

Vibrational Astrology Analysis of Papus

A Mystic/Ceremonial Magician

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This paper is an exploration of Gerard Encausse through Vibrational Astrology.¹ It is technical, but give some insight into one of the great mystics and esotericists involved in the French occult revival.

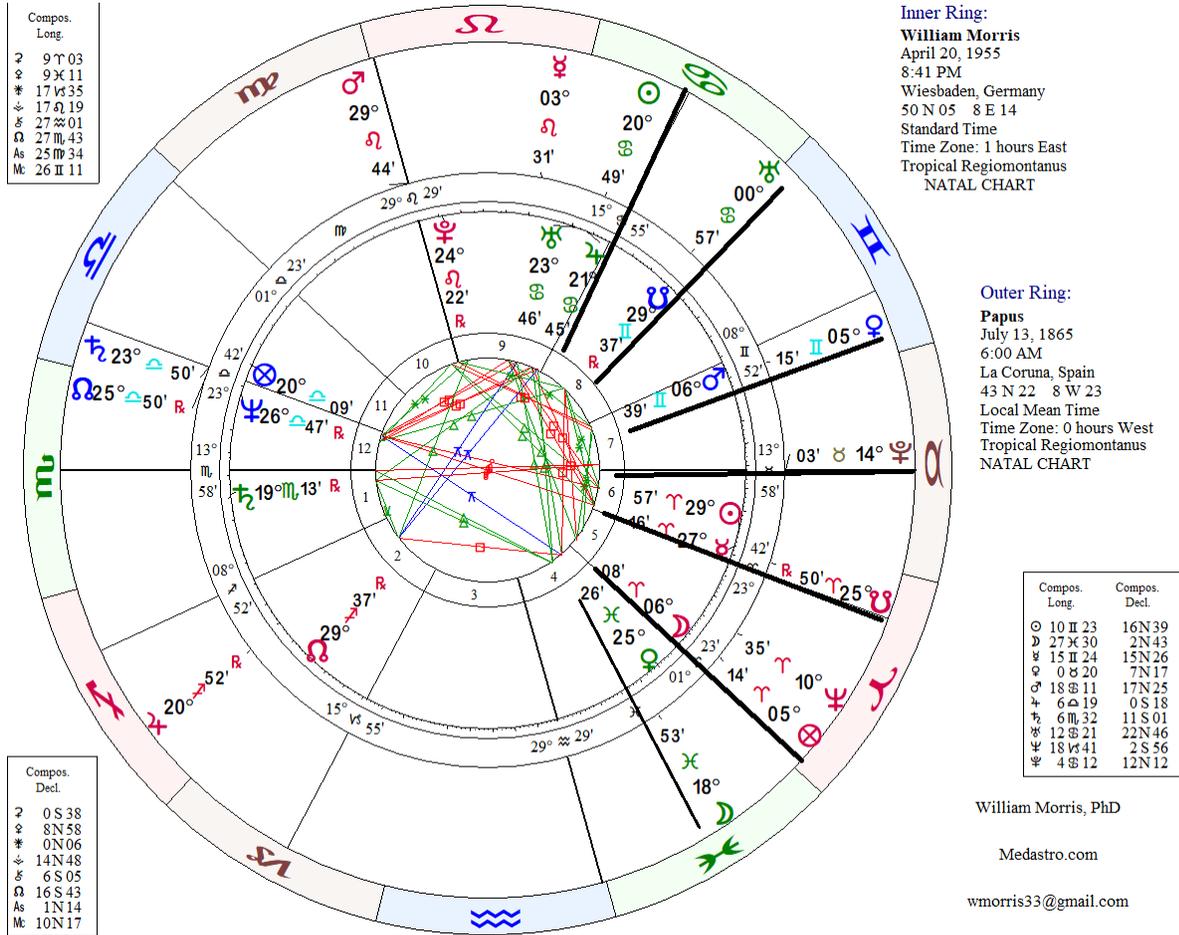
Encausse was born on July 13, 1865, at 6:00 AM in La Coruna, Spain. He became an initiate under the name Papus, referencing his role as physician via a term derived from Eliphas Levi's *Dogme et Rituel de la Haute Magie*. He published the seminal work *Tarot of the Bohemians* and would ultimately influence the revival of the mystical and ceremonial magical order of Martinism.

