

## Laws of Mediumship Astral Substance

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Laws of Mediumship  
Doctrine of Nativities  
by C.C. Zain

NOW that it has been shown that astral vibrations from the planets have such an important and far reaching influence upon all life, the next step is to indicate more precisely how these vibrations affect humanity.

Yet the reader should not be given the impression that the destiny of the soul commences at its birth into human life, and that the planetary influences operating at this birth are determined by chance. Therefore, it seems advisable first to outline the old Hermetic teachings in regard to the soul.

If the old Hermetic Law of Correspondence holds true "As it is below, so it is above; as on the earth, so in the sky" then not only the astral world, but the spiritual world, the angelic world, and the celestial world, are subject to the same seven-fold division as the physical world. In other words, the things, and entities of these worlds are, even as the things\* and entities of earth, subject to planetary rulership. Of course, in the higher worlds the vibrations are transmitted by finer substances than the astral, but nevertheless, the entities of these realms belong to definite planetary families. All those things on any plane that are ruled by a certain planet transmit that planet's influence more freely than any other are said to belong to its planetary family. Souls are no exception to this, and at the very moment of differentiation in the higher realms each belongs to a certain planetary family.

I may not here speak of the angelic parenthood of souls or of the circumstances surrounding their first existence as differentiated entities. These things are explained in Course II The Laws of Signatures. I may here mention that at its first existence as a soul it is endowed with a definite polarity, or quality. After its differentiation the life-impulse that impulse which we observe causing all forms of life to 'struggle to live' carries the impersonal soul down through fleeting forms in the lower spiritual world, down through other fleeting and elemental forms in the astral world, and finally enables it to incarnate in the mineral realm of a planet.

Do not think that the rocks and metals are devoid of life. Prof. Chunder Bose<sup>1</sup>, through extensive experiments, has demonstrated that metals, for instance, are sensitive, may be put to sleep, may be intoxicated, or may be killed. The difference between their sensitiveness and that of higher forms of life is one of degree due to less complex organization. The idea that I wish to convey here, however, is not merely that rocks and grass and trees as well as animals are endowed with impersonal souls, but that the soul evolves through these different forms. Every experience it has in any form is recorded in its astral body. This astral body, plastic as astral bodies are to states of consciousness, continually changes. Due to its

original Polarity, the soul is attracted through the law of affinity; the Law that Like attracts Like to a form of similar polarity. Its experiences in this form add new centers of energy to its astral body. Therefore, as a result of living for a time in this form it possesses qualities that it did not have before. And these qualities, after it has passed through a period of assimilation on the astral plane, cause it to be attracted to, and enable it to mould and function in, an organism of more complex structure.

The soul, then, after it starts on its pilgrimage to matter and back to spirit again, at every step of its journey is governed by the Law of Affinity. That is, the kind of an external form it is attracted to on the physical plane depends upon the organization of its astral form. The organization of its astral form depends upon the various experiences it has previously had, each adding new rates of vibration, and thus organizing definite centers of energy in the astral form. And these centers of energy, which in reality are stored up experiences gained in other forms, give it the ability to handle the life processes, and thus build about it the new and more complex body to which it is now attracted.

The soul accomplishes its evolution, therefore, by being attracted to one form, dwelling for a time in it and undergoing certain experiences, then repelling this form and passing to the astral world. We speak of this repelling the physical form and passing to the astral plane as death. Then on the astral plane there is a period of existence in which the physical experiences are assimilated and reorganized. These assimilated experiences, persisting in the astral body about the evolving soul, give it the ability when cyclic law again attracts it to earth to attach itself to the forming crystal, the spore, the divided cell, or the fertilized seed that forms the physical conditions for the growth of a new physical entity. These experiences in directing the life processes that moulded some simpler form in the past, also give it the subconscious, or astral, intelligence that enables it to organize about itself, or grow, the more complex life-form which it now animates.

I speak of intelligence advisedly. We are all too apt to take for granted the myriad wonders performed by the plants and insects and animals about us. To be sure, the intelligence they display is not on a level with that exercised by humanity. Yet from the same soil and air one plant will subtract, as in the case of the common Red Clover, the material to build a head of long-tubed flowers, painting them rose and purple as flaming advertisements to the Bumble Bees upon which the fertilization and consequent life of the species depends, while another plant subtracts the material, as in the case of the common White Sage, for a shrub whose foliage is mostly white, instead of green, and whose flowers are white with very short tubes, easily accessible to the Honey Bees, and so exposed as to attract them, and thus use them as carriers of the fertilizing pollen. Plants also are far more sensitive than is usually supposed. They possess energy very similar to the nerve currents of higher animal life. The difference between the sense of feeling in plants and that in animals is one of degree. This has been adequately and scientifically demonstrated by Prof. Chunder Bose<sup>2</sup>.

