

Astrology in the field of psychology

A study of Jung's typology and four astrological  
elements

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### **1. Introduction**

Many well known astrologers that have contributed to the development of astrology in the western world, mean that astrology is not necessarily only an art and science to predict the future, but also a tool for the evolution of consciousness. Psychological and evolutionary astrology aim at understanding the purpose of each event in furthering our growth. The key is awareness and a meditative attitude, and the purpose is to unfold our potential. Meditative, contemplative astrology is different from the traditional predictive astrology. Traditional astrology is often defined as being deterministic, where we passively suffer the effects of the planets. However, free will always plays an integral part in our life experience.

The newer astrology of postmodern era is a search for the positive evolutionary intent and purpose of every event, even the most painful ones. To access this power in astrology, the

astrologer will approach the chart in a contemplative manner, allowing celestial archetypes and symbols to sharpen the clarity of intuition. Similarly, the Jungian therapist use archetypal symbols and energetic imprints that exists in our psyches as a medium to greater self-awareness. The more we accept to learn and live with ourselves as we really are, the more opportunity we have to become more at peace with who we are and the way things in life unfold. Astrology and Jungian psychology share something in terms of understanding the self through harvesting meaning from symbols, and categorizing different types of awareness.

Individuation is a concept Jung wrote extensively on. This concept relates to the psychological process of transformation in becoming a mature self realized individual. Jung considered individuation a psychological process that comes naturally, and it plays an integral part in his analytical psychology and its treatment method. One stage in this process is to become aware of and process the shadow, another stage is to analyze personal relationships in connection to anima and animus. The last stage in the individuation process is to meet the Self, that is the center of the complete personality.<sup>1</sup> Psychological astrology similarly offer heightened awareness of the meaning and purpose of each event within the cycle of our evolution. Through the astrological symbols we start to understand who we are supposed to become, the tests we must face, and the tasks we must fulfill. This type of conscious living correlates well with the concept of the Jungian individuation process.

There are several Jungian concepts that have been compared to astrological symbolism by different authors: the concept of archetypes and the signs of the zodiac, the use of mandala as a tool for self-awareness, the shadow, anima, animus, and the Self in relation to planetary symbolism, to name a few. This paper is aiming at comparing astrology and the four elements with yet another field within Jungian psychology, namely Jung's typology.

### **1.1 Purpose and questions**

The purpose of this paper is to compare and differentiate the four astrological element with Jung's main four types. Some astrologers think that the four elements equate perfectly with the four Jungian types, and that Jung developed his typology from the astrological elements. I will try to investigate the similarities between the two systems, and also point out the differences. The question is; how well does the four astrological elements correlate with the four main Jungian types?

### **1.2 Method**

This paper builds upon a comparative conceptual analysis. I start with a description of astrology and then move on to describing Jung's typology. After that, I analyze the four elements from an astrological perspective, and then put them in perspective to the four main Jungian types. The Jungian types are then further investigated and compared to the astrological elements. Other important concepts within the typology are similarly being compared and differentiated with some of the astrological corner stones. The study is

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<sup>1</sup> Hark, Jungianska grundbegrepp från A till Ö

descriptive. I base most of the work on relationships that exist at this present moment, but also on documented information and historical data.

### **1.3 Definition and demarcation**

I have used literature related to contemporary astrology from well established astrologers, and likewise used sources on Jung connected with the typology or Meyer-Briggs test. I have not included much traditional astrological material, except some basic definitions of the elements. Although the basic principals of astrology come from traditional sources.

### **1.4 Disposition**

After the introduction that briefly describes the starting point of the paper, I have tried to systematically explore the two different systems, and then put them in relation to each other. The paper is aimed at finding out similarities and differences between the two systems. At the end of the paper there is a short discussion. A large portion of the paper is dedicated to describing the two different systems in detail.

### **1.5 Literature**

I have used information from contemporary astrological sources on psychological or evolutionary astrology. Similarly, the text on Jung's typology comes from contemporary Jungian writers or analysts. When writing about the elements, I have focused specifically on four sources of contemporary psychological astrology. Those are Stephen Arroyo, Robert Hand, Karen Hamaker Zondag, and Greg Bogart, all well known astrologers within the astrological community. The material on Jung's typology is taken from books on Jung and some internet sources representing both Jung's work and Meyer Brigg's work on Typology.

## **2.0 Astrology through the ages**

Astrology is the art of contemplating the ever changing moments of time. The word comes from the Greek "astron - star" and "logos – discourse". Literally it means the science of the stars. The basic idea is that there is a correlation between the heavenly bodies cyclic movement and events taking place on earth, as well as a correlation between human characteristics and how life unfolds. Astrology and astronomy originated together and were previously considered one art and science. Astronomy is the science that studies the heavenly bodies in order to formulate the natural laws that govern them and comprehend the physical structure and evolution of the universe. Astronomy provided the visual data, and astrology interpreted the data as they related to human beings and events.

The observation and interpretation of the heavens was originally the province of priests. The great astrologers of antiquity were also capable astronomers in their day. The individuals responsible for some of the greatest advances in astronomical knowledge, like Tycho Brahe, Johannes Kepler, Galileo Galilei and Isaac Newton, were practicing astrologers or at least took astrology seriously. The present schism between astrology and astronomy began in the sixteenth century with Copernicus displacement of the Earth as the center of the universe, and expanded with the telescopic discovery in 1781 of Uranus, which overthrew the venerable symmetry of Astrology's seven planets. Contemporary

astronomers typically considers astrology a quaint superstition, a laughable pseudoscience with no basis in fact. Astronomers objections to astrology are based on two principal arguments: that the signs of the zodiac do not coincide with the constellations after which they were named, and that the relationship between planetary action at a distance and human events is impossible.<sup>2</sup>

In ancient times the planets were considered gods that controlled people and the events on earth. They decided upon everything and life was considered to be predestined. By studying the movement of the planets, and how the planets were relating to each other by aspect or angle, the people of ancient times thought they could read the gods will. Later on, as astrology developed, and the idea of planets being gods was abandoned, the planets were considered to send out some kind of energy or beams that influenced the life on earth. Modern astrology considers the heavenly bodies to be symbols for basic energies or forces, that manifest through events and individual characteristics in every living entity. Every celestial factor, cycle and phenomena, that is used in an astrological interpretation, has symbolic meaning. Astrology has developed a symbolic language that is used to interpret the specific signification of the moment in time from the forces interacting and in what way this is taking place.<sup>3</sup>

## 2.1 The zodiac

Aristotle seems to be the first source using the word zodiac in written form, in the 4<sup>th</sup> century BC. He refers to it as “the circle of animals”.<sup>4</sup> The zodiac is an imaginary belt in the heavens extending approximately eight degrees of celestial latitude on either side of the ecliptic to include the orbits of the planets. The tropical zodiac is based on the seasons, and begins at the vernal equinox. From the vernal equinox the zodiac is divided into twelve thirty degree divisions of celestial longitude called the astrological signs. The twelve signs bear the names of animals, human beings and mythological creatures, after the constellations that are located along this band and through which the Sun passes in its apparent path around the Earth over the course of the year. The path of the Moon and planets lie roughly within the ecliptic, and are also within the constellations of the zodiac. Every time the Sun is at the vernal equinox, there is a relative position between the Sun and earth. Similarly, every point in the zodiac represents a specific relationship between the Sun and earth which is repeated every year.

