

Planetary Types

The Science of
Celestial Influence

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Planetary Types

The Science of
Celestial Influence

Tony Cartledge



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It would be very singular that all nature, all the planets, should obey eternal laws, and that there should be a little animal, five feet high, could act as he pleased, solely according to his caprice.

Voltaire

It is much easier to recognize error than to find truth, for error lies on the surface and may be overcome but truth lies in the depth, and to search for it is not given to everyone.

Goethe

Since the curiosity of the masses is great, it denotes intellectual dishonesty if, to please these crowds, and purely out of search for fame, one reports things which nature does not contain, or instead announces real wonders of nature without entering into their weightier causes.

Johannes Kepler

INTRODUCTION

I've heard it said that paradoxes are the explosions you encounter in the minefield between the known and the unknown, and they are actually a sign of progress. Be prepared for a few explosions in these pages, as we advance along the path of knowledge together. One of these paradoxes is the fact that, despite being quite critical of popular astrology, at its heart the book has the same aim as astrology. While the bulk of this book is about how it may be possible to establish the reality of the scheme of planetary types scientifically, it's ultimately about understanding ourselves and our relations with others. The usefulness of the scheme of types as a behavioural tool is a separate issue from its verifiability in relation to planetary influences. I will do my best to prove that planetary influence is possible, but the bedrock of the book is the aim to understand ourselves through the knowledge of the seven types outlined in later chapters.

Classifying humans into types is for some a contentious issue. Many believe the vast tapestry of human psychology seems far too rich and diverse to be delineated by apparently arbitrary sets of rules or characteristics. A new scheme emerges every few years and there are now many different kinds around, like the Myers-Briggs scheme, Jung's archetypes or the popular Enneagram personality types. Why is this scheme any different?

I believe there is something much deeper and more fundamental about the types in this book than any other scheme I have encountered; they spring forth from the very roots of our civilization and our psyche. I believe they are not simply developed from a subjective set of arbitrarily chosen characteristics, but are an objective phenomenon that has the possibility of being verified scientifically.

SCIENCE AND ASTROLOGY

It seems that anyone who attempts to write seriously about astrology finds themselves in a curious no man's land between the hard sciences and popular metaphysics. The chauvinism of science hardly deems

astrology a subject worth investigating, and many astrologers believe their art is a manifestation of a 'universal mind' of some kind beyond the realms of rational thought. Although it is easy to attack logical inconsistencies in astrology I am a great believer in the maxim: 'it is better to light a candle than to curse the darkness.' The process of debunking has something distasteful about it, and many books examining astrology scientifically barely hide their contempt, revealing as much about the shortcomings of science as the subject being investigated.

Perhaps the main reason for the divide between astrology and science is that astrology has had no clearly defined premise, no plausible mechanism to explain its effects, and no experimental model with which to make predictions. Instead, astrology relied on the need to invoke 'unknown rays' or some abstract concept like synchronicity to account for its influence. Despite the absence of a plausible explanation, and astrology's failure to stand up to scientific scrutiny, many people feel that there is still 'something in it.' In these pages, you will see the results of an attempt to root out what that 'something' is, and subject it to statistical tests. This book sets out to supply all the necessary ingredients for a true science and to explain celestial influence using current theories in the realms of biology, astronomy and geomagnetism.

THE SEVEN PLANETS

The planets have fascinated our imagination since the dawn of recorded history. The Babylonians called them the 'interpreters;' for the Greeks, they were the visible bodies of the Gods, and were called 'wanderers,' Many early cultures endowed these Gods with the most fundamental human qualities according to their discernible movement. Saturn was a phlegmatic old man because he moved the slowest; Mercury was a messenger—swift, changeable, because of his rapid and erratic movement; Jupiter, in the middle of the hierarchy of motion, was moderate and judicious; Mars was the ruler of war because he glowed red; Venus was a femme fatale because she courted the Sun god; and the two luminaries were the lords of life—the Sun of light and wisdom, the Moon of the dark, the secret, the unconscious.