Economic problems that still perplex humanity, such as the division of labor, have been solved by the ants and the bees. The Orb Weaver Spider thoroughly tests his base line, then produces radial lines that are as accurately spaced as if drawn by a human architect. The Oriole builds a hanging basket nest that any basket-maker might envy, and the Wasps here in California anticipated cold storage. They sting spiders in such a manner as to paralyze them without producing death, and with them they fill the nests in which they lay their eggs, that the young may have fresh meat to feed upon during the larval stage. A thousand other instances of the intelligence of plants and animals might be cited. We may call it instinct, if we wish, but this instinct is the expression of an intelligent adaptation of a means to an end.

Neither does instinct spring into existence spontaneously. It resides as modes of motion in the astral form due to experience. There is a certain organization of the astral form that

causes it to be attracted to the species of life which it is to animate. The physical sperm and germ, or the cell-life, that are the physical commencement of the new physical form, also have an astral counterpart. And through the astral vibrations that are associated with what scientists call the heredity chromatin, that portion imperial ruler to whom the subject cells should give unquestioning obedience.

The reproductive cells that unite to furnish the physical conditions by which a human soul may build about itself a physical body, each may be said to have an impersonal soul. But the souls, or intelligence stored in the astral forms, of these reproductive cells are, like other cell life, undergoing their own evolution, and they do not become the-soul of the child. The soul of the incarnating child has its own astral form, in which are stored as organizations of energy, all the experiences of its past. The union of the sperm and the germ furnish the conditions for it to become attached to the physical cells, and through cell division to build up about it a human form. The heredity-chromatin in these reproductive cells forms the physical link by which race and family characteristics, stored up in its astral counterpart, are transmitted as vibratory rates to the astral body of the child. These race and family characteristics are experiences which are handed on from generation to generation, even as human traditions are passed from one to another by word of mouth. They are thus acquired by the incarnating soul through mental experience. They are experiences derived through the astral rather than through the physical. But as we shall later discern, experiences coming from the astral plane are quite as effective as those coming from the physical.

The Soul that incarnates in human form has evolved up through innumerable lower forms of life, at each step gaining new experiences that enable it to be attracted to, and more or less successfully build about itself, a higher form. It now, along with other souls, exists on the astral plane. Whenever there is a ripened ovule in the female organism, one of the conditions is fulfilled for attracting a soul from the astral plane. The intense emotions of the sexual union raise the parents' vibrations to a state where they unconsciously are closely in touch with the astral plane. They actually attract entities from the astral plane to them at this time that correspond to the plane of their desires and emotions and the harmony or discord between them. They contact energies at this time that they do not at any other, which makes it exceedingly important that the motives be lofty and pure.

This astral plane, inhabited as it is by innumerable entities and forms of life, is not away off some-, where in space. It is all about us, and it requires but the proper conditions to be contacted at any time. Observation indicates, however, that astral substance does not communicate motion directly to physical substance. The difference in vibration between the two planes seems to be too great for such direct transmission. But the ether, whose vibrations seem to lie between those of physical substance and astral substance, performs the function of transmitting energy from the physical to the astral, and from the astral to the physical. This ether, so scientists believe, interpenetrates all physical substance and extends throughout all space.

Thus it is that a person on the astral plane may be able to impress the astral brain of a person still in the flesh with a message, but whether there will be any recognition of this message by the person in the flesh depends upon his ability to bring the knowledge of his astral experiences up into the region of objective consciousness. Such ability may be cultivated to a very fine degree of accuracy, but is only present without training in those persons called "sensitives." In this case the information within the astral brain is transmitted to the physical brain through etheric vibrations, the process very greatly resembling memory. To be able to affect physical substance an astral entity must utilize etheric energy that is already associated with physical substance. Certain persons emanate etheric energy in large volumes, and in such a form that it can be used to transmit astral motions to atomic matter. Astral entities then use this etheric energy for the production of supernormal

physical phenomena. And the person furnishing the excess of etheric energy is called a Medium.

