children who look exactly alike physically, are of the same sex and have the same blood group with the same Rhesus factor – identical twins. (In contrast to this, non-identical twins do not look very alike, because the embryos in this case stem from two different eggs, both fertilised independently of each other. In this case it is not a matter of genetic twins, but only of siblings, who can also be of different sexes.)

It is clear that identical twins are alike physically. But what about the “psychological match”?

At first, scientific studies revealed great similarities in the personalities of identical twins, relating to their intelligence, interests, behaviour and their nature. But each of these twins went to the same schools, lived in the same families, grew up in the same neighbourhood and so on. So the similarities could also be partly attributed to the influence of the same environment.

Subsequent studies concentrated on identical twins that were separated from earliest childhood and had no further contact with each other. It was found that even if the twins lived in different countries and families and in different cultural and social conditions, great similarities manifest. For example, in a reported case of two men, one grew up in Germany and the other in the Caribbean. The two lived for 47 years totally unaware of each other. Both, however, were found to have similar behaviour, tastes and very personal habits. They like liquor, for example, collect elastic bands, which they wear around their wrists, and read newspapers from the back to the front.

Do we have to conclude from cases such as this that the genetic factor plays the crucial role in the formation of the personality? No, we do not. We must proceed from the basis that every human being is an individual personality, who may, however, share certain homogeneity with others – and this can lead to a joint incarnation as “identical twins”.

If we concentrate less on what they have in common and more on the differences, then a lot attracts our attention even with identical twins – not on the physical, but on the psychological level. It has been found that despite existing similar interests and behaviour, they approach things often very differently: One is perhaps an extrovert, the other introverted; one may be superficial, the other troubled or particularly profound. It is also well known that with many twins one clearly dominates the other.

We can sense the differences between identical twins. Despite their physical similarity, we never have the impression of being in the company of two identical personalities. Each twin radiates something different.

Incidentally, conspicuous differences in character are found also in cloned animals, whose genetic make-up is identical. In a group of cloned cows, some were manifestly very aggressive, others turned out to be extremely timid. The clone of a cat named “Rainbow”, who was very shy and very reserved, was noticeably quite the opposite, namely curious and playful. These evident differences in character in these cloned animals, (in spite of their identical genetic make-up), can be explained by the fact that animals too – just like we humans – have a living core, which animates the body and has already existed long before the physical body was formed.

Thus humans inherit nothing spiritual from their forebears. A child’s character, its personality, attributes, strengths and weaknesses stem from within itself. They are the product of the child’s development to date, which has taken place in the ethereal planes and in the gross-material planes already long before its present birth.

### **Artificial fertilisation in a new light**

These facts also shed a whole new light on the processes connected with “artificial fertilisation”.

This technology makes it possible to remove several of the mother’s eggs by aspiration; these are then brought into contact with the father’s sperm in a test-tube. Afterwards, one or more of the fertilised egg cells are transferred back to the mother’s womb, where, if everything goes well, their development continues. In such cases the child, just like every other child, will physically resemble its parents. There will also be a certain spiritual homogeneity, since in its further course it is a “normal pregnancy”.

There is, of course, another form of artificial fertilisation, whereby, due to a defect in the reproductive organs of one of the parents, an egg or sperm from a donor is used instead. Therefore half the genetic make-up of such a developing child’s body comes from a foreign donor. In such a situation the spirit of the donor has no part in the subsequent process of incarnation, because the donation takes place anonymously and the pregnancy is completed with the donor out of the picture, that is, having no knowledge of it or being in the immediate vicinity of the mother-to-be. Physically therefore the child only resembles one of the parents, but the spiritual homogeneity is shared with both parents, since it has been attracted by them.



The question of who, in the case of a donated egg, is the child's "real" mother, ought to be answered in any case – from a spiritual point of view – in favour of the woman who carries the child in her womb, as only she has an inner homogeneous connection with the child.

### **When “surrogate” mothers become real mothers**

It does occur, however, that a woman cannot give birth to a child and then a “surrogate” mother does this for her – a woman who is willing to have an embryo implanted into her womb and then give the child to its legal parents after the pregnancy.

Physically, the child naturally resembles its biological parents; on a spiritual level things look different. As the legal parents cannot be in the vicinity of the embryo continuously, thus to provide a pole of homogeneity and consequently influence the attraction process, the incarnation can happen on the basis of the attraction between the spirit of the surrogate mother and that of the child. This has already triggered many a drama. Surrogate mothers often feel torn up inside, when they have to separate from their child. They sometimes even refuse to do so. The invisible bonds, which have developed between mother and child during the pregnancy, have become so intense that the mother's love rejects any separation – a love which has still yet to develop with the legal mother, after the child is handed over to her.