This project is an effort to interpret a chart using Vibrational Astrology and with minimal knowledge of the person under consideration. The object is to see if I can identify the core of the individual and know them before the study of specific biographical data. In this project, it is the theme of Mercury, Saturn, and Pluto, which rise most significantly as features of this mystic/magician. The configuration is suggestive of an individual with profound powers of concentration, even with obsessive tendencies. The Sun illuminates these qualities demonstrated through these transpersonal and social planets.

Even though this chart possesses a Rodden Rating of AA, I find it rather suspect given a 6 AM birth time in 1865. Regardless, I selected this chart for two reasons. First, is that I have recently taken initiation into the Martinist Order. The second is there are apparent connections between my astrological chart and that of Papus (see Figure 1).

¹ Vibrational Astrology (VA), is the brain child of David Cochrane. He is operating at the intersection of 'evidence based astrology' the teachings of Alfred Witte who espoused midpoint structures and John Townley who focused on harmonic charts. It is thus an emphasis upon super tight midpoint structures and harmonic charts. One of the features I appreciate about VA: it transcends the tropical-sidereal conundrum.

Figure 1



Note that Papus' Sun is at the midpoint of the T-square in my chart. It is also at the apex of a grand trine. His South Node of the Moon is conjunct with my Mercury-Sun conjunction. His Venus is conjunct my Mars, and his Pluto is conjunct my descendant. These are only a few of the connections present between our charts, which suggest a karmic and deeply personal connection.

1. Analysis of the horoscope

Of significant note in the natal horoscope is the configuration of the Moon, Jupiter, and Mercury. The Moon and Jupiter are square each other while they both form a sesquiquadrate to an apex at Mercury, which is close to the ascendant, giving it positional strength. The spread of

2. *Analysis of midpoint structures*

Two planetary midpoint structures are under one degree of the orb, and there is one midpoint structure involving the North Node of the Moon.

Mercury rests at the midpoint between Saturn and Pluto with only 0° 25'. I focus here first because it is the dynamic focus being the tightest orb configuration. I view this as a constitutional feature of Papus' character and possibly his physical condition. Mercury brings a distinctly intellectual consideration into play and serves as the focal point of the heavy presence of Saturn and the deep and penetrating virtues of Pluto.

Jupiter is opposite the midpoint of Mars and Neptune at 0°42'. This configuration likely predisposes him to create things of rather considerable significance. Neptune allows for the ability to create images that influence populations. Mars brings a rather intense drive to this desire to exert a significant influence upon communities.

The North Node of the Moon is conjunct the midpoint of Mars and Jupiter at 0°36'. The North Node of the Moon at the midpoint of Mars and Jupiter extends the previous configuration. The Moon's North Node is in anticipation of the future suggest that this man as a distinct desire to influence future generations.

There is also an isosceles trapezoid (Hammer of Thor) configuration between Jupiter at the apex of the T-square with the Sun, which is opposite the midpoint of Uranus and Neptune. Jupiter goes for something big; the Sun being the only personal planet here suggests that this is an effort that is used to sustain the presence of the self within the context of the social system ² (see Figure 3).

Upon further exploration, my first assumption about the closest and tightest wiring within the structures of Papus' psyche became apparent. In his natal chart, there are two 3/16 aspects. This is a hint that we should also look at the midpoint-to-midpoint, and it is nearly exact with the 1' orb! Yes! This is a key to who Papus is, and it is more than an isotrapezoid: the isotrapezoid has two hard aspects. Midpoint-to-midpoint conjunctions or oppositions require, at the most, 15' orb at most to be valuable. These resonances have to be very close, and when they are under 5' they are like tuning forks set to the same pitch. Look at the wheel with an aspect grid: the Sat 3/16 Ura and Moo 3/16 Nep have the equal angles with only 3' difference in the angles! (another way of saying that the orb is 1' in the midpoint conjunct midpoint; the difference in the angles is always two times the orb of the midpoint -to- midpoint alignment.

² When an aspect is duplicated in a wheel, then the midpoint to midpoint report will show important isotrapezoidal configurations. Isotrapas that also have aspects between planets that are particularly important.

3. *Direct midpoint structures and vibrations*

I used prevalence within the *direct midpoint and vibrational charts* within Sirius to guide me in selecting the corresponding vibrational charts for analysis. These are the 2nd, 3rd, 9th, 18th, and 27th vibrational charts. The 2nd vibrational chart did not produce any useful data (Please see table 1).