It is this etheric energy that constitutes the vital principle of all physical life. When associated with minerals it is called Mineral Magnetism. As the vital element in vegetable life, binding together the cells and furnishing the motive power for the various vegetative functions, it is known as Vegetable Magnetism. In the animal kingdom it binds together the astral and the physical body, constitutes the vital energy, and is known as Animal Magnetism. In man it performs a like function, and is known as Personal Magnetism. Its quality depends upon the organization of the physical life it vitalizes. It persists only so long as the astral counterpart and the physical are held together, forming the means by which energy is conveyed from the one to the other. At the death of the organism this etheric counterpart, or organization of ether, quickly dissipates as the physical particles disintegrate.

Now, nerve currents are etheric motions. And when the intense vibrations of sexual union create a vortex in the ether, this also creates a vortex in astral substance, and the field of force so created, if there is a ripened ovule in the female organism, attracts the soul of a child of corresponding vibration.

That is, the souls on the astral plane, that have evolved through the various lower forms of life to a point where they are now ready for human incarnation, vary as greatly in quality as do the people of the world which they become. This variance is due to their having had a different polarity at differentiation, which in the course of evolution attracted them to widely different experiences, and these divergent experiences organized different centers of energy in their astral bodies. From the cosmic standpoint such variety seems necessary, for if all had the same experiences, all would become fitted for the same task in cosmic construction, and it seems that cosmic needs are such as to require souls whose educations bring out a wide variety of talents. But however that may be, the astral bodies of different souls have been differently organized through experiences, and the vibrations of the parents at the time of union attract a soul whose astral body corresponds in vibratory rate to the vibrations set in motion by the parents.

If the general plane of the parents' thoughts are low, and particularly if they are on a low plane during union, the soul attracted will be of corresponding low moral bias. If their love vibrations are exalted, and the general level of their thoughts and aspirations high, a soul of high spiritual qualities will be attracted. The mental abilities of the soul attracted, as distinct from the moral, depend more upon the intensity of the union. And the physical strength and vitality depend more upon the harmony between the parents. The soul thus attracted is magnetically attached at the climax of the union to the physical ovule through the lines of energy set up in the ether.

The positive electric energies which are the foundation of the future child's vitality are furnished by the father. They are strong or weak as he is or is not virile and intense at the time of union. The receptive magnetic energies which are the foundation of the future child's constitution and general health are furnished by the mother. They are strong or weak as she is or is not virile and intense at the time of union. Upon the harmony between the parents, and the balance in intensity, depend the physical balance and in a measure the general success and happiness of the future child. That is, any discord or lack of balance between the parents in general, and especially at the time of union, will attract a soul in whose astral form are similar qualities. And these discordant centers of energy in its astral body will during life attract inharmony in environment and inharmonious events. Did parents but more fully understand the importance of complete harmony between them, certain souls now born into human form would be compelled to evolve higher upon the astral plane before incarnating, and there would be fewer children born with improper equipment for life.

When conception takes place the astral form of the soul becomes permanently attached to the united sperm and germ. The etheric energy furnished by the father becomes the vital force, and that furnished by the mother becomes the magnetic force, and together they form the electro-magnetic, or etheric, form. Through the medium of this etheric energy the astral form attracts the physical particles in the process of growth in such a manner as to as nearly as possible build a physical counterpart of the astral form. The astral form is the mould which the physical particles strive to fill in detail, even as hot metal will take the form of the mould into which it is poured. In so far as the physical materials at hand will permit, the physical body grows into an exact likeness of the astral body.

The child, during the period of gestation, has entered an environment largely influenced by the thoughts and feelings of the mother. Both the physical and the astral bodies of mother and child are closely associated. There is a constant exchange of energies between them. As a consequence mothers frequently notice that their natures and dispositions change markedly during pregnancy. This is due to the astral vibrations of the child communicating themselves to the mother. If there is a marked discord between the astral makeup of the mother and the child, she will suffer from this discord. In this case the discord may not belong either to the mother or the child except that their association, due to difference in vibratory rates in their astral bodies, sets up discords.