TYPES

Throughout history, attempts have been made to distinguish character, or type, and order them into a system that would embrace the whole of human activity. There are ancient divisions of type based on Ayurvedic medicine and philosophy—*rajas*, *tamas* and *sattvas*; the medieval humours—*choleric*, *sanguine*, *melancholic* and *phlegmatic*; more recently, the four types proposed by psychologist Carl Jung—*thinking*, *feeling*, *sensation* and *intuitive*, and the morphic types of William Sheldon—*ectomorph*, *endomorph* and *mesomorph*.

However, it is astrology that has assumed the principle role in the study of human types and their relation to the cosmos. Moreover, it has, at one stage or another, attempted to combine several of the above systems into its traditional lore. Yet despite the satisfaction it gives seekers after truth, astrology has not performed well under scientific scrutiny, and a large rift has been created between the two camps.

The ages-old debate about astrology and its status as a science seems to me to fall roughly into two that could be called the ‘mechanists’ and the ‘humanists.’ Humanists believe astrology’s value is primarily therapeutic and diagnostic, while mechanists look for real and verifiable effects according to current laws of physics. The following statements could be regarded as the manifesto of each school of thought.

Mechanist:

The current chaos in astrology is largely the result of a chronic infatuation with symbolism at the expense of reason. This is because the majority of astrologers reject a scientific approach in favour of symbolism, intuition and holistic understanding.

Geoffrey Dean, Recent Advances in Natal Astrology

Humanist:

An entirely pragmatic approach, evaluating results in people's lives and personal experience is, ultimately the only test that really matters in any healing art, helping profession, or psychological theory or method.

Stephen Arroyo, Chart Interpretation Handbook

I come down firmly on the side of the mechanists, and the purpose of this book is to try to separate the wheat from the chaff and reveal what I believe lies at the heart of astrology—a system of types based on planetary influence which has appeared independently several times in history. This system is capable of discovery and verification by independent observers and qualifies as near as possible to being objective. I plan to use this scheme of types to greatly simplify and remove the unnecessary complexity in traditional astrology, suggest the mechanism by which it works, and present the results of a statistical test that establishes a firm foundation for a science of celestial influence. If, in the process, I have to perform several drastic amputations on this traditional body of knowledge, so be it. But I wish to make it clear that I have not come to ‘bury Caesar,’ but to liberate him.

The root of the problems astrology faces was once addressed by Astrologer Stephen Arroyo, quoting L.L. Whyte from his book *Accent of Form*, who said that the task of science was to reveal the structural pattern of nature as ultimately simple. ‘The deepest aesthetic and scientific principle lies in a tendency toward simplicity, order, elegance, form.’ However, Arroyo had to admit that so far astrology had been unable to achieve the simple and clear definitions necessary to communicate its value effectively.¹

ASTROLOGY: MATH OR MYTH?

In view of the failure of astrology to perform under scientific scrutiny² the question that serious thinking people ask themselves about astrology is, ‘If most of its claims don’t stand up to scientific tests, how is it able to flourish so successfully?’ As in most things, I believe it is a

question of a kernel of truth surrounded by a thick crust of fabrication. This kernel is the system of types outlined in chapter 9 and its current form is the product of an esoteric school based on the teachings of the Russian polymath philosopher P.D. Ouspensky and the Greek-Armenian mystic George Gurdjieff.

George Ivanovitch Gurdjieff spent years searching for a hidden esoteric tradition in Central Asia, North Africa, and other places. During this search he came into contact with certain esoteric schools, and in the early part of the last century he brought to Europe a teaching that he had developed from the results of this contact. Gurdjieff's basic teaching is that human life is lived in waking sleep—a kind of automatic pilot in which we miss the true and deeper significance of life. Transcendence of this limiting state of consciousness requires a specific inner work, which is practiced in the midst of life with others. Gurdjieff's teaching combined certain Sufi and Buddhist elements along with very practical and profound folk wisdom. Gurdjieff's system came to be known as the Fourth Way, because it combined the three previous paths to knowledge: the way of the Monk, or the emotional man, the way of the Yogi, or intellectual man, and the way of the Fakir, or sensual, physical man.