The origin of the zodiac is obscure, but it is generally associated with the rise of civilization in the Middle East. As far as we know, the division of the ecliptic comes from the Babylonian (Chaldean) astrologers at some point during the early 1<sup>st</sup> millennium BC.<sup>5</sup> The Babylonian calendar as it stood in the 7<sup>th</sup> century BC assigns each month a constellation, beginning with the position of the Sun at the vernal equinox, which at the time, was the Aries constellation, for which reason the first astrological sign is still called Aries.

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<sup>2</sup> Larousse Encyclopedia of Astrology, page 23

<sup>3</sup> Wilhelm, Introduction to astrology, page

<sup>4</sup> Hand, horoscope symbols page 184

<sup>5</sup> <http://en.wikipedia.org/wiki/Zodiac>

However, it was the Greeks who gave us the zodiac in its present form.<sup>6</sup> They organized a zodiac composed of twelve equal segments into several sequences of energies repeating several times within the signs such as every sign is related to every other sign in an orderly, geometrical way. To a considerable extent the qualities of each sign arise from its being a unique combination of the components of these sequences. Therefore a thorough comprehension of these principles will make the inner meanings of the sign more apparent.

It is important to distinguish the zodiacal signs from the constellations associated with them, not only because of their drifting apart due to the precession of the equinoxes but also because the physical constellations by nature of their varying shapes and forms take up varying widths of the ecliptic. The constellation Virgo, for example, takes up five times as much ecliptic longitude as Scorpius. The zodiacal signs are an abstraction from the physical constellations.

Another distinction should be made between the tropical zodiac, which is oriented in relation to the seasons and the equinoxes, and the sidereal zodiac, which is oriented in the relation to the stars. There is also the Chinese zodiac, but this zodiac is not related to the tropical or sidereal zodiacs presented here. The Chinese zodiac is based on the twelve year cycle of Jupiter, and has its own animal zodiac based on different constellations. The traditional division of the tropical zodiac into twelve signs reflects the ancient division of the year into twelve lunar month, for which the shifting constellations provided a calendar.

## **2.2 Astrology in the field of psychology**

One common factor between the role of the astrologer and the role of the Jungian psychoanalyst is that both are using tools to understand the structure or nature of the “psychic energy” within a person. If the analyst or astrologer can interpret what’s going on, then he/she is better able to suggest how matters might improve. As with any analytical discipline, an interpretive framework or model becomes a helpful tool to more easily identify features and characteristics. Jung’s work was often focused on developing analytical models. The value from using these models, like the typology or the elemental structure in astrology, is helpful in extracting deeper therapeutic knowledge leading up to greater self-awareness. The tools are there for insight and deeper understanding of ourselves as people.

Jung was of the opinion that the specific basic quality that belongs to an individual comes from within, and is not created by external circumstances. However, Jung did not underrate the importance of parental and environmental influence, but thought the decisive factor should be looked for in the disposition of the child.<sup>7</sup> Only under abnormal conditions, i.e., when the mother’s own attitude is extreme, a similar attitude can be forced on the child too, and violate the individual disposition.

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<sup>6</sup> Hand, horoscope symbols page 183

<sup>7</sup> Campbell, p.181

Astrology comes from the same standpoint; that a child is not born a clean slate. One may raise the question if a child is born with certain qualities due to past lives, as believed in many of the Eastern religions, but this is not a given in either Jungian theory or astrology. Astrologers may be of different philosophical opinions, but agree on one thing; time contains quality. The foundation of astrology is that the time of birth reflects the specific qualities inherent in the child. The reason for this is obscure.

### 2.3 The zodiac as mandala

The word mandala comes from Sanskrit and means “magic circle”, referring to a geometric figure with more or less regular subdivisions. A mandala is often divided by four or multiples thereof. Mandalas exemplify symbols of wholeness. The astrologer sees the zodiac as a mandala, a centering diagram and an object of contemplation. Reflecting on the chart in a meditative frame of mind evokes the mandala principle, the process by which astrology brings us to our center.

Jung spent much time drawing and contemplating mandalas. He also frequently used them in his analytical work with patients. Many of his own drawings are presented in *The Red Book*, with explanations of his inner visions and evolutionary journey in relation to them. In both astrology and Jungian psychology mandalas are used as a tool for self-realization, although the mandala itself springs from different sources.

Jung said: “When I began drawing mandalas...I saw everything, all the paths I had taken, were leading back to a single point – namely to the midpoint. It became increasingly plain to me that the mandala is the center....It is the path to the center, to individuation....There is no linear evolution; there is only a circumambulation of the Self.”<sup>8</sup>

Jung’s understanding of the mandalas was that they represented the totality of the psyche. He developed the concept at a time in his life when he was involved in pursuing his inner images, the self-experiment known as his “confrontation with the unconscious”. At this time he developed a great interest for art, which then developed into a tool in his analytical work. He wrote and painted his fantasies, included pictures with writings and created symbolic paintings. Jung sketched his first mandala 1916 in the black books, he then proceeded to paint it. He wrote on the back of it “ This is the first mandala I constructed in the year of 1916, wholly unconscious of what it meant”<sup>9</sup> During his personally difficult times, he drew mandalas almost daily. He did not understand them, but felt they were very significant. Later on he had a realization about them and wrote in a letter to M. Moltzer<sup>10</sup> “ Only now did I gradually come to what the mandala really is. “Formation, transformation, the eternal mind’s eternal recreation.” And that is the self, the wholeness of the personality, which, when everything is well, is harmonious, but which can bear no self deception. My mandala images were cryptogram on the state of my self, which were delivered to me each day. He wrote “ The self, I thought, was like the monad which I am, and which is my world. The mandala represents this monad and

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<sup>8</sup> Jung, *Memories, Dreams, Reflections* p. 196

<sup>9</sup> *The Red Book*, p.206

<sup>10</sup> November 21 1918, from *The Red Book* p. 206

corresponds to the microcosmic nature of the soul.”<sup>11</sup> The immediate sources that Jung drew for this concept of the self appear to be the Atman/Brahman conception in Hinduism, which he discussed in 1921 *Psychological Types* and certain passages in Nietzsche’s *Zarathustra*.<sup>12</sup> At this point he did not know where this process was leading, but he began to grasp that the mandala represented the goal of the process. The mandala became the expression of all paths. In the 1920’s Jung’s understanding of the significance of the mandala deepened.