But of far more importance than the temporary influence of the child upon the disposition of the mother is the mother's influence upon the unborn child. The child's astral form at this stage is unusually plastic and receptive to vibrations. Thus it is that cases are known in which the mother kept the image of a loved one in her mind during gestation, and the child when born resembled in features this loved one rather than the father or the mother. A sudden strong desire during pregnancy, or a sudden fright, sometimes results in a birthmark more or less resembling the object causing it. Such fright, when extreme, has been known to deform the offspring. In this intimate relation between mother and child during pregnancy the mother has a wonderful power for good. Her thoughts, her emotions, and her desires are the environment in which the child is living. They communicate rates of motion to its astral form, modifying the centers of energy already there. Upon the organization of the astral form, thus modified by the mother's influence, depends the character of the child when born and the events of its life.

It is not necessary here to enter into a discussion of the Pre-natal Epoch, as the theory of the relation between the time of conception and the time of birth is called, for this is treated in Lesson No. 117. Nevertheless, it should be pointed out that gestation is under astrological law, and that the child will not be born and live until the astral vibrations at that place, set up by planetary positions, correspond in pitch, tone, harmony and discord with the astral vibrations of the child then born. It is not to be supposed that this vibratory correspondence is so strict as to allow no latitude. For instance, in tone, the vibrations between certain limits all are said to produce middle C. The color red, likewise, is not a set number of vibrations per second, but those vibrations within a certain range. In the case of birth, however, if the difference between the vibrations of the astral body and those of the planetary influences at the time of birth are extensive, the child suffers, and if too great it will die under the first discordant "directions." Hence it is that instrumental deliveries and artificial births may cause an entity to function through a form incapable of responding to its internal nature. Yet there are other times than at the end of the nine month period, notably at seven months from conception, when the vibrations set up by the planets correspond closely enough with the astral form of the child for it to be born and live to a ripe old age.

At the moment when the child has its first existence independent of its mother, the astral energies streaming from the planets intensify the centers of energy already existing in its

astral form. For this reason a map of the positions of the planets at the time of a child's birth is also a map of the various important centers of energy in its astral form. The

relations existing between the planetary positions in this map, then, are also the relations existing between the various important centers of energy in the child's astral body. The aspects shown between the planets map the harmonies and discords between the chief centers of energy in the child's astral body. Discerning the nature of these harmonies and discords and applying the Law of Affinity; that Like attracts Like; the character and the trend of events likely to be attracted by these vibrations may be known.

It is easier to understand how the astral vibrations from the planets communicate energy to the astral body of a child, by comparing the astral body to a photographic negative. In the case of photography a glass or film coated with chemicals is exposed to the action of light. Light is a vibration in the ether. These vibrations in the ether impress the image from which they are reflected upon the negative, just as the astral vibrations from the planets impress the image of the heavens at that time upon the astral body of the child then born. From the photographic negative may be printed photographs, and from the astral body of the child there develops those traits of character and the kind of a physical body indicated by a map of the heavens at birth. The image of that to which the photographic negative was exposed is transferred, by means of vibrations in the ether, to a print on a plane surface. That is, a two-dimensional replica is made of a three-dimensional object, for the object photographed has three dimensions while the photograph has but two.

The astral body of a child is the negative which retains the image of the heavens as it appears at the moment the exposure is made; the moment of birth; and this image is gradually transferred to three-dimensional substance. That is, the astral body is of the fourth dimension, yet reproduces itself in three dimensions; the physical world; even as a three-dimensional object through photography is reproduced on a two-dimensional surface.

Now, a photographic negative is fixed by immersing in a solution of "hypo," but the astral body of a child is fixed at the very moment the exposure is made; at birth. But even after the photographic negative has been fixed the skillful photographer can retouch it. He can still manipulate it so that in the case of a portrait of an elderly person, that person when the print is made will appear in the hey-day of youth. Like most of man's inventions, in her work of retouching the astral negative of a person, nature " has not only anticipated them, but has far outranked him. Instead of using airbrush and pencil, as does the photographer, she retouches by means of astral vibrations. The centers of energy in the astral body at birth are fixed and persist through life. Yet nature greatly modifies them from time to time by adding to them new astral vibrations. She retouches the astral negative with planetary rays.