Table 1.

Direct Midpoint structures of Sun-Pluto within 2 deg orb and vibrational (1 to 128) with 16-degree orb in the vibrational chart:

Nep Opp Mer/Jup 1 deg 36 min, and 118th (59x2) Vibrational
Mer Cnj Sat/Plu 0 deg 25 min, and 9th (3x3) Vibrational
Mer Cnj Sat/Plu 0 deg 25 min, and 18th (9x2) Vibrational
Mer Cnj Sat/Plu 0 deg 25 min, and 27th (3x3x3) Vibrational
Jup Opp Mar/Nep 0 deg 42 min, and 13th (prime) Vibrational

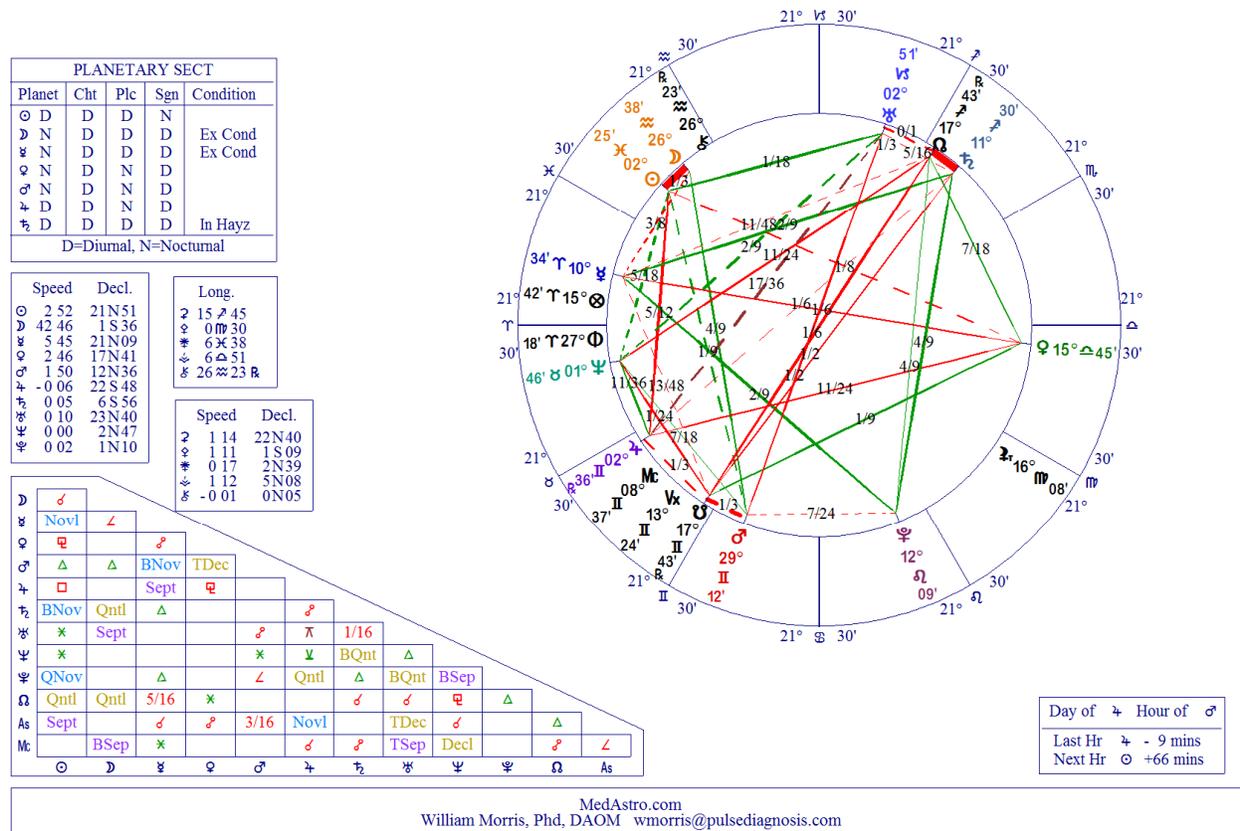
Mercury conjoins the Saturn/Pluto midpoint within a 0° 25' minute orb in the radix chart shows up in the 9th (3x3), 18th (9x2) and 27th (3x3x3) vibrationals. This places extraordinary emphasis upon this particular configuration as a feature of this man's psyche in several dimensions. The net result is subtler and subtler imprints of the Mercury-Saturn-Pluto theme throughout the structures of Papus' mind and subtle bodies. Implied is a very serious (Saturn) and deep (Pluto) thinker (Mercury), especially one who draws upon the past (Saturn).