### **Adoption and the attraction of homogeneity**

Seen spiritually, the situation of parents who use a surrogate mother is essentially very similar to an adoption. Here too, a child was born far away from them and there is theoretically no homogeneity between them and this child.

Nonetheless, things can appear differently in reality. The “Law of the Attraction of Homogeneous Species” works not only during pregnancy, but everywhere in life. We continuously meet certain people, to whom we are attracted through our mutual homogeneity. People with similar character traits, aspirations or interests tend to cross each other's path.

This applies also to a couple that would like to adopt a child. Their deep yearning to become parents shines forth and finally attracts a compatible soul. The couple can thus find a child who is well suited to them in spite of it being born elsewhere. As numerous cases demonstrate, things then turn out in a way that there are great similarities in character between adopted children and adoptive parents and in some cases even a physical resemblance can be detected.

## **Chapter 7: Sowing and harvest – Birth and fate**

### **Personality formation in the Law of Reciprocal Action**

It has been highlighted that a child's characteristics originate neither from the genes nor from the spirit of the parents. Every human being is a separate personality. From where then do the abilities and distinctive characteristics, the strengths and weaknesses of a personality really originate?

The formation of a person's spiritual individuality is subject to the Law of Reciprocal Action. This natural Law entails a repercussion for every action and a cause for every phenomenon. "There is no smoke without fire" – is an apt popular saying to express the working of this Law.

Every child is thus, for very definite reasons, exactly the personality that it is. But what is responsible? Who has formed this personality?

The Law of Reciprocal Action is described in the Bible thus: "What a man sows, that will he also reap!" And there already is the answer: The recipient of the "harvest" is the same person who spread the "seed". The child's spirit has thus shaped its own personality! It is the harvest of its own seed, thus of former decisions and actions.

The underlying principle, figuratively speaking, is that someone who sows wheat will also harvest wheat. This means that the nature of our harvest always corresponds to the nature of our seed.

The human spirit, with an attribute of free will, can choose the type of "seed". If, for instance, he regularly decides to press forward whenever he encounters obstacles, then courage and confidence can develop from this attitude; if, however, he gives up the struggle, discouraged straightaway, it can give rise to a tendency towards resignation, defeatism and cowardice. In the course of time these characteristics can manifest ever more strongly and eventually leave their imprint on the personality – until such time as he changes the direction of his volition again, whereby correspondingly different character traits unfold.

The human being has therefore personally moulded the masterly or defective "work" as he manifests himself. Only the body is new with a newborn. The inner being, the spirit, has already been through a lot of experiences before this new life on earth and is shaped accordingly.

When, for instance, Wolfgang Amadeus Mozart played the piano as early as the age of four and impressed those around him with his exceptional musical abilities, it was not because his parents were musicians and had passed this talent down to him, but he had developed this talent himself in former lives. He was able to harvest what he sowed – and if this harvest turned out richer than with other musicians, then it was

because he had worked at it longer and with greater strength. “Practice makes perfect!” as the saying states quite rightly.

Geniuses are often admired for the ease with which they can move in their chosen field. It is as if everything is quite easy for them and a good fairy must have placed all these talents at their crib. In reality, however, much energy and hard work lie behind every ability. If a child “brings along” outstanding abilities, then it has worked for these in previous lives and it will also in future need to devote a great deal of energy to sustain or to unfold these abilities further.

When such “innate dispositions” are very pronounced, they often push the child in a certain direction. It then declares, for example, with some certainty that it wants to become a doctor, an architect or a pianist – and later actually does become one.

The Law of Sowing and Harvesting, which underlies the formation of human personality, urges the child – and later the adult – to further development. Every harvest makes us aware whether or not our own seed was beneficial. The “harvest” embraces our entire personality, and it can lead us, depending on its nature, into supporting or conflict-ridden situations.

### **Background to the fate of the child**

Every incarnation brings us a part of the harvest from the seeds sown in previous lives. This happens in all sorts of everyday situations. Whoever has helped others, respected and encouraged them, will experience the same on himself; whoever, on the other hand, sowed violence, oppression or deception, will now have to experience what is similar on himself, as long as he has not improved inwardly since he sowed the seed. To the extent to which someone recognises his faults and changes inwardly, the “karmic repercussions” will be attenuated. The reciprocal action does take place, but in a diminished form.