Thus it is that the planets, as they move forward after birth, continue to radiate astral vibrations which fall upon the astral body of the child. These astral vibrations from the planets are an important part of the astral environment. And even as the other vibrations with which we are familiar, such as light, and sound, and heat, move man to emotions and thoughts and perhaps actions when they reach him, so the astral vibrations from the planets, when they reach his astral body, stimulate emotions and thoughts, and these in turn attract events and lead to action. The astral body of a person is quite as susceptible to its astral environment as the physical body is to the physical environment. An important part of the astral environment is furnished, as I said, by the astral rays radiating from the planets, but this statement is not seen in its full significance until it is realized to what a great extent man thinks and acts, without being conscious of the source, in response to the sensations of the astral body and trains of thought passing through the astral brain.

Tomorrow a man may feel very differently about a business proposition than today, although

the proposition has not changed. Without any apparent physical cause, he may be more irritable on some days than on others. He is more optimistic at times and consequently will take greater hazards. He feels on other occasions that circumstances are against him. All these and many other moods may arise without adequate physical cause. As a result he acts differently than he otherwise would, and his life is different than it might have been, because of the cumulative effect of the many such actions. These moods and actions are due to the sensations of the astral body and the trains of thought in the astral brain.

Psychology is able to demonstrate that there are trains of thought passing through the mind at all times, of which only a very small portion ever enter objective consciousness. All persons dream continuously during sleep, so psychology proves, yet few remember much of their dreams. Only when these trains of thought of the astral brain are able to communicate their motions to the physical brain do we become, from a physical standpoint, aware of them. Yet all the time they are exerting a hidden influence over our actions. By the law that Like attracts Like they are attracting to us certain physical environments and attracting to us certain events. And it is these trains of thought in the astral brain that the rays of the planets stimulate through imparting energy to the astral body.

The energy radiated by a given planet falls upon that portion of a person's astral body indicated by the degree and sign of the zodiac wherein the planet is located. Through that peculiar, sympathetic relation between the positions of the planets above and man's astral body a relation easy to prove by observation each planet's rays thus impart energy of a given quality to the astral body at a given point. In this manner the positions of the planets after birth act as points of stimulations, imparting additional energy to the astral body. Further, as the planets move forward in the zodiac, these points of stimulation, resulting from the rays of the planets, also move forward over the astral body. In this movement, from time to time, they reach stations where they form definite aspects among themselves, and also to the places of strong centers of energy as revealed by their being occupied by planets in the birth-chart in the astral body.

These aspects formed after birth, whether between the points of stimulation or between a point of stimulation and a strong center of energy already existing in the astral body, add energy to the astral body in a form that is distinctly harmonious or distinctly inharmonious. These harmonies or inharmonies within the astral body set up harmonious or inharmonious trains of thought in the astral brain, and attract external events that are correspondingly harmonious or inharmonious.

It would seem, however, that the astral body of a child is more plastic and receptive to astral vibrations during the early days and months of its life than when older. These energies received from day to day from the planets during the first few months of life certainly exert a far greater influence when released than energies received from the planets later. Further, the energies received from the planets from month to month during the first few years of life are found to exert a greater influence when released than the energies received from day to day in later life.

These energies received from the planets are not released immediately, but are stored up in the astral body and released by the revolution of the earth about the Sun. We need not be surprised at this cyclic release of energy, for we have hundreds of examples of the release of energy through cycles. When an egg is placed under a setting hen we may predict that the egg will hatch in a given number of days, or cycles. The incubation of the eggs of different birds and of different reptiles takes different cycles, but the eggs of the same species take the same number of days. We are not surprised when we plant corn to hear someone predict that in so many days it will be out of the ground, and in so many weeks it will tassel, and in so many months it will be in the milk, and that one hundred days from planting it will be

mature. In these cases, and in a multitude of others that might be cited, the energy is released through cycles, gradually, not at once.

In the same way that we determine the cycles governing the different stages of development of the embryo in a duck-egg, and can thus make definite predictions from this knowledge, we also can determine the cycles governing the release of energy stored up after birth by the planets in the human astral body. That method is through observation.

Observation acquaints us with the fact that the most important energies released during one year of life are received from the planets during one day after birth. That is, those energies received during the first day are released during the first year of life, those received during the second day are released during the second year, those received during the third day are released during the third year, etc. Further, the energy received during the early part of any such day will be released in the early part of the year to which it corresponds, the time the energy was stored being in direct proportion to the time of its release. The ratio of this important rate of storing and releasing energy is that of One Apparent Solar Day after birth releasing energy proportionately during One Year of life. When the time that the planets release energy of a specific quality is determined by this proportion, the release is called a Major Direction.