The 3rd vibrational chart revealed a grand trine with the spread of only 1° and 35 minutes. The 3rd vibrational suggests a flow of balance and stability while the presence of a grand trine furthers this tendency as an exemplar and archetype of the number 3. This creates a space for a calm mind in its approach to the problems of the configuration Mercury, Pluto and Saturn as they recur in this dimension. That is a very serious and deep focus of the mind (please see figure 2).

Figure 3 (3rd Vibrational or Divisional Chart)

Papus
 13 July 1865
 6:00 AM
 La Coruna, Spain
 3rd Harmonic NATAL CHART

Tropical Equal
 Time Zone: 0 hours West
 Local Mean Time
 43 N 22 8 W 23

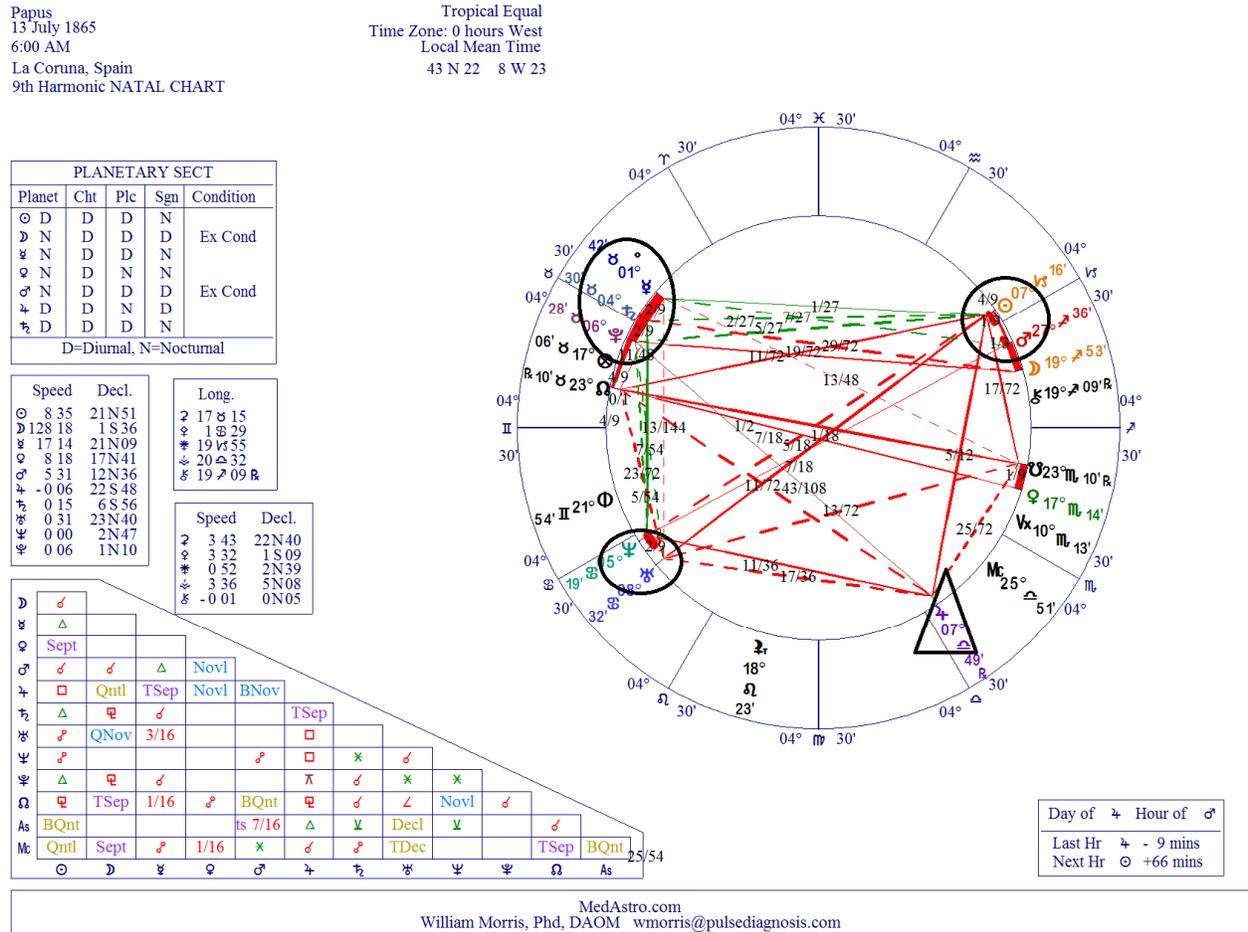


Papus' 9th vibrational chart brings Mercury, Saturn, and Pluto into a triple conjunction within a 5° spread. This reiterates the theme of a very serious and deep thinker which, since it takes place in the 9th vibrational, carries a deep contemplative effect over to the social systems in which he operates and influences. This configuration, receiving a trine from both the Sun and Mars, sheds light upon the work when he involves himself with others. It also brings a passion and expression of intent and action relative to the concerns of the community.

Uranus and Neptune form a sextile to the Mercury, Saturn and Pluto conjunction; these transpersonal planets suggest larger frames of social influence derived from the work implied by the conjunction of these planets focused upon deep thought. Those influences can be composed of inspiration in the form of Uranus and sudden insight or enlightenment, but also, factoring in

the influence of Neptune, an impression which is attractive to the public. The Uranus Neptune conjunction also makes an opposition to the Sun and Mars. This tends to create a rise in stature under periods of the Sun (please see figure 3).

Figure 3 (9th vibrational chart)



The 9th vibrational chart describes the identity of Papus in significant ways. His mysticism is strongly connected with healing. This feature is strongly resonant for me in a far more minor way as a practicing mystic and clinician.

He evinced a distaste for Blavatsky's eastern influence and the politics of Rasputin, which reflects in part his late 20th-century mystical-scientific mind but also his 9th house pattern which I talk about below.

Thus, Papus is a Mer-Sat-Ura-Nep guy: a mystical (Ura-Nep) abstract (Sat-Ura) out-of-the-box (Sat-Ura) sincere seeker (Sat-Nep) thoughts (Mercury). This inclines to astrology tarot and Kaballah, which is more often 7th h. Moo-Mer with some outer planet patterns. This might be explained by Papus' highly structural and mathematical approach to the