Peter Demianovitch Ouspensky was born in Moscow, and before he met Gurdjieff had written many books about his investigations into reality, including *The Fourth Dimension*, in 1909, *Tertium Organum* in 1912, and *A New Model of the Universe* in 1931. In the early 1920s he traveled in Europe and the East—India, Ceylon, and Egypt—in his search for knowledge. Upon his return to Russia, however, he was introduced to Gurdjieff and spent the next few years studying with him.

Ouspensky was a remarkable man who attempted to reconcile the known scientific principles of his day with esoteric knowledge he had received from his own teacher. Gurdjieff gave out this knowledge in fragments in the beginning, and it was the task of Ouspensky and others to fill in the gaps, verify the knowledge in their own experience, and put flesh on the majestic scaffolding of Gurdjieff's cosmology and psychology. Many of the principles of Gurdjieff's system coincided with work Ouspensky had been engaged in by himself and the record of his time with Gurdjieff and the main ideas of the system are set forth in *In Search of the Miraculous: Fragments of an Unknown Teaching*.

This scheme of types we are studying here was developed by Rodney Collin, one of the chief pupils of Ouspensky. Collin was a prolific

British writer and teacher. He met Ouspensky in the autumn of 1936 and from then on he dedicated all his time to the study of Ouspensky's teaching, and eventually established his own school in Mexico. Collin's best known work, *The Theory of Celestial Influence*, is an ambitious attempt to unite astronomy, physics, chemistry, human physiology, and world history using the principles of the Fourth Way.

A RENAISSANCE OF SCIENTIFIC ASTROLOGY

Gurdjieff attributed man's inability to fathom the workings of the universe to many things, but chiefly to what he called 'the absence of sane logical mentation.' It was the absence of such sane mentation that no doubt impelled Francis Bacon in 1605 to write *The Advancement of Learning*. Bacon's plan was for a 'Great Reconstruction' of all branches of knowledge, for he believed the art of thinking had fallen on evil times. He wrote that there were three ways to knowledge: two wrong and one right. The wrong ways were groping in the dark without a plan and following the authority of the ancients without question. The right way is to build up knowledge by strict observation and testing as one proceeds.

Even with a determined effort to accumulate correct knowledge, the student of science can still fall into two fundamental errors. The first is due to the fact that what a person prefers is what they readily believe, and a favourite belief leads one to accept only those facts that support it. 'Numberless ... are the ways ... in which the affections colour and infect the understanding' says Bacon. Physicist Louis De Broglie said that each scientist conceives of ultimate realities according to the inclinations or philosophical convictions which influence him³ and mathematician A.N. Whitehead also said: 'Our handling of scientific doctrine is controlled by the diffused metaphysical concepts of our epoch.'⁴

Many scientists also tend to become dogmatic, relying too much on proven and familiar concepts, and rejecting anything that does not fall into the accepted world view. In 'scientism,' the paradigm is king and every dogma has its day. Science makes progress through true pioneers like Physicist Niels Bohr who said that we must continually count on the appearance of new facts that may require a revision of our fundamental concepts.

The layman is more likely to be subject to different, though equally misleading errors. Often we rely on words that refer to things whose reality cannot be tested, like ‘the collective unconscious’, or ‘universal mind.’ Elaborate representations of nature and whole philosophies are often based on a minimum of observation and experiment, and more often, none at all.

Traditional astrology, in its attempt to reflect the holistic thinking of the twentieth century, has introduced so many variables into its interpretation that it long ago ceased to qualify as a science. According to Ouspensky, excessive complexity in any endeavour is usually the result of something taken wrongly at the outset. As Johannes Kepler once said ‘Simplicity is more in keeping with Nature’ and it is this approach that may free astrology from its current confusion.

In the process of trying to erect a plausible model we will move into areas that the hard scientist will consider dubious, unlikely or unproven, but it seems to me that most scientific inquiry works by moving from solid ground into ‘chancy’ areas. Science itself is, at best, an agreement, a temporary coalition of facts, more like a running argument than absolute truth.