Dane Rudhyar, astrologer and contemporary with Jung, was a pioneer in the development of psychological and spiritual astrology. He wrote extensively on astrology and introduced the idea of seeing the individual chart as a mandala. He said that as we contemplate a horoscope, we are enlightened by it, and some new insight is always revealed to us. Following the planetary movements around the birth chart is a circumambulation of the Self.<sup>13</sup>

Similarly, astrologers mean that the individual chart can be used as a mandala revealing the wholeness that we potentially are. The astrological birth chart drawn with the current planetary influence, represent to the astrologer the present condition of the psyche. The zodiac becomes a representation of the symbolic path of life. We know nature and life to be cycles of becoming, being and dissolution. The changes we see during the course of a year in nature appears to be symbolized in the succession of signs in the zodiac. Even though the signs of the zodiac no longer corresponds to the actual constellations as they appear in the heavens, the deep symbolism behind the signs is still valid as a symbolic description of life’s unfolding journey.<sup>14</sup>

The zodiac mandala is composed of twelve signs that not only represent twelve different character types, but also the different stages of life. In ancient time they were only eight signs, but later developed into twelve.<sup>15</sup> The twelve signs correspond to stages of development in human life and in nature as a whole. It is based on the assumption there is a close connection between the external changes in nature and the inner emotional and biological changes in human nature. The basic idea in astrology is that there is synchronicity between the movement of the planets through the zodiac and events taking place on earth. There is also the idea that within time there is quality. The twelve different zodiacal signs show twelve different paths of life, each with a constructive and destructive side. Each sign is essential in the cycle of wholeness.<sup>16</sup>

### **3.0 Extroverts vs. Introverts**

Carl-Gustav Jung pioneered many psychological concepts, like the typology which measure psychological preferences in how people perceive the world and make decisions.

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<sup>11</sup> *Memories* p.122

<sup>12</sup> *The Red Book* p. 206

<sup>13</sup> Rudhyar, *The Pulse of Life*, 26

<sup>14</sup> Rudhyar, *The Pulse of Life*, 27

<sup>15</sup> Nihlen, *The evolution of the zodiac*, page 1

<sup>16</sup> Rudhyar, *The Pulse of Life*, 31



Jung developed the typological theories and first published them 1921 in his book called *Psychological Types*. Jung's typology categorizes people into several primary personality types.

Jung spent time researching astrological concepts, and said that astrology is an example of synchronicity on a big scale, although he did not exclude the possibility of causal relationship. What he called "the quality of the moment" is similar to what astrologers would define as different planetary positions or constellations. Jung commented many times through out his work that the process of revealing the Self involves the attempt to balance tension between opposites. He meant that human creativity and integration often is a result of balancing the tension of life's opposites. In astrology, each sign has its polar opposite which attracts or repels us at different times of our lives. From the tension between opposites, perspective, growth, and wisdom comes.

There seems to be a noticeable similarity between the astrological elements and Jung's psychological types. Jung's first division is of the two basic types that he termed introverted and extroverted. The description Jung makes of these basic types are similar to the division of polarity in the zodiac. Extraversion and introversion can be seen as diametric opposites, the extravert being oriented out towards the physical, the introvert being oriented towards the internal or psychic. The description is the direction of consciousness. Jung speaks of extraversion and introversion as the two ways of responding to the world. He distinguishes between the introvert and the extrovert in regard to their attitude to the object. Introvert – inward turning, extrovert – outward turning. He also calls these basic types, "the attitude types".<sup>17</sup>

"The introvert's attitude is an abstracting one; at bottom, he is always intent on withdrawing libido from the object, as though he had to prevent the object from gaining power over him. The extravert, on the contrary, has a positive relation to the object. He affirms its importance to such an extent that his subjective attitude is constantly related to and oriented by the object. The object can never have enough value for him, and its importance must always be increased. The two types are so different and present such a striking contrast that their existence become quite obvious even to the layman once it has been pointed out."<sup>18</sup>

The definition of introversion in Jungian terms is an attitude of reservation, inscrutability, and shyness. Extroversion is described as sociable and jovial, or at least friendly and of approachable character. The extroverted type is on good terms with everybody, or quarrels with everybody, but will always relate to others in some way and in turn be affected by them. People who prefer extroversion draw energy from action: they tend to act, then reflect, then act further. If they are inactive, their motivation tends to decline. To rebuild their energy, extroverts need breaks from time spent in reflection. Similarly, those who prefer introversion expend energy through action: they prefer to reflect, then act, then reflect again. To rebuild their energy, introverts need quiet time alone, away from activity. The extrovert's flow is direct outward toward people and objects, and the introvert's is directed inward toward concepts and ideas. Contrasting characteristics

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<sup>17</sup> Campbell, *The portable Jung*, page 179

<sup>18</sup> Campbell, *The portable Jung* page 179

between extroverts and introverts include the following:<sup>19</sup>

- Extroverts are *action* oriented, while introverts are *thought* oriented.
- Extroverts seek *breadth* of knowledge and influence, while introverts seek *depth* of knowledge and influence.
- Extroverts often prefer more *frequent* interaction, while introverts prefer more *substantial* interaction.
- Extroverts recharge and get their energy from spending time with *people*, while introverts recharge and get their energy from spending time *alone*.

Extroverts manifest similar qualities to the zodiacal signs of positive polarity in astrology. People of positive polarity, are directed towards the objective world, whereas introverts, i.e. the zodiacal signs of negative polarity, are directed towards the subjective world. The six extroverted signs are; Aries, Gemini, Leo, Libra, Sagittarius and Aquarius, and they all share similar traits to Jung's description of extroverts. The six introverted signs are; Taurus, Cancer, Virgo, Scorpio, Capricorn and Pisces, and they similarly share the qualities of the introvert.

People of positive polarity are interested in their environment and take great interest in it. They are open to new contacts and are often talkative. They compare their own opinions with the opinions of others, and they like action and excitement. They take initiative for interaction. The astrological extrovert easily make new friends, and adapt to new groups. They say what they think, and are interested in new people. If they have to, they can easily break unwanted relations.

Jung's description of the introvert is similar to the manifestation of qualities in the signs of the negative polarity in the zodiac. The astrological introverts are interested in their own thoughts and feelings, and need to have their own territory. Introverts often appear reserved, quiet and thoughtful, and usually do not have many friends. It is more difficult for them to make new contacts with people, and they prefer to be quiet and concentrate on their own tasks. Unlike the extroverts, they do not like unexpected visits and therefore do not make them either. They work well alone and prefer to do so.

It is difficult to make a clear distinction from the astrological chart if a person is clearly an extrovert or an introvert, unless most of the planets are situated in either extrovert or introvert signs. Several planets may be in extrovert signs as well as introvert signs, and therefore there can be a mixture of both extroversion and introversion in regard to different activities or objects. However, there is a basic tendency in the chart, which is pointed out by the position of the so called personal points.<sup>20</sup>

### 3.1 The four Jungian types

Jung first divided the human psyche in a two-fold way in which the individual responds

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<sup>19</sup>[http://en.wikipedia.org/wiki/Myers-Briggs\\_Type\\_Indicator#cite\\_note-SpeedReading-17](http://en.wikipedia.org/wiki/Myers-Briggs_Type_Indicator#cite_note-SpeedReading-17)

<sup>20</sup> Sun, Moon, Ascendant, and it's ruler and the Midheaven.

to external circumstances. Then he divided a four-fold way in which consciousness assimilates and gives shape to experiences and events. The first division is represented by the concepts of introversion and extraversion, and the second by the functions of thinking, feeling, perception and intuition.

The four elements in astrology, and the fourfold division and description of the Jungian types share many similarities but also differences. However, it is perhaps here we find the most common ground between astrology and Jungian psychology.