practices of tarot and Kabbalah. But he was born and lived mostly before the era of those quantum revolutionaries, Einstein and Neils Bohr. Practitioners during this period had an interest in hypnosis and Papus was no exception. Angels, auras, and astral forces were not so different from the bending of space, magnetism, and the "occult" forces of physics for some people in the late 1800's and early 1900's. These interests and historicity place him as a likely forerunner of Freud as an observer of psychosis, neurosis and their impacts upon the mind. The views of mystical practices and necromancy as a belief in communication with the deceased have resonances with Medieval astral considerations and the ancestral worship of the Shang and Zhou Dynasties of China which served as the basis for Feng Shui and the art of placement which has its roots in funerary practices. These subtle dimension sensitivities extend into the dreamtime and comport with the psychiatric views about the importance of dreams in therapy. Papus' natal Sun, which is opposite the Uranus-Neptune midpoint, demonstrates these abilities.

Uranus and Neptune are two of the planets in the basic hard aspect pattern with a square to Jupiter and the tri/sxt to Sat/Plu and the Mer = Sat/Plu midpoint structure all point to healing/integration/wholeness through huge vista and expanses of thought and high sensitivity (Jup-Ura-Nep) and the heavy and deep and serious probing of Sat-Plut and Mer=Sat/Plu. [illustrate]

Papus was a physician who saw that the psyche controlled the body and that the psyche is intensely affected by receptive states. People spend 25% to 33% (6 to 8 hours a day) sleeping. Thus, sensitivity to astral impressions is important. I think Papus is not so much a "weird" mystic as a true doctor and one who reflects a high potential of his times.

The 18th vibrational chart "indicates a strong need to be a part of a positive and harmonious community, to participate as an appreciated and respected member" (Cochrane). Here we see the remaining presence of the Mercury Saturn and Pluto configuration. This theme is constant throughout the vibrational charts that suggest social influence with all harmonizing component (the 9th, 18th and 27th vibrationals). Jupiter is in opposition to the Sun, Neptune and Uranus conjunction. Again, the most personal planet in this configuration is the Sun which strongly highlights the concerns of the collective. Further, this oppositional structure is square the Nodes of the Moon. The weave between the transpersonal planets and the localized collective theme of the nodal axis of the Moon (which bear the light of the Sun) are suggesting a very powerful transformative social agent in the personage of Papus (please see Figure 4).