Observation also instructs us that the next most important energies released during one year of life are received from the planets during One Astrological Month. That is, those energies received during the first month after birth are released during the first year of life, those received during the second month are released during the second year, those received during the third month are released during the third year, etc. Likewise, the energy received during the early part of such month will be released in the early part of the corresponding year, there being a strict proportion between the time during the month when the energy was received and the time during the year when it is released. The ratio of this rate of storing and releasing energy is that of One Astrological Month  $\frac{1}{2}$  two consecutive transits of the Moon over the same degree of the zodiac  $\frac{1}{2}$  releasing energy proportionately during One Year of life. When the time that the planets release energy of a specific quality is determined by this proportion, the release is called a Minor Direction.

Of still less power and importance than the release of energy by Minor Directions is found to be the release from day to day as the energy is received. That is, all through the life the planets by their positions in the zodiac act in a lesser way as points of stimulation, the energy thus received being released almost at once. The ratio of this least important rate of storing and releasing energy is that of One Year after birth releasing energy proportionately during One Year of life. When the time that the planets release energy of a specific quality is determined by this proportion, the release is called a Transit.

There are also found to be other regular releases of energy, but usually these peculiar releases have much less influence upon the life, and have a significance only to those endeavoring to develop spiritual powers. These releases occur when certain definite positions of the heavenly bodies recur. They are called Cycles.

The method by which nature maps the various centers of energy within the astral body at birth, adds new energies to them, and then releases these energies to attract events in the life, all by the positions of the planets in the sky, may perhaps better be understood by reflecting on certain mechanical inventions.

Take the spectroscope, for instance. Light radiated from the elements in an incandescent state and passed through a prism shows certain lines for each element. That is, by passing light radiated from in-candescent iron or hydrogen or helium through a prism we get a map



showing certain lines. Then when the light from some distant star is passed through a prism, and the same lines appear, it is known that iron or hydrogen or helium, as the case may be, exists on that star. These lines also indicate whether the luminous gas on a distant orb is cooling, and the displacement of the lines indicates the speed with which a star is approaching or moving away from us. Now, if a map produced by a ray of light from a distant star reveals so many things about the star, is there anything so startling in the thought that a map of the direction from which planetary rays converge upon the earth at a given point is also a map of the centers of energy in the astral form of the child then born? Such a map is a horoscope.

Next, take the clock. The clock was invented and is used to measure the movement of the earth in relation to the Sun. Energy is stored up in the clock by being imparted to a spring, or by weights being lifted. The energy stored up in the clock springs or by the position of the clock weights is not released all at once. It is released by the cyclic movement of the pendulum or other device. In a similar manner the energy stored up by the planets in the astral body soon after birth is released by the cyclic motion of the earth about the Sun. Further, the clock may have an hour hand, a minute hand, and a second hand, each by its movement releasing a different amount of energy during the course of an hour. So Major Directions, Minor Directions and Transits also, during the course of a year, release different amounts of energy. Yet the hands of the clock, each in its own way, measure the hours, and the three directions mentioned, each in its own way, measure the years. And were we to carry the analogy still further, it might be pointed out that the clock releases energy at certain times more violently than at others, thus causing the hours to be struck correctly, and attract events of variable importance.

It should not be assumed, however, that planetary vibrations are the only ones that have an influence upon our lives. Every object has an astral counterpart which is radiating energy. Objects, tones, colors, metals, etc., are under planetary rulership. That is, they usually transmit the energies of one planet more strongly than those of the other planets. Close association with them permits the astral vibrations they radiate to reach the astral body. This energy radiated by an object thus tends to stimulate into activity the center of energy within the person's astral body corresponding to the planet ruling the object. Thus, association with an object ruled by Saturn tends to increase the activity of the Saturn center in the astral body. Then this increased vibration within the astral body tends to attract events of a Saturnine nature.

But the most potent of all vibrations is thought. Thought is a vibration in astral substance. The centers of energy within the astral form at birth were all organized by states of consciousness differing only in degree from thought. The planetary energy received after birth attracts events largely through stimulating subliminal trains of thought. It will be seen, then, that just such energies as are added to the astral body by the planets after birth can also be added to the astral body by thought. Therefore, when man understands the map of his astral body, called a horoscope, and understands the use of his thoughts, he can alter the centers of energy within his astral form, and thus enter into the control of his own life and destiny.

Notes

1. Response in the Living and Non-Living.
2. Plant Response.