Carl Jung drew inspiration and guidance from the ancient Greek four temperaments model and its various interpretations over the centuries.<sup>21</sup> It was also the Greeks that developed the definition of the astrological elements and organized the zodiac. The four Greek temperaments are; the choleric, melancholic, sanguine and phlegmatic. There are obvious correlations between these three groups;

Choleric – Fire signs – Intuitive type  
Melancholic - Earth signs - Sensing type  
Sanguine - Air signs - Thinking type  
Phlegmatic -Water signs - Feeling type.

The four fundamental categories of the four functions which determine the method of assimilation in the psyche are closely connected with the nature of the four astrological elements, which in turn are closely related to the four temperaments. One of the main differences between the Jungian types and the four elements/temperaments, is that each of the four types can be either extrovert or introvert. In astrology each element has either a positive or a negative polarity, i.e. it is not categorized as being both extrovert and introvert.

The four Jungian types are as mentioned above; the thinking, feeling, sensing and intuitive type. Additionally to the four types, there are two more categories: judging and perceiving. The latter describe how an individual may process received information.

**Thinking:** Defines what something is; meaning and understanding; analytic, objective, principles, standards, criteria.

Jung's thinking function is a rational process of understanding reality, implications, causes and effects in a logical and analytical way. It is systematic, evaluates truth, and is objective to the extent that evaluation is based on personal intelligence and comprehension. Thinking is the opposite to feeling. Thinking belongs to Jung's rational functions.

**Feeling:** Defines whether something is good or not; weight and value; subjective, personal, valuing, intimacy, humane.

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<sup>21</sup> [http://en.wikipedia.org/wiki/Four\\_Temperaments](http://en.wikipedia.org/wiki/Four_Temperaments)

Jung's feeling function makes judgments on a personal subjective basis. It is a "rational" process of forming a personal subjective opinion about whether something is good or bad, right or wrong, acceptable or unacceptable, etc., and involves sentimentality and humanity. Feeling is the opposite of thinking. Feeling belongs to Jung's rational function.

Although Jung called thinking and feeling rational functions, they are opposite perceiving and judging functions. People consciously prefers one or the other.

**Sensation:** Defines whether something exists; sensual perception, realistic, down to earth, practical, sensible.

Jung's sensation function translates signals from the senses into factual data. There is no judgment of right or wrong, good or bad, implications, causes, directions, context, possibilities, themes, or related concepts. Sensation sees what is, as what it is. Sensation is the opposite of intuition and belongs to what Jung called "irrational functions".

**Intuition:** Defines where something is from and where it is going; possibilities and atmosphere, hunches, future, speculative, fantasy, imaginative.

Jung's intuition function translates things, facts and details into larger conceptual pictures, possibilities, opportunities, imaginings, mysticism, and new ideas. Intuition largely ignores essential facts and details, logic and truth. Intuition is the opposite of sensation, and belongs to Jung's irrational functions. Sensation and Intuition are opposite perceiving functions. People consciously "prefer" one or the other.

### 3.2 The division of psychological types

Jung arranged his four functional types as two pairs of opposites; thinking or feeling (the rational "judging" pair) and sensation or intuition (the irrational "perceiving" pair). Which are often shown as four points on a compass, although the direction of those four points have no correlation to the directions of north, south, east and west in astrological terms, where each direction stands for a certain quality and area of life.

Jung said that each person has a main natural conscious orientation towards one of the four functions (their "superior" or most "differentiated" function), in which cases the opposite function (the "inferior" or unconscious function) would be represented and compensated within the persons unconscious. Of the other two functions, either one could be next dominant, depending on the person, and generally would "serve" as an auxiliary function in support of the person's "superior" function. In some cases both of these functions could serve as auxiliary functions, but generally the interpretation is that one auxiliary function would be more prevalent than the other. The point here is that the auxiliary functions are not as polarized – into conscious- unconscious, as the superior and inferior functions, which are more polarized into conscious – unconscious.<sup>22</sup>

A personality would generally be represented by a conscious dominant function from

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<sup>22</sup> <http://www.odportal.com/personality/carl-jung.htm>

each opposite pair; one of these dominant functions being dominant overall (superior) and the other dominant function being the supporting (auxiliary) function. If we take an example; if the superior function being Thinking, then the opposite Feeling function would largely or entirely be a compensatory unconscious element within the whole person. Then, depending on the person, either the Sensation or Intuition function would be the prevalent auxiliary function, causing its opposite partner to reside to an appropriate extent in the unconscious, so again balancing the whole person.

In Jung's book on Psychological Types<sup>23</sup>, he presented his major eight "psychological types" as simple combinations of Introverted or Extroverted together with one "superior" function, e.g., "Introverted – Feeling" (IF). It is appropriate to extend the number of Jung's types to include auxiliaries, e.g. "Introverted – Feeling- Intuition" ( IFI or IF(I)). Jung's work originally presented eight main psychological types and the auxiliary function, resulting in a three letter abbreviation. Myers Briggs later introduced the Judging – Perceiving dimension, which acted mainly as a means of identifying which two of the four functions are dominant and auxiliary within the Jung framework for any particular personality.<sup>24</sup>

To summarize: Based on Jung's typology, people can be classified using two mental functions (Sensing-Intuition and Thinking-Feeling), attitude (Extraversion – Introversion), and a fourth parameter that helps determine the dominant function. Jung's typology is based on the following four dichotomies (where each pole represents an opposite preference):

- Extraversion - Introversion
- Sensing - Intuition
- Thinking - Feeling
- Judging - Perceiving

These four opposite pairs of preferences define eight different ways of dealing with information, which in turn result in sixteen psychological types.

**ENTp** extrovert, intuitive, thinking and perceiving type  
**ISFp** introvert, sensing, feeling and perceiving type  
**ESFj** extrovert, sensing, feeling and judging type  
**INTj** introvert, intuitive, thinking and judging type  
**ENFj** extrovert, intuitive, feeling and judging type  
**ISTj** introvert, sensing, thinking and judging type  
**ESTp** extrovert, sensing, thinking and perceiving type  
**INFp** introvert, intuitive, feeling and perceiving type  
**ESFp** extrovert, sensing, feeling and perceiving type  
**INTp** introvert, intuitive, thinking and perceiving type  
**ENTj** extrovert, intuitive, thinking and judging type

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<sup>23</sup> Psychological Types: Collected works of C.G. Jung Volume 6.

<sup>24</sup> [http://sv.wikipedia.org/wiki/Myers-Briggs\\_Type\\_Indicator](http://sv.wikipedia.org/wiki/Myers-Briggs_Type_Indicator)

**ISFj** introvert, sensing, feeling and judging type  
**ESTj** extrovert, sensing, thinking and judging type  
**INFj** introvert, intuitive, feeling and judging type  
**ENFp** extrovert, intuitive, feeling and perceiving type  
**ISTp** introvert, sensing, thinking and perceiving type

Each type can be described as follows:

**“ENFJ** (Extroverted feeling with intuiting): These people are easy speakers. They tend to idealize their friends. They make good parents, but have a tendency to allow themselves to be used. They make good therapists, teachers, executives, and salespeople.

**ENFP** (Extroverted intuiting with feeling): These people love novelty and surprises. They are big on emotions and expression. They are susceptible to muscle tension and tend to be hyper alert. they tend to feel self-conscious. They are good at sales, advertising, politics, and acting.