1885. The cofounder of the Theosophical Society, Col. Olcott published in their 1888 bulletin, and I paraphrase:

that the election of Encausse to the General Counsel of the Theosophical Society was simply a personal distinction that did not confer the right to interfere in the affairs of Isis, nor the right to interfere in those of 150 present branches of the Theosophical Society (McIntosh, 1972).

Papus began having an impact on the Parisian occult circles at an early age. He departed the Theosophical Society after only a year of service, claiming a distaste for the emphasis on East Asian mystical practices. Papus was consecrated a bishop of *l'Église Gnostique de France* in 1893 by Jules Doinel, who had founded this Church as an attempt to revive the Cathar religion. Doinel abdicated as Primate of the French Gnostic Church in 1895 leaving control of the Church to three of his former bishops, one of whom was Papus. In March of the same year, Papus joined the Ahathoor Temple of the Golden Dawn in Paris.

Papus collaborated in the formation of the *Kabbalistic Order of the Rose-Croix* with Joséphin Péladan, Oswald Wirth and Marquis Joseph Alexandre Saint-Yves d'Alveydre in 1888. Saint Yves had in his possession, the papers of one of the founders of French occultism, Antoine Fabre d'Olivet (1762-1825). Papus became the last chief of the *Kabbalistic Order of the Rose-Croix* when its then chief de Guaita died of a drug overdose in 1897. In That same year, he and his friend Lucien Chamuel founded the *Librarie du Merveilleux* and its monthly revue *L'Initiation*, which remained in publication until 1914 (Apiryon, 1995).

Indeed, his influence proved to mature and be significant. He became a prominent figure in occult organizations and Parisian spiritualist and literary circles of the late 19th and early 20th centuries, authoring *Traité élémentaire de science occulte* (1888), *Le tarot des bohémiens* (1889), *Traité méthodique de science occulte* (1891), *Le tarot divinatoire* (1909), *Traité méthodique de magie pratique* (1932), and *Le science des nombres* (1934). Here we see the prominence of not only Mercury throughout the vibrational dimensions, but also, that of Saturn, Pluto, Uranus, and Neptune in the upper vibrational charts. These are all bound with the Sun, bringing about light and a presence of self into the collective conscience.

These potential influences are found nowhere more evident than when as a young man, Encausse studied Qabalah, Tarot, magic, alchemy, and the writings of Eliphas Lévi at the Bibliothèque Nationale. He ultimately weaved the 22 paths on the tree of life with that of the 22 major arcana of the tarot. This act altered the face of the Western mystery tradition's approach to synthesizing the tarot and Kabbalah to this day.

In 1891, Papus formed an organization called *l'Ordre des Supérieurs Inconnus* of three degrees, commonly known as the Order of the Martinists, which was based on two extinct Masonic Rites: the Rite of Elus-Cohens and the Rectified Rite of Saint-Martin of Louis Claude de Saint-Martin. The Martinist Order was to become a primary focus for Papus and continues today as one of his most enduring legacies (Apiryon, 1995).

During his medical practice, Papus engaged in conventional medicine as well as homeopathy and mesmerism or hypnosis. His work centered around the corporeal, astral, and spiritual sheaths of the individual (Noriega, 2015). The presence of Neptune, Saturn, Pluto, and Mercury as a focus in his 9th vibrational chart reflects the interest in these sheaths.

Papus' influences were not merely within medical and occult circles. Tsar Nicholas II and Tsarina Alexandra sought his skills. During October 1905, he conjured the spirit of Alexander III, the Tsar Nicholas's father. The latter prophesied a coup but encouraged Nicholas to crush the uprising and that it would re-emerge more robust than before. Papus informed the Tsar that he would be able to avert Alexander's prophesy through occult influences so long as he was alive. This claim proved accurate, Nicholas kept the throne of Russia until 141 days after Papus' death.

When World War I broke out, Papus joined the French army medical corps. While working in a military hospital, Papus contracted tuberculosis and died on October 25, 1916, at the age of 51.

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