The circumstances of the incarnation as well as the further fate of a human being are thus the consequences of many decisions from former times. Every spirit lives through the particular circumstances with which the threads of fate connect him. Depending on the experiences he needs for his further spiritual maturity, he will incarnate in a certain epoch and in a certain part of the earth, in a time of plenty or scarcity, of cultural upswing or decadence, in a small village or a big city – and in a certain family. On his path of fate he will find joy or misery, illness or war, prosperity or hunger, and so on. And among the human spirits who live in these surroundings with him will be some with whom he already had contact in former times, friendships will be developed – as well as reservations towards others; many of life’s situations will provide an opportunity to mature spiritually and to make progress.

The combined effect of the Laws of the Attraction of Homogeneous Species and of Reciprocal Action ensures that each child comes into the world at exactly the right place. Since these Laws are, without exception, all embracing in their effect, there are no errors in the incarnation, no arbitrariness, no coincidence.

The fateful events in our daily lives, the joys and problems in the family, social and professional life, are to a large extent the consequences of decisions made long ago,

but naturally also of our present decisions, since – endowed with a free will – we are constantly making new decisions, which likewise have effects. Even when we consciously or for lack of initiative do not want to decide, this is still a decision with its consequences, because according to the Law of Movement the human spirit must unfold and make use of its abilities. “If you are not going forward you are going backwards,” as the saying goes. We can thus also get into difficult or conflict-laden situations because we are not moving enough, or we have perhaps withdrawn into our “ivory tower”.

### **Drawing lessons from one’s own experiences**

A person can learn something from every experience, and this learning is by no means to be understood only in the intellectual sense. It is a matter of a deeper insight that touches deeply to the spirit of a person and is not just limited to the physical brain.

There is a big difference between intellectual and spiritual knowledge. Someone may, for example, reason out perfectly well that lying or stealing is not right – and yet he lies and steals. The “knowledge” is not really rooted in him. Only when he himself has to suffer one day from a lie or a theft might he really learn the significance of such an action. The personal experience ensures that he will internalise and embrace this knowledge as his own, that it is “entrenched” in his spirit as a certainty. In other words, it becomes an intrinsic part of his spirit.

“Drawing a lesson” is thus not just about the intellect; the personal experience is important. That being so, children also or even babies can learn from experience – it impresses them, even before they have the intellectual capacity of an adult.

### **Why just these parents – and not others?**

What impresses most people deeply and lastingly during their sojourn on earth is family life. The parents are the ones to whom the child relates most closely and decisively, and with whom it will live for about 20 years, thus nearly a quarter of a life.

This association is not for nothing: the parents provide the child through their personality and their own fate with the necessary impetus for development. Their abilities and strengths encourage the child to act similarly in life, their weaknesses having a repulsing effect and able to induce it to behave differently.

How lawfully does a child come to incarnate with just these parents and not with any other folks?

On the one hand, as has already been explained, the homogeneity between parent and child can be decisive for the incarnation. On the other, there is often a karmic bond at work between a child and its parents, thus a “bond of reciprocal action”. For example, the child could be a human spirit who in a previous life was a great help to its present mother and the mother now has an opportunity to contribute her part lovingly and helpfully. But the child could, for example, also have had problems with one or other of the parents in a previous life. Now both “parties” have an opportunity to mature together and to change their attitude to each other.

If the former lapse by one person caused some kind of harm to another, then the reunion of the two is an absolute necessity. So that a just balance occurs, the offender must make good the harm to his victim. This balance may be accomplished in the course of the shared experiencing. The close relationship in family life, the love that develops totally naturally between family members offers, in general, a mighty help for the reparation and for the inner change that this step is based on.

Karmic threads can for this reason operate not only between parents and children, but of course siblings, grandparents, uncles, aunts, cousins and so on will also be incorporated.

Most people can feel in their heart that they do not live in “their” family by pure chance. We all have the parents we deserve, the children we deserve – and our children have the parents they deserve.

Does the child choose its parents? We hear the opinion expressed occasionally that a person selects his parents consciously in the beyond before being incarnated, with a view to certain aims. But in truth there is no arbitrary freedom in these matters. Wishes and longings can of course give a certain direction, but a person cannot change his nature nor sever his threads of fate in the twinkling of an eye. Ultimately the Laws of Homogeneity and Reciprocal Action lead everyone precisely to “his” parents.