**ENTJ** (Extroverted thinking with intuiting): In charge at home, they expect a lot from spouses and kids. They like organization and structure and tend to make good executives and administrators.

**ENTP** (Extroverted intuiting with thinking): These are lively people, not humdrum or orderly. As mates, they are a little dangerous, especially economically. They are good at analysis and make good entrepreneurs. They do tend to play at one-upmanship.

**ESFJ** (Extroverted feeling with sensing): These people like harmony. They tend to have strong shoulds and should-not's. They may be dependent, first on parents and later on spouses. They wear their hearts on their sleeves and excel in service occupations involving personal contact.

**ESFP** (Extroverted sensing with feeling): Very generous and impulsive, they have a low tolerance for anxiety. They make good performers, they like public relations, and they love the phone. They should avoid scholarly pursuits, especially science.

**ESTJ** (Extroverted thinking with sensing): These are responsible mates and parents and are loyal to the workplace. They are realistic, down-to-earth, orderly, and love tradition. They often find themselves joining civic clubs!

**ESTP** (Extroverted sensing with thinking): These are action-oriented people, often sophisticated, sometimes ruthless -- our "James Bonds." As mates, they are exciting and charming, but they have trouble with commitment. They make good promoters, entrepreneurs, and con artists.

**INFJ** (Introverted intuiting with feeling): These are serious students and workers who really want to contribute. They are private and easily hurt. They make good spouses, but tend to be physically reserved. People often think they are psychic. They make good therapists, general practitioners, ministers, and so on.

**INFP** (Introverted feeling with intuiting): These people are idealistic, self-sacrificing, and somewhat cool or reserved. They are very family and home oriented, but don't relax well. You find them in psychology, architecture, and religion, but never in business.

**INTJ** (Introverted intuiting with thinking): These are the most independent of all types. They love logic and ideas and are drawn to scientific research. They can be rather single-minded, though.

**INTP** (Introverted thinking with intuiting): Faithful, preoccupied, and forgetful, these are the bookworms. They tend to be very precise in their use of language. They are good at logic and math and make good philosophers and theoretical scientists, but not writers or salespeople.

**ISFJ** (Introverted sensing with feeling): These people are service and work oriented. They may suffer from fatigue and tend to be attracted to troublemakers. They are good nurses, teachers, secretaries, general practitioners, librarians, middle managers, and housekeepers.

**ISFP** (Introverted feeling with sensing): They are shy and retiring, are not talkative, but like sensuous action. They like painting, drawing, sculpting, composing, dancing -- the arts generally - - and they like nature. They are not big on commitment.

**ISTJ** (Introverted sensing with thinking): These are dependable pillars of strength. They often try to reform their mates and other people. They make good bank examiners, auditors, accountants, tax examiners, supervisors in libraries and hospitals, business, home etc., and phys. ed. teachers, and boy or girl scouts!

**ISTP** (Introverted thinking with sensing): These people are action-oriented and fearless, and crave excitement. They are impulsive and dangerous to stop. They often like tools, instruments, and weapons, and often become technical experts. They are not interested in communications and are often incorrectly diagnosed as dyslexic or hyperactive. They tend to do badly in school.”<sup>25</sup>

### 3.3 The two pairs of psychological functions

There are two pairs of psychological functions that Jung identified:

- The two *perceiving* functions, sensing and intuition
- The two *judging* functions, thinking and feeling

According to the Myers-Briggs typology model, each person uses one of these four functions more dominantly and proficiently than the other three. However, all four functions are used at different times depending on the circumstances.

Sensing and intuition are the information-gathering (perceiving) functions. They describe how new information is understood and interpreted. Individuals, who prefer sensing are more likely to trust information that is in the present, tangible and concrete. That means information that can be understood by the five senses. They tend to distrust hunches, which seem to come “out of nowhere”, and they prefer to look for details and facts. For them, the meaning is in the data. On the other hand, those who prefer intuition tend to trust information that is more abstract or theoretical that can be associated with other information (either remembered or discovered by seeking a wider context or pattern). They may be more interested in future possibilities, and tend to trust those flashes of insight that seem to bubble up from the unconscious mind. The meaning is in how the data relates to the pattern or theory.

Thinking and feeling are the decision-making (judging) functions. The thinking and feeling functions are both used to make rational decisions, based on the data received from their information-gathering functions (sensing or intuition). Those who prefer thinking tend to decide things from a more detached standpoint, measuring the decision by what seems reasonable, logical, causal, consistent and matching a given set of rules. Those who prefer feeling tend to come to decisions by associating or empathizing with the situation, looking at it “from the inside” and weighing the situation to achieve, on balance, the greatest harmony, consensus and fit, considering the needs of the people involved.

People who prefer thinking do not necessarily, in the everyday sense “think better” than their feeling counterparts. The opposite preference is considered an equally rational way of coming to decisions (and, in any case, the Myers-Briggs test indicator (MBTI) assessment is a measure of preference, not ability). Similarly. Those who prefer feeling do not necessarily have “better” emotional reactions than their thinking counterparts.<sup>26</sup>

### 4.0. The four astrological elements

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<sup>25</sup> <http://webspace.ship.edu/cgboer/jung.html>

<sup>26</sup> [http://en.wikipedia.org/wiki/Myers-Briggs\\_Type\\_Indicator](http://en.wikipedia.org/wiki/Myers-Briggs_Type_Indicator)

“The twelve signs of the zodiac are divided into four elements. Fire, earth, air and water. Starting with Aries, the elemental sequence is fire, earth, air, and water. These are repeated three complete times in the zodiac. Thus the fire signs are Aries, Leo and Sagittarius; the earth signs Taurus, Virgo and Capricorn; the air signs Gemini, Libra, and Aquarius; and the water signs Cancer, Scorpio, and Pisces.

The second sequence is the three crosses or quadruplicates, so called because each of the four elements manifest in three modalities, which form a cross in the zodiac. Starting with Aries again, the cross sequence is cardinal, fixed, and mutable. The cardinal cross is composed of Aries, Cancer, Libra, and Capricorn; the fixed cross of Taurus, Leo, Scorpio, and Aquarius; and the mutable cross of Gemini, Virgo, Sagittarius and Pisces. The combination between the elements and the modalities give twelve primary patterns of energy which are called the zodiacal signs.

The third sequence is that of polarity. Starting with Aries again, the sequence is positive and negative (masculine and feminine or yang and yin), alternating six times in the twelvefold zodiac. The positive, yang or masculine signs are the fire and air signs. The negative, yin or feminine are the earth and water signs. The words positive and negative in this context are not used in relation to an evaluation system of good and bad, but rather signifies positive and negative in the context magnetism, where the positive quality represents extroversion, and negative introversion.

