

Astrological Encyclopedia

Foreword

The first four volumes of this series of astrological interpretations have been received with such a warm welcome by so many astrology students that we are pleased to present Volume V.

Mr. Bacher's profound knowledge of and devotion to the stellar science, along with an uncanny understanding of human nature, made it possible for him to present material which undoubtedly places him among the best of modern esoteric astrologers. As the truth and value of his spiritual interpretation of astrology become more and more generally accepted, his presentations will serve increasingly to help people know themselves and fulfill their highest destiny.

Before passing in the early 1950s Mr. Bacher expressed a keen desire to have us publish his articles in book form, and although we deeply regret that he did not live to see his publications made available to the public, we are happy in knowing that his wish is being fulfilled.

Introduction

To the Rosicrucian student astrology is a phase of religion, basically a spiritual science. More than any other study it reveals man to himself. No other science is so sublime, so profound, and so all-embracing. It portrays the relation between God, the macrocosm, and man, the microcosm, showing them to be fundamentally one.

Esoteric science, investigating the subtler forces that impinge upon man, the Spirit, and his vehicles, has charted their effects with no less definiteness than has academic science the reactions of sea and soil, plant and animal to the solar and lunar rays.

With this knowledge we may determine the astrological pattern of each individual and know the relative strength and weakness of the various forces operating in each life. To the degree that we are in possession of such knowledge we can begin systematic, scientific character building—and character is destiny! We note times and seasons cosmically advantageous to unfolding undeveloped qualities, correcting faulty traits, and eliminating destructive propensities.

The divine science of astrology reveals the hidden causes at work in our lives. It counsels the adult in regard to vocation, the parent in the guidance of children, the teacher in management of pupils, the physician in diagnosing disease, thus lending aid to each and all in whatever position they may find themselves.

No other subject within the range of human knowledge appears to hold for this day and age the possibilities open to astrologers for helping people to their own dignity as gods-in-the-making, to a greater grasp of universal law, and to a realization that we are eternally secure within the caressing fold of Infinite Life and Boundless Being.

The Astrologer as Scientist, Artist, and Priest-Teacher

The symbols of the circle, its quadrants, the zodiacal signs, the planets and their aspects must be understood to be symbols of life-essences, their purposes and functions, if astrology is to take its rightful place in the family of Illuminations. The approach that anything that is depicted in astrology is essentially bad makes it, relatively, impossible for the constructive work to be adequately fulfilled; further, such an approach has about as much correspondence to astrological truth as has the "hell-fire-and-damnation" version of Christianity to the simple, luminous teachings of Jesus.

"Philosophy" means "love of Wisdom" and man's paths toward the attainment of understanding are many. Since astrology is one of the principle paths by which humanity finds illumination this material is presented so that students may come into a clearer recognition of the three paths which should be traversed by them, in some degree, and must be traversed if they are to fulfill their purposes as "Astro-Philosophers."

The wheel of the horoscope and its "vibratory ingredients" contain the essential secrets of man's patterns of all kinds—and in all degrees and levels. The progress of the wheel, from ascendant through twelfth house—counter-clockwise—opens up to our understanding the "onwardness and upwardness" of evolutionary unfoldment as it expresses the song of "*I am*" in the four quadrants. Cosmic "Triune-ity" is physically manifested by what we usually refer to as the "three dimensions" of length, width, and height but no one of these three can manifest without the other two. This triune-ity of one composite physical dimension has its astrological correspondence in the triune-ity of each quadrant's division of three houses; the four quadrants are then seen to

express the totality of the wheel in twelve houses~four triune-dimensional levels of consciousness and unfoldment. This is the symbolic picturing of "Pilgrim's Progress."

Since, then, the pattern of the twelve-housed wheel depicts the essential progress of any human unfoldment, it naturally follows that its symbols can refer to our experience as astrologers. In other words, certain specialized faculties and qualities of consciousness, in composite, comprise the "astrologer-part" of our being; and for a certain number of incarnations this realm of consciousness is *exercised to a certain way as a factor in our unfoldment.*

Our "astrologer-consciousness," because of its specializations, may be likened to a "sub-entity" in the entity of our composite consciousness, similar, shall we say, to "yellow" or "purple" being sub-entities in the composite vibrational entity that we call "color." Each sub-entity has, of course, its principal divisions and they, in turn, their myriads of variational expressions. So it is with the wheel and the signs by division in decanates, degrees, minutes, and seconds.

The "astrologer-part" of human consciousness is a composite of those factors which make us scientist, artist, and priest- teacher. Just as the cardinal color-vibrations are linked to each other by their gradations so do these three human correlatives blend into each other to make the "spectrum" of astrological consciousness. All people who work in astrology may tend, to a degree, to align themselves essentially to one of the three classifications, but we must come to a point of "synthesizing ourselves" with all three if our astrological "chapter of development" is to be complete and well-rounded out.