Fortunately, I do not have to start from scratch. Much of the pioneering work on planetary influence has already been done by French scientist Michel Gauquelin, whose work is outlined in chapters 1 and 2. Gauquelin has established quite convincingly that the planets exert an influence on character. His results seem as solid as any discovery in science, and though many critics and skeptics have attacked his results, the indications of his work are a good foundation upon which to rest a new science.

However, because the premise of celestial influence is as old as humanity itself, any new science must also look back to the knowledge of the ancients. ‘We have cut the umbilical cord which connected our culture with ancient knowledge,’ writes author Giorgio de Santillana, who believes this has led us to another Middle Ages, much worse than the first.⁵ If this is true and we are not likely to have another global Renaissance, it can only be remedied if each individual strives to create a renaissance of understanding for himself.

We can take as consolation the fact that scientists and laymen alike often succumb to foolishness, albeit of different types. We all have the same possibilities. In the words of Bertrand Russell: ‘It is one of the rarest gifts to be able to hold a view with conviction and detachment at

the same time. Philosophers and scientists more than other men strive to train themselves to achieve it, though in the end they are usually no more successful than the layman.’⁶

Physicist Richard Feynman said that ‘Science is a long history of learning how not to fool ourselves.’ I am happy to let the philosophers philosophize and let the astrologers ‘astrologise.’ The serious thinker needs facts, and facts are what we intend to investigate, and use as the basis for this new science.

THE SCIENCE OF CELESTIAL INFLUENCE

When Gauquelin revitalized the planetary types, he coined a new term, ‘Neo-Astrology’ to distinguish his work from the traditional symbolic approach. Researcher and psychologist J. Allen Eysenck has used the term ‘Cosmobiology’⁷ to differentiate between the study of planetary and cosmic forces acting directly on the human organism and traditional astrology. For me the nearest accurate term for what I have in mind is ‘natural’ or ‘rational’ astrology—using the term ‘rational’ in the sense of ratio or proportion. It is not a language of symbolism, but one of harmonic geometry.

My approach to the science of celestial influence is based on nature’s law of the choice of whole number quanta: others have called it ‘Nada Brahma’—the world is made of sound or vibration. From the billions upon billions of possibilities the universe has an overwhelming preference for vibrations that are reflected in the proportions of musical harmony, not only in the atomic and molecular realm, but the planetary world. Kepler’s study of the ‘harmony of the world’ has revealed that, of the 78 tones created by the orbital ratios, 74 belong to the major scale. He believed that in discovering the succession of tones in the musical modes man simply imitated God’s work, ‘thereby playing down to earth the drama of the celestial motions.’

The Neo-Platonist philosopher Plotinus wrote that ‘All music, based upon melody and rhythm, is the earthly representative of heavenly music.’ The harmonic proportions are universal organizing principles; they create and regulate planetary orbits, organic life and the dance of atoms at the heart of matter. The harmonic thinking characteristic of Pythagoras that has influenced many branches of science has revealed

resonant phenomena and harmonic structure in biology, chemistry, physics and astronomy.

Pythagoras once said 'There is geometry in the humming of the strings. There is music in the space of the spheres.' All we need to do to divine the book of the heavens is to follow the music.

NOTES

1. *Chart Interpretation Handbook: Guidelines for Understanding the Essentials of the Birth Chart*, Jerilynn Marshall (Editor) CRCS Publications; (January 1990) p. 24.
2. See Chapter 1.
3. *Quantum Questions: Mystical Writings of the World's Greatest Physicists*, edited by Ken Wilber, Revised Edition, 2001, Shambhala Publications, p.116.
4. *Adventures of Ideas*, New York, The Macmillan Company, 1933, p.108.
5. *Hamlet's Mill: An Essay on Myth and the Frame of Time*, reissue (1 July, 1993) David R. Godine, p.10.
6. *The Problems of Philosophy*, Oxford University Press 1959, p.101.
7. An unfortunate choice on Eysenck's part as there is a branch of astrology using this title which still relies chiefly on traditional rules of interpretation.