The fourth sequence is that of individual signs (the first half of the zodiac from Aries through Virgo) versus social signs (the second half from Libra through Pisces).<sup>27</sup>

Aries – Fire – Cardinal - Positive  
Taurus – Earth – Fixed - Negative  
Gemini – Air – Mutable - Positive  
Cancer – Water – Cardinal - Negative  
Leo – Fire – Fixed - Positive  
Virgo – Earth – Mutable - Negative  
Libra – Air – Cardinal - Positive  
Scorpio – Water – Fixed - Negative  
Sagittarius – Fire – Mutable - Positive  
Capricorn – Earth – Cardinal - Negative  
Aquarius – Air – Fixed - Positive  
Pisces – Water – Mutable - Negative

#### **4.1 Fire and intuition**

The fire signs are Aries, Leo and Sagittarius. Fire signs approach the world full of enthusiasm and confidence. Their impulsiveness and creative expression, coupled with an almost inexhaustible energy and bubbling activity, give this type a productive, acute, inspiring and enthusiastic character. This can, however, degenerate into intrusiveness, aggression, rashness and extravagance. The fire type is spontaneous and full of self-

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<sup>27</sup> Hand, Horoscope Symbols, page 183



assurance. He/she is self-motivated because of being strongly oriented toward her/himself. In essence, fire is honest, warm, energetic, strong, care-free, self-assertive, inspired, vital, spontaneous and loyal.

Fire is the most positive or yang of all the elements. It is the energy of spirit, and operates within the universe by energizing and transforming. It is not characteristic of fire to work along lines already set, or to respond to energy patterns that are imposed from without. Fire is the principle by which all entities that are self-moving acquire that ability. It is active and dominant, not willing to allow circumstances to take the initiative. It signifies will. Whether experienced through an object or a person, fire's operation within the universe is like a speedboat, which forces itself through the waves, not a sailboat, which moves through the water by taking advantage of externally supplied energies. Fire people tend to push their way through life rather than wait for times when external energies can provide them with the needed impetus.

Fire in the modern sense is not an element at all, but a process of chemical change. Even as an ancient element it is inherently unstable. Whether human or otherwise, strongly fiery entities manifest the qualities of process, change, and evolution. Fire rises: it cannot stay at one level for long. This gives fire people a dramatic, intense quality. They do not enjoy standing still. Circumstances that force a fire person to endure a static situation usually cause depression and a sense of stagnation. Often such people will try to force events before they are ripe, which may result either in things becoming fouled up because of action that is premature, or in success being attained while others wait for a better moment.

Fire is an emotional element, but it tends toward the more active and dynamic emotions – anger, joy, ebullience, and enthusiasm. It has a harder time dealing with sadness, depression, or the kind of feeling that comes from quiet contemplation of one's surroundings. Fire people do not like to show sadness or grief: their typical response is to make fun of their own unhappiness. Even when they are down, they are often capable of making others feel better. But not being very sensitive to other's feelings they run the danger of inadvertently hurting those who are more sensitive.

Being an outgoing, positive energy, fire does not easily play passive roles. It may be difficult for fire people to listen, perceive quietly, or reflect. There is often too much energy pouring out to leave room for another's energy to come in. Fire connotes strength in a masculine way. Consequently fire people are apt to dislike weakness in others, especially if it reflects weakness in themselves. It must be said that the more conscious fire people do not demand more of others than they do of themselves, but they may still demand a great deal.

Most psychologically oriented astrologers think that fire correlates best with Jung's intuitive type, but some think that the intuitive qualities correlates more with the water element. This is because the concept intuition can be defined in several ways. One way is having a kind of emotionally toned psychic perception of the truth that is hidden in the inner or external reality, and the water type is usually the one having this ability, not the

fire type. The word intuition is defined as knowledge or belief obtained neither by reason nor by perception, it is a kind of instinctive knowledge that is not felt, just understood without the reasoning process. This kind of intuition correlates better with the fire element.

Jung describes his definition of “intuition” the following way;

” ..intuition is neither sensory perception not intellectual conclusion, and it is not feeling. However, it can make its appearance in these forms. The perceptions are transmitted by unconscious means and there is, so to speak, an instinctive understanding of what is going on. This intuitive knowledge has the character of certainty and incontrovertibility and it expresses, in imagery and concepts, relationships which are not open to discovery by the other functions of perception, thinking and feeling, or, if they are, only in the most roundabout way.”<sup>28</sup>

## 4.2 Earth and perception

The earth signs are Taurus, Virgo and Capricorn. The material world and tangible reality is the arena for the earth type, who is tuned into the here-and-now reality by the physical senses. They have an innate understanding of the workings of the material world and rarely have to be told how to fit into the world of making a living, supplying basic needs and persisting until a goal is reached. All these qualities come naturally to the those of the earth element. Earth is considered to be passive or receptive, like the water element in the context of yin or introversion. Their strength of endurance, and persistence enables them to always look out for themselves. They are efficient and protect in a matter-of-fact way what they have accomplished. Earth types tend to be cautious, premeditative, rather conventional and usually dependable. Sometimes they may limit themselves by being too involved in the practical world and therefore not develop their imagination. They rely too much on things as they are or as they appear to be. This can lead to a narrowness of outlook, and addiction to routine and order, and a total lack of ability to deal with the abstract or theoretical realms of activity.<sup>29</sup>

Earth is practical, solid, reliable. Therefore its subjects are noted for such qualities as perseverance, industry, patience, caution and control. Just as earth is passive and receptive, someone of the earth type can do nothing without being motivated and inspired by others. Often a person of this type identifies himself with his possessions or with the part that the world expects him to play. He/she prefers to maintain conventional behavior patterns. Because of his formal behavior and the tendency to identify himself with what is expected of him by the outside world, the earth type can function in the material world with outstanding success.

Unlike fire, earth is stable, the most stable of all the elements. Also, unlike fire, earth is passive: it needs to be acted on and formed by an external energy. For earth people to be really productive, there must be a positive, assertive energy provided by the planetary combinations in their charts. Otherwise, the earth type of personality remains passive. Earth tends to resist change, and it can signify structures that break down under pressure

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<sup>28</sup> Hamaker-Zondag, Karen, Psychological Astrology, p 67

<sup>29</sup> Arroyo, Stephen, Astrology, psychology and the four elements, p 99

because they lack the flexibility that allows adaptation. Earth often represents stubborn conservatism, in which an excessive concern for what is “real” at any moment blocks the ability for any new reality to come forth. In this way, earth can become a barrier to the very function it is supposed to assist, namely giving form and substance to what is newly created. More than any other type, earth people need a broadening education. With a broad perspective they can be very effective, whereas with a narrow one they can be very negative.

Being a relatively passive element, earth perceives better than fire. Earth people are usually close to their gut reactions to life. They are at their best when they can use their own experiences and perceptions, when they do not have to rely on what others have told them. Then they have an uncanny ability to go right to the heart of the matter and perceive what to do. But because of a limited ability to handle abstractions, an earth type acting on concepts based on someone else’s experience is unlikely to understand a situation well. Earth can be very aware of the outer world that can be experienced through the senses, but it is not so aware of emotional considerations, which are more abstract, less tangible, and also more personal. Inner experiences are valued less highly by the earth temperament, because earth tends to focus its perceptions externally.

The “earth type” of astrology correlates well with the “perceptive type” in Jungian Typology. They share a pronounced sensorial attachment to objects. There is little or no unconscious cognition or intuition and the most important yardstick for the perceptive type is the intensity of the perceptions occasioned by the object. “There is no other human type that equals the extravert perspective type as far as realism is concerned”, says Carl Jung.<sup>30</sup> His objective sense for facts is unusually developed. Satisfaction is found in concrete pleasures and everything which is tangible and real is prized.