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The essential meanings of the first three houses contain the secrets of the remaining three quadrants, the second, third, and fourth quadrants being "extensions" of the first. It is felt that by "X-ray" consideration of the first quadrant we can unlock the secret of these qualities and capacities of human consciousness which in specialized expression, give definition to our "astrological self"—the sum-total of which pictures humanity as "astro-philosopher."

First House: the Ascendant of every horoscope; the first utterance of "*I am*"; the physical envelope which instrumentates the consciousness; the awareness of being and of physical manifestation; the awareness of the "being-ness" of all things; the exoteric consciousness which identifies humanity as a factor in the manifested universe; in the beginning, man perceives this manifestation as *form exterior to himself*; subsequently, in unfoldment from the chrysalis of first-house consciousness, he perceives the multi-dimensionality of life by "esoteric" or "subjective" awareness and realization.

As expression of the first house, the astro-philosopher is "astrologer-as-scientist." His approach to the subject is based on his desire to understand the physical expression of life from a basis that is different from any he has had before. Since his attention is focused on form, he naturally pays careful attention to *quality* and *measurement*. He trains himself to scrupulous accuracy regarding the mathematical calculations involved because they are the skeletal form upon which his interpretative abilities will develop. Further, he seeks to unlock the secrets of abstract symbols as they serve to delineate the *processes* by which the Physical World manifests. He recognizes that humanity functions

by its specialized principles as a machine functions according to its mechanical principles. He studies events as they represent the "form-side" of astrological-patterns-in-action. He studies his own chart in terms of synchronizing event with aspect; in early stages of development he identifies his aspects by relating them to vibrational action outside of himself.

Since he is a "first house expression," the astro-scientist is the astrological pioneer. He is a path-breaker in the sense that he "projects" awareness of astrological truths into his circle of acquaintances and associations. He is a "stimulator," bringing knowledge of a "new subject" to his immediate circle or to the world at large.

The developments of the astro-scientist are shown by the first house of the second and third quadrants; i.e. the fourth and seventh houses. It is through these chapters that the astro-scientist begins to develop his subjective awareness, because on these levels he must turn his "astro-scientific eyes" into the charts of those to whom he is drawn in family-pattern and in relationship-pattern. The "scientificness" of his approach urges him, naturally, to try to understand the charts of those who are nearest and dearest to him in personal relationship. The astro-scientist fails at this point if he permits his astrological awareness to be disturbed and distorted by his feelings toward the charts—and their contexts—of those who are close to him. The objective, unemotional, scientific part of him must be trained and disciplined to hold to its own truth, regardless of the feelings he has toward the person whose chart he is studying. Astro-philosophy, in this way, proves its value as an "impersonalizer" of the desire-nature; it makes possible a technique by which the mind may be trained to "see clearly" in spite of the claims of the desire-nature; as astro-

philosophers, we must all acquire and maintain this impersonal scientific approach toward *all* charts.

In his tenth house expression the astro-scientist rounds out his studies by including an understanding of many, if not all, of the patterns of interpretation. He studies horary astrology; he studies the charts of nations and governments, groups, institutions, and events which pertain to many people together. He studies astro-biology and astro-diagnosis; he knows something of how different "systems" present the subject. In other words, this scientificness is extended in scope to include an understanding of the vibratory essentials of any and all kinds of manifestations of the objectified life of humanity. The astro-scientist who keeps his interest in the subject uncommercial has the best chance of unfolding in a rhythmic and natural way.

Second House: abstractly ruled by Venus, the second house is the feminine correlative of the first. It is the first of the fixed houses, its cusp is the starting-point of the trine-symbol and it initiates those levels of consciousness by which the astro-artist is born. Since this is the only feminine sign of the first quadrant, it initiates the two triplicities of the earth and water trines which include the symbolizings of humanity's emotional resources and responsiveness, its urge-to-love and its urge-to-transmute; its urge-to-beauty, with all of that urge's attendant inspirations and aspirations, visions, dreams, and ideals.

The term "astro-artist" is used to designate that part of our consciousness which *projects* the first house into realms of *identity with people*, not just of "understanding things." It is from the love-center that all artistry is cultivated, all true service projected, and all refinements realized. The astro-artist sees in astrology a channeling for the releasement of his emotional urges; also,

through knowledge accumulated in his "scientific stage," he expresses the desire to harmonize and beautify human life by bringing to people an awareness of the essential goodnesses and beauties inherent in the great Principles of Life as they are designated in symbology.