If somebody incarnates, then it is because he has lived through a development phase in the beyond and he has to come to earth to gather experiences, detach threads or perform some other task. The notion “I chose my parents for this incarnation” is in general right only in the sense that previously we ourselves made those many personality and fate-moulding decisions which have led us into a particular environment in this earth life and to certain parents.

### **Time of birth and astrology**

The fact that a child’s personality and fate are the results of its own decisions of will appears to contradict astrology, which assumes that there is a connection between the child’s personality, its fate and the position of the stars at the moment of birth. In reality, however, a child does not have a certain character and fate just because the stars were arrayed in a corresponding constellation in the sky. Rather, a person is born under these stellar radiations because he has a certain character that corresponds with just this stellar constellation at the time of birth.

If earlier mention was made that the Law of Reciprocal Action “returns” to us the harvest of our own seed, thus our karma or fate, we did not as yet address how that works in detail. This process is linked with our solar system as well as with further celestial bodies. Their radiations form “channels” that “guide” the karma pending for everyone. The author of the Grail Message writes in his lecture “Astrology”: *“The radiations of the stars only form the paths and channels through which all the living ethereal substance can penetrate in a more concentrated form to the human soul in order to become effective there. Figuratively speaking, one can say that the stars give the signal for the times when the returning reciprocal actions and other influences*

*can, through the guidance of their radiations, flow to the human being in a more complete and concentrated form. Unfavourable or hostile stellar radiations become united with evil vibrations floating in the Ethereal World in connection with a certain person; on the other hand favourable radiations will only unite with beneficial ethereal vibrations, all according to homogeneity.*” (“In the Light of Truth, The Grail Message”, Volume II)

There is therefore a contradiction between our understanding or use of astrology and the fact that we shape our own destiny. The stars do not determine our fate but their contribution allows it to take form. The radiations of the stars channel to every one of us that which is due to him. Every person is born under certain stellar radiations, because he has an inner homogeneity with their energies. The point in time of the birth marks the moment in which a person is emotionally and physically ready for this world, his inner state is in harmonious balance with a certain time and place, so as to experience in the course of his further life a certain sequence of events.

It is therefore not advisable to arbitrarily alter the point in time of a birth, for example, by performing, for the convenience of the mother, a Caesarean section before the contractions start spontaneously. Such interventions advance artificially the time of the birth, and the further one gets from the certain ideal point in time of a natural birth, which is determined by the Laws, the more difficult it becomes for the incarnated soul to adapt to its body and the circumstances of life. If, by contrast, a birth has to be carried out for unavoidable medical reasons before the expected date of delivery, this event may naturally also be a part of the child's fate.

## **Chapter 8: The sex of the child – a mere coincidence?**

Whether a boy or a girl enters the world in a particular family is generally regarded as the result of coincidence. Because seen genetically the sex is defined through the X-chromosome (female) or the Y-chromosome (male), which is carried by the male sex cells that fertilise the egg cell. If the sperm carries an X-chromosome, then this joins up with the X-chromosome of the female egg cell, and the child will be of female sex. If the sperm carries the Y-chromosome, the child will be male. Since the egg cells are only ever carriers of an X-chromosome, it is the male cells which decide the sex of the child. Biology assumes that pure chance decides which of the 400 million sperm that are trying to reach the egg cell succeeds in fertilising.

It shows itself on closer inspection that behind the apparent coincidence there are obviously steering and anticipating powers at work. Since, conditioned by their emergence, there are always the same number of X as well as Y-chromosome carriers among the sperm, the likelihood of boys or girls being born would be exactly equal. In fact, female and male birth are approximately in balance worldwide and one speaks therefore of a “balanced birth-rate”.

Being very exact, however, there are 49 per cent female births to 51 per cent male. For every 100 girls being born there are roughly 104 boys born. The reason being that during pregnancy, during birth and within the first year of life, more boys than girls are dying. Nature compensates for this biological weakness through a greater number of boys so that the birth-rate does remain balanced. But one recognises thereby that the emergence of physical gender does not happen by chance, but is steered by a foreseeing power.

And yet another regulating phenomenon shows that this apparent chance follows some higher lawfulness: During the post-war times, when the female share of the population predominates because many men have been killed in the fighting, there is always a clear increase in male births, until the discrepancy of male representatives in the population has again been leveled out.

Nature obviously works towards a position where the share of women and men on earth is balanced. But why? The continued existence of mankind does not depend on this balance, because few women can give birth to many children or many women can bear few children; so from the biological viewpoint there could easily be an imbalance.