For the perceptive type, the sense organs are always their most important means of making contact between the internal and external worlds. Perception is immediate, something direct, and therefore not subject to the laws of reason as are the conscious functions of thinking and feeling.

### **4.3 Air and thinking**

The air signs are Gemini, Libra and Aquarius. The air signs are connected with a rational approach to facts and events. They are flexible in thought, speech and gesture, is active, industrious, animated, studious, communicative and above all, uniting. The air type emphasize thinking in abstract forms, theories, ideas and concepts with a striking objectivity and liveliness of mind. They have the gift of expressing themselves in appropriate language, which is so important to a person of this type. Thinking, communication and the exchange of ideas are an indispensable part of their life. The air type’s behavior is mainly harmonious, friendly and agreeable, and they will accept a mediatory role, but can be spoiled by a lack of firmness and consistency because they seek peace at any price due to their strong desire for sociability and harmony. There is also a certain amount of uncertainty in their thoughts and actions due to a measure of

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<sup>30</sup> Hamaker--Zondag, Karen Psychological Astrology, p 70

impersonality and because the air type so quickly can copy and fit in with others. This gives the impression that they turn whichever way the wind blows. There is a tendency to live too much in the world of ideas and even of dreams, so that in spite of their great intellectual capacity and well-developed understanding, they quite often lose sight of reality and what is practicable. The air type frequently gives the impression of being cold and lacking in emotion. The reason is that they need to test everything by the laws of logic and to find logical relationships. Such a person likes to construct a frame of reference into which he or she can fit all experiences, even those involving the feelings not subject to rational processes. By objectifying them and giving them a relative value they can largely free their minds of daily worries.

When the intellectual predisposition is over-emphasized, proportionally less energy is bestowed on deeper emotions. In addition, physical limitations are hardly realized and life is lived in the individual's own abstract and ideal world.

The air type and earth type get their inspiration from outside. The difference between them is that the earth type is inspired by others, and the air type gains inspiration from the contact and exchange with others. Air types are very receptive and there is a real need for inspiration and information in order to keep the process of thinking and communication going.

Air is not as unstable, assertive, or willful as fire, but shares the quality of being positive and outgoing. The word air is related to words meaning wind. The wind was a metaphor for the soul or spirit because, like them, it animates living matter causing other objects to move while it itself is invisible. The difference between the symbols fire and air can be seen in the difference in the behavior of actual fire and wind. Fire rises, whereas wind moves horizontally relating everything it encounters in the physical world to everything else. Because of its association of horizontal motion, air is connected with transport, preeminently of ideas, but also of objects.

Air people are as willing to reform and change the world as fire people are, but they do it less as a personal expression. Air always has a strongly social quality. All three air signs have to do with relating to others – Gemini to the immediate world through mind and speech, Libra through achieving perfect balance within a one-to-one relationship, and Aquarius through group consciousness and interaction. Air lacks fire's ability to go off on its own to be itself.

If clear, objective vision is the great strength of air, then inability to comprehend extreme emotionalism and sensitivity is its weakness. An air-sign personality needs to develop sensitivity to the internal, emotional aspects of other people to match its comprehension of the external, objective aspects.

#### **4.4 Water and feeling**

The water signs are Cancer, Scorpio and Pisces. Feelings and deep emotions are characteristic of the water signs. The great emotionality and vulnerability of the water type go hand in hand with its emotional uncertainty and instability. People of this type

are easily influenced by their surroundings. However, this should not be regarded as a weakness but as the result of their emotional receptivity and readiness to enter into folk's feelings. The ability to put themselves in someone else's place is so great that, often without knowing it, they quickly adopt the behavior and ideas of others. In spite of this, individuals of the water type frequently have tremendous forcefulness, which tends to find expression more on the spiritual than on the physical plane. Quite often, psychic or 'occult' powers are active in the water type, mostly unconsciously, in the same way as many of the drives and motivations of this type are buried in the unconscious mind. The upshot can be the emergence into consciousness of irrational fears, hypersensitivity and strong reactions to people and places. Even when the water type seems calm on the surface, a storm can be raging within. Like real water, symbolically water has no fixed form and therefore accepts any given shape quite readily. Thus the forms accepted do not always correspond to the essential self of the water type itself. Becoming aware of the personal desires and drives and giving form to them is often a slow and painful process, which is why suffering and patience are frequently associated with the element water.

There is a great love of solitude, quietness and peace, in spite of the fact that relationships and human values play such an important part. The capacity for bringing people together and for understanding their needs is considerable, together with deep sympathy and compassion for all who suffer. There is much unconscious wisdom and insight, making it impossible for individuals of this type to exchange their overpowering feelings and emotions for an all-embracing love of creation. They need both to protect and to be protected is clearly present. At the deepest level the water type is questioning, longing, anticipatory and sometimes covetous. Because his motivation is purely emotional, a person of the water type can seldom render a reason for his conclusions; he has much difficulty with thought and logic. Due to the total subjectivity of feelings, an objective approach to life is impossible for someone of the pure water type. What is just as important for him is to become perfectly aware of his own actions. As long as this is not the case, someone of the water type is liable to be taken advantage of by those around him, owing to his deep emotions and his appreciation of the feelings of others as well as to his open altruism.

One factor that sometimes places a barrier between water and other elements is that water experience is very personal. The experience can be so vivid that external reality fades into insignificance beside it. This is the origin of apparent tendency of water people to withdraw into private fantasy worlds. Though the observations of water people are very personal, they should be taken seriously by others. Even the most personal experience has significance at some level for humankind.

Fire rises, air moves horizontally, earth stands still, and water tends to sink and to penetrate. Water moves down until it surrounds the roots of all things. For this reason, water is a symbol of empathy. Empathy is the ability to feel what others feel as if one were that other person (as contrasted to sympathy, in which one merely feels a kindred feeling). Water people therefore have to live in a relatively clean psychic environment. If they are surrounded by disturbed people, water types will pick up the disturbances as if the energies originated within themselves. In this way, a water person can be made to feel

physically and/or psychologically ill even when actually very well. On the positive side, a water person understands feelings and emotions better than any other elemental type, and is capable of great emotional depth and compassion for others. More than any other element water is associated with the soul - the eternal, unchanging background that exists forever, against which the drama of individual life is played.<sup>31</sup>

## **5.0 Summary - Similarities and differences between the two systems**

The elements are a fourfold typology, and so are the four temperament types. Therefore it is tempting to try to connect Jung's psychological types with the four elements. Jung believed there was a relationship between the element and the types, but never specified exactly how, and as a result debate has raged among psychologically oriented astrologers as to which element goes with which psychological type. Most astrologers who accept the connection usually agree that the element air equates to the thinking type, and the element earth to the sensation type. But there is disagreement on how the element of fire and water relate to the feeling and intuition types.

Rob Hand suggests that the four elements do relate to four cognitive modes as well as to other areas of life, but that these four cognitive modes are only somewhat like the four Jungian types. Rob Hand analyses the problem in his book *Horoscope Symbols*, and says that part of the problem equating the elements water and fire with the feeling and intuition types, is that it is hard to come to definitions of "feeling" and "intuition" on which everyone can agree. The "rational" and "irrational" descriptions that Jung attached to the four functions is a bit different from the modern definitions. Without the definition one can not understand any relation to the elements. Jung categorizes the types into "rational" and "irrational". Jung said that "thinking" and "feeling" are "rational" because both of these functions evaluate experience. In Jung's theory the "thinking" and "feeling" functions are "rational" because they reason and decide and judge. Jung said that "intuition" and "sensation" are "irrational" since they are concerned with perception and do not evaluate. They simply gather information and perceive the nature of something, they do not reason, decide or judge.