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The essential mainspring of the astro-artist's motivation is sympathy, a basic attribute of the feminine consciousness (second house: Taurus, ruled by Venus, exaltation point of the Moon). The astro-artist wants to help, to encourage, to console, to lift, and to inspire. If he has not grounded himself in the requirements of the "scientific stage" his urge to help and to express his sympathetic feeling, may be, to a degree, impeded because he has failed to train himself in the technicalities of the subject. In other words since he is functioning from the center of feelings— an intensely personal motivation—he must develop the "form side" of the subject so that his interpretations will be made from accurate pictures. By adherence to sincerity of motivation, the astro-artist avoids the pitfalls that may be in the way of all people whose *emotional responsiveness* is the keynote of their natures. These pitfalls may be sympathy uncontrolled by knowledge, false pity by which the astro-artist tends to turn away from pictures of needed redirection that are shown in the chart, and failure to perceive how *each individual can learn to help himself by understanding himself*.

The "complete" astro-artist cultivates detachment from emotional involvement in the problems of his client; he utilizes his awareness of the Principle of Cause-and-Effect as it manifests in the horoscope and sees the Law in operation throughout. However, his heart, mind, and hands are open to all who need his guidance; by adhering to the truth of astro-astrology he unfolds those

transcendent areas of consciousness and faculty by which intuition and inspiration are born.

Third House: in this expression, the astro- philosopher combines the qualities of the first two and adds to them knowledge of the human consciousness that makes it possible for him to interpret the astrological patterns in their most deeply subjective phases. He has skill, a trained mentality, a sound technique. To this he adds a compassionate heart—a consciousness warmly responsive to the inner needs of his fellow-beings. To this, in turn, he adds an inclusive mental grasp of the meaning of astrological symbols and patterns as they picture states of being, states of relationship, and states of evolution—not just events and suffering. Since the third house is polarized into the ninth, we see that the astro-philosopher of the third house type is scientist, artist, and teacher. The compositeness of his consciousness permits him to be designated as priest-teacher or "astro- priest." He is the "elder brother" to all who seek his guidance, because he has traversed the experience-patterns of those who come to him; he understands because he has realized through his own experience.

He knows sex and marriage because he has distilled understanding from his incarnations as male and female; he knows husbandhood and wifehood, passion and sacrifice, childhood and parenthood. He knows that the outer is a reflection of the inner and seeks, always, to bring the minds of people into alignment with this truth. Because he stands as an intermediary between man's ignorance and enlightenment; the astro-priest fulfills the same function in his astrological service that any priest does in a ceremonial religion; as priest, he "sees the problem" from the vantage-point of wisdom. The astro-scientist knows the effect of vibratory forces on individuals and groups; the astro-priest understands the vibratory life of humanity. The scientist is

objective, the priest is subjective; the artist may be one or the other, depending on which of the two classifications he aligns himself with most strongly. However, the astro-priest's motivation is not scientific; he includes that level but his extensions include the upper, transcendent levels of both mind and heart.

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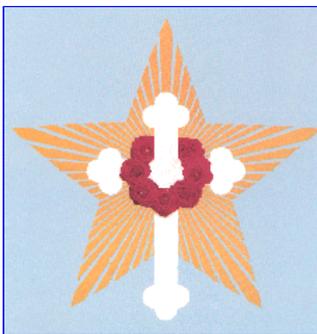
The unfoldments of the astro-philosopher as priest- teacher are very interesting because the last phase of his "cross" (the mutable signs) is the twelfth house—the "finale" of the wheel. Since he is a composite of the first two types, plus something else, his development stages involve testings and rewardings that are comparatively greater than those of the other two.

The astro-priest, in his "primitive stage" is the moralist, sub-expression of the ninth house. His literal interpretations of principle are necessary because he has not, as yet, had sufficient experience to round out his understanding. In this level, the astro-priest sees the chart as "picturing of good-versus-evil." Since he himself stands as a point of differentiation of these two factors in the minds of his clients—and they are attracted to him by the power of vibratory sympathy—his "moral consciousness" is the focal point of his interpretations. He very often, in this level, cannot perceive the "relativity" of what he calls "good and bad" and reads into the chart of his client his own standards. He may have the best of the first two types, but his own truth is, as yet, unevolved. The polarity of the third house is the ninth and it, in turn, is the result of the quadrant initiated by the seventh house and realized by the transmutations of the eighth house. The resultant understanding is what is represented by the ninth and it is that which the astro-philosopher, as priest-teacher, strives for in his unfoldment, as the door into the fourth quadrant.

The third house comes into its "flowerings" in the seventh and eleventh houses; in these chapters, the astro-priest recognizes his "parallelity" with all people; as his unfoldment progresses by transcendence of experience, he realizes love-wisdom. He recognizes that the human is a suspension of the cosmic in all of its expressions and, in himself, he finds that which reflects the solution of his client's problems. Then it is seen that the composite goal of the astro-philosopher is realization that the worst in his client has been his own worst, at some time in the past; his best is an illumination into the dark corners of his client's conditions and reactions to those conditions. His wisdom and his love become fathomless resources for the re-direction of human patterns.

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