The reason for this balance lies in the spiritual plane. Because, if considered more profoundly, the gender of a human being defines itself not through the physical differences, but through its inner orientation: The female type of being is more sensitive, more inward turning, receptive, while the male type of being is more active, more adventurous, therefore more outwardly directed.

Both types are equally important and are meant to supplement each other in all human activities on earth.

Any society that would for instance be 80 per cent male and would therefore follow an unthinking urge for adventure, discovery and conquest, would be lacking the intuitive, more moderating influence of the woman. One can well imagine that such a society would throw itself without hesitation into great projects and wild adventures, but that these ventures would soon “peter out”, because the energy is directed too much towards the outside and too little value has been attached to maintenance and protection. Conversely, a society consisting to 80 per cent of women would be concentrating too much on the protection of what has been gained. The inside would be sound but there would be no big front decisively striving for something new.

The maintenance of the equilibrium between the sexes on earth is therefore the expression of a higher wisdom, which favours the harmonious co-operation of active and passive powers, whereby humanity as a whole can come to unfold. Because men as well as women are in need of the supplementing powers that are not inherent in their own sex.

### **A controlled race**

Whether a boy or a girl enters this world has a very different effect on the parents. It gives a totally different hue to their life and the experiences they will make. One might also assume that based on this far-reaching fact the gender does not depend only on the outcome of a race between “X” and “Y”. What is really decisive in the actual individual case is in the end the (female or male) type of soul, which has to fit in with the development needs of the parents.

It is the parents who offer a soul the opportunity to incarnate. They make the fertilisation possible and are the point of origin not only for all the physical processes, but also for all the radiation processes that finally flow into an incarnation.

A mother, who needs a son, for instance, radiates out in a very special way, very different from if she were in need of a daughter. Certain radiations create a certain surrounding that on the physical plane makes it possible for a certain type of sperm to win that race for the possibility of fertilisation.

The development needs of the parents can naturally change over time, so that the children of one family can be of different sexes. But it is in any case never coincidence that controls the “race of the genders”.

### **Deliberately choosing the sex of the child**

Although therefore a certain lawfulness safeguards that all incarnations serve higher aims, man has long tried to define the sex of a child according to personal wishes and ideas.

Many methods were used: Magic rituals and talismans were meant to help, special medicinal potions, diets, the observance of phases of the moon and so on. Fortunately these methods were not reliable. Meanwhile, however, some medicinal methods have been developed which promise high rates of success in working deliberately with certain sperms.



With the development of these methods the human being now appears to be able to choose the gender of his child. But what may initially seem to be an advance, is basically not so. Because which parents could say of themselves that they have sufficient wisdom to come to an adequate decision about which kind of soul fits in with them?

One would do better to trust nature and its lawfulness. Because then that can come about within the mystery of the birth, which is spiritually most advantageous for the inner development of all concerned.

### **The secret of mother love**

When a human birth has taken place, then the many fine threads that made the incarnation possible and have connected the mother with the child during pregnancy, continue to exist. This attachment is very important because this tiny human being – contrary to certain types of animal, who after birth are soon up on their own legs – is totally dependent on its mother. It can neither feed itself nor move or defend itself.

These fine connecting threads allow the mother to know how things are with her child and what it needs. She can for instance already anticipate that the child is thirsty, that it is feeling too hot or that something is disturbing it. The mother can even be busy in another room and still suddenly feel that the child needs her. She can seemingly without reason awaken in the middle of the night, only to hear moments later the cries of her child.

These fine connecting threads belong to what we call “mother love”, the complete dedication of the mother to the little being. As a rule, this natural urge develops with a woman automatically and includes in the beginning especially the care for everything physical – food, protection, care –, until it expands itself to supporting the child’s learning of how to move or to speak.

But with time this special kind of love tends to lessen and one day the moment comes when the child, having become a young adult, can care for itself. The mother love should then have made way for another kind of love, which is adequate to friendly relations between adults of equal standing.

The young human being will leave the family nest to fly on its own wings. And the parents can now be satisfied that they have fulfilled their task, which consisted in offering a soul the chance to incarnate and in preparing it for its further stay on this earth ...

### **Note from the author**

The explanations I have given here about the Secret of Birth were based on the knowledge given in the work entitled “In the Light of Truth, The Grail Message” by Abd-ru-shin.

The readers who would like to learn more about this fundamental book will find all they need on [www.grailmessage.com](http://www.grailmessage.com)