The sensation type does not make judgment. It is simply concerned with what is in the outside world according to the senses. Because sensation by itself does not attempt to organize or judge what it perceives, Jung calls it an irrational function. Earth is usually equated with sensation. The correspondence is good here, but there are still problems. It is true that earth signs are most concerned with perceiving an external, physical reality. But earth is not simply concerned with perceiving it, it is also concerned with ordering it in the way that is most effective in a given situation. In Jung's sense of the word, earth is extremely rational, whereas the sensation function is not. Virgo and especially Capricorn need to make judgment about good and bad, and Taurus is much concerned with pleasantness and unpleasantness. In terms of Jung's definitions, earth is almost as concerned with feeling as with sensation.

Water represents the greatest difficulty. The feeling function informs the observer as to

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<sup>31</sup> Hand, *Horoscope Symbols*, page 189-191

whether something is good or bad, pleasant or unpleasant. It is a judging faculty, and since, according to his criteria, it has an ordering function like thinking. Jung considered feeling a rational function. It has little to do with the usual idea of feeling as emotion. Jung uses unusual definitions of “feeling” and “rational”. He differs from the general definition where “rational” usually is synonymous with “logical” or “reasonable”, and defining “feeling” with “rational” is the opposite of how one generally would define “feeling”, which is to be non-rational. The water element is considered irrational as it is connected with the emotional realm. An emotional reaction is generally not considered to be based on reason, but is rather the opposite.

The thinking function is as much as one might expect. It is a process of ordering and making sense out of what is perceived. It is a rational function. The “thinking” and “rational”, correlates well with the general definition as well as how the astrological element air is defined. However, we must realize that air connotes more than the rational analysis of perception. Like fire, air may be more concerned with things that are not yet real, that are abstract and unrelated to a given reality. Also, air connotes a restlessness of behavior, a will that goes out into the world to encounter it, rather than simply sitting back passively to make order of what it perceives.

The intuition function gives one a sense of understanding via a non-rational, usually subconscious means. One suddenly realizes what it is one has perceived. Like sensation, intuition does not judge or order its understanding, and it is therefore irrational.

Fire suggest to many the intuition function. This is because fire tends to perceive in pictures, and to get an instantaneous grasp of a situation. Fire does not reason or think in any classical sense of the word: it either understand or it doesn't. This is why fire people can be extremely creative yet not good at logical reasoning. Both fire and intuition are non-rational in any sense of the word. But the kind of emotionally toned psychic perception that also fits Jung's use of “intuition” is not so characteristic of fire. Psychic perceptions usually relate to some hidden aspect of truth in either an external or an internal reality. The intuitive grasp of fire more often relates to something that does not yet exist – an ideal, an original concept, or simply an intention of the individual to bring something that does not yet exist into being. The psychic aspect of Jung's intuition function is more characteristic of water than fire.

For this reason many have assigned fire to the feeling function instead. But fire people are no more prone to making good-bad judgments than any other elemental type. Rob Hands conclusion is that none of the four elements have anything in common with Jung's feeling type.<sup>32</sup>

The other difference is that Jung conceived the feeling type to be opposite to the thinking type, and sensation to intuition. He puts the two rational functions opposite each other and the two irrational functions opposite each other as well. According to Jung, a person can not be a thinking and feeling dominant person at the same time. A person has to be

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<sup>32</sup> Hand, *Horoscope Symbols*, page 184

either a pure type or a mixture of adjacent types such as feeling-sensation, feeling-intuition. In astrology there are no such restrictions, one can be any mixture of two or more elemental types. This is a clear difference between the two fourfold typologies, which means that they cannot be equated in any simple way.

Another difference is that the four Jungian types are primarily concerned with perceiving, while the four elemental types relate to ways of acting as well as to ways of perceiving. Also, Jung's types can be either introvert or extrovert. In astrology each element has either a positive or negative polarity, i.e. it is not categorized as being both extrovert and introvert.

According to Jung each person has a main natural conscious orientation towards one of the four functions (their "superior" or most "differentiated" function), in which cases the opposite function (the "inferior" or unconscious function) would be represented and compensated within the persons unconscious. Of the other two functions, either one could be next dominant, depending on the person, and generally would "serve" as an auxiliary function in support of the person's "superior" function. Jung said that in some cases both of these functions could serve as auxiliary functions, but generally the interpretation is that one auxiliary function would be more prevalent than the other. The point here is that the auxiliary functions are not as polarized – into conscious- unconscious, as the superior and inferior functions, which are more polarized into conscious – unconscious.<sup>33</sup> It is difficult to make a typological definition from a horoscope. A person may have all four elements represented about equally in a birth chart, or two contradictory functions may be equally strong. Men and women also react differently on the planetary symbols and influence. For example, in today's technological society, it is sometimes more difficult for men to develop their emotional and intuitive side. This may result in an overcompensation of an unconscious development of inferior functions, so they still fit in socially as expected by society. Inferior functions may also develop due to pressure from society or parents. When inferior functions develop and become superior functions, they are called turntypes in astrology.<sup>34</sup> According to Jung the emotional personality type occurs more frequently in women, but not so in astrology even if men express the water/feeling element differently.

Jung arranged his four functional types as two pairs of opposites; thinking or feeling (the rational "judging" pair) and sensation or intuition (the irrational "perceiving" pair). Which are often shown as four points on a compass, although the direction of those four points have no correlation to the directions of north, south, east and west in astrological terms, where each direction stands for a certain quality and area of life.

## **5.1 Discussion and final word**

Many astrologers have tried to make a one-for-one translation between the two systems, but there are obvious differences that can not make this happen. There are many

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<sup>33</sup> <http://www.odportal.com/personality/carl-jung.htm>

<sup>34</sup> This word was created by Liz Green. Well know astrologer, author and Jungian analyst.



similarities but also several differences between the astrological elements and Jung's four basic types of typology. First, they share the same starting point, namely that specific basic qualities belong to an individual and comes from within. Also, the elements in astrology are a fourfold typology and so are the four Jungian temperament types. Both systems originate from the Greeks and the four temperaments.

The element earth and sensation, and air and thinking correlate well in their definitions. It is more difficult to see a correlation between fire and intuition, and water with the feeling type. Basically the difference is that Jung's definition of feeling in this context is different than the standard definition. Therefore many qualities that he assign to the feeling type, like being rational or judging, does not apply to the astrological water type. The element water is considered to be just the opposite, namely irrational, but intuitive. Many qualities that Jung give the intuitive type, fit better with the astrological water type than the astrological fire type.

One of the main differences is that Jung's four types can be either extrovert or introvert. In astrology each element has either a extrovert or a introvert polarity, it can not be both.

It is difficult to make a typological definition from a horoscope. A person may have all four elements represented about equally in a birth chart, or two contradictory functions may be equally strong. Men and women also react differently on the planetary symbols and influence.

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