

A HIERARCHY FOR INTERPRETATION

The Personal Points of Symmetrical Astrology

By Gary Christen

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When people first encounter Symmetrical Astrology it seems to have the appearance of an exclusive high-tech system of astrology. One that seems to have been developed around someone's personal method of doing things. Astrology is filled with personal viewpoints in methodology with many astrologers creating and advocating this or that personal way of doing things. The result is many astrological systems of thought and techniques are very inconsistent. Most self-developed astrological systems are exclusionary systems. In order to operate, one must abandon this idea or that idea and embrace whatever body of ideas and technique the system offers. This is not the case with Symmetrical Astrology. The key factor that separates Symmetrical Astrology from other, more common, schools of thought is that it is an inclusive system. The student is not required to throw out previous astrological ideas or technique. It builds upon one's grounded base of common astrological knowledge and adds powerful technique and enriches one's astrological ideas.

Symmetrical Astrology was originally developed by a group of people in Germany and added to by many others all over the world. The leading creator was *Alfred Witte* [1878 – 1941], but he was by no means the center of this creative approach, which took on many names and created many very individual schools over the decades following his introduction of the core ideas. All of these ideas, schools and divergent applications can be grouped under a single concept – Symmetry. The rise of Symmetrical Astrology, as an umbrella, refocuses what is so revolutionary and practical about Witte's core ideas. As the concept of a single movement instead of slightly different and overlapping schools and flavors of Witte's theories takes hold, Symmetrical Astrology is becoming a revolutionary and unifying framework for new ways of looking at orthodox astrological thinking and practice.

Symmetrical Astrology is like a buffet dinner. Many delicious plates are laid out and the practitioner can pick and choose which plates are the most palatable and nourishing. Some of the plates are raw technique, powerful and revealing, but at times overwhelming with new information. Some of the plates are bizarre and different, giving the sense of the unusual or the occult. Some of the plates are very structural and guiding, allowing the practitioner to make sense out of all that the System offers. And you can bring your own personal plates to the dinner, adding very personal touches to the way information is digested and transmitted. One thing is certain; one cannot attend the Symmetrical feast without assimilating something of value to one's personal and professional work.

As in all things, the simplest and most basic principles underlying a complex body of thought are generally the most useful to all. That brings us to the food that is fundamental to all Symmetrical thinking, a hierarchy of interpretive elements. This method of organizing astrological factors will be useful no matter what method or orientation one has to astrology. It is basic material.

Where to look, what is important and what will affect a given situation are problems that every astrologer confronts when analyzing a horoscope. In Symmetrical Astrology, we use a group of factors called the *Personal Points* to determine the importance of material in the horoscope. The Personal Points tell us about six major factors that should always be in consideration when viewing the chart. This idea of hierarchy also implies how to treat the rest of the factors in the horoscope and leads to other views of the chart.

The Personal Points are split into two groups, inner and outer Personal Points. The Outer Group is comprised of the Cardinal Axis, Ascendant and Moon's Node. The Inner Group is comprised of the Meridian, Sun and Moon. The rest of the planetary factors and points in the horoscope are treated differently.

The Outer Group of Personal Points has to do with one's interface to the outside of the self. They are the arena of interplay between self and other. They provide a connective bridge to the place outside of self.

The Inner Group of Personal Points concern themselves with the individual from the individual's personal perspective. These are the factors that operate from the inside towards the outside of the self. It is where outside experience and perception focus or coalesce into the self. All things related to the self are treated by the inner Personal Points. (*See Figure 1*)

The basic keys to interpreting the Personal Points are straightforward and the explanations are brief. It is the implications of their interaction that is profound. The interpretive territory they cover captures all events and subjective experience. Everything else in the chart is reduced to describing the events and experiences focused through the Personal Points.

The Outer Group

The Outer Group of Personal Points focuses upon connectivity. From the general connections shown by the Cardinal Axis to the environmental connections shown by the Ascendant and then to the specific connections shown by the Moon's Node we are informed how the various factors in the chart are affected from the outside.

Personal Points

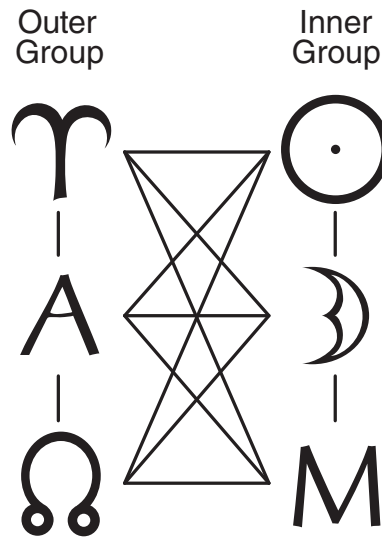


Figure 1:

Personal Point groups and their interconnections.

Note that the Outer Group of Personal Points are all formed by spatial relationships between various *Great Circles* that comprise the *Celestial Sphere*. Specifically, they are formed at certain points where Great Circles intersect. When two Great Circles (any circle that passes through the center of a sphere) intersect, four points are created. Two points where the circles actually cross each other are called *Nodes* and two points where the circles are farthest from each other are referred to as *Maximum Inclination*. The ancients referred to these points as the turning points of the circle and they defined a square within a circle. (See *Figure 2*)

The Cardinal Axis

The Cardinal Axis, commonly referred to in the system as just the *Aries Point* or *Aries Axis*, is zero degrees of the four Cardinal Signs (Aries, Cancer, Libra and Capricorn). It is defined as the intersection and widest diversion points of two Great Circles, the *Ecliptic* and the *Equator*.

We can consider the Equator as the fundamental plane of the Earth as a body. Anything that happens concerning the Earth as a unit comes to it through this plane. Of all the astrological factors that we use in Symmetrical Astrology, only the Cardinal Axis and the Meridian are specifically defined through the Equatorial coordinates.

If the Equator is the fundamental plane of the Earth, then the Ecliptic is the fundamental plane of the Earth-Sun relationship. All information concerning life on Earth is related through the Ecliptic plane. All astrological factors except the

Meridian are defined through this plane (including the Cardinal Axis). (See Figures 2a and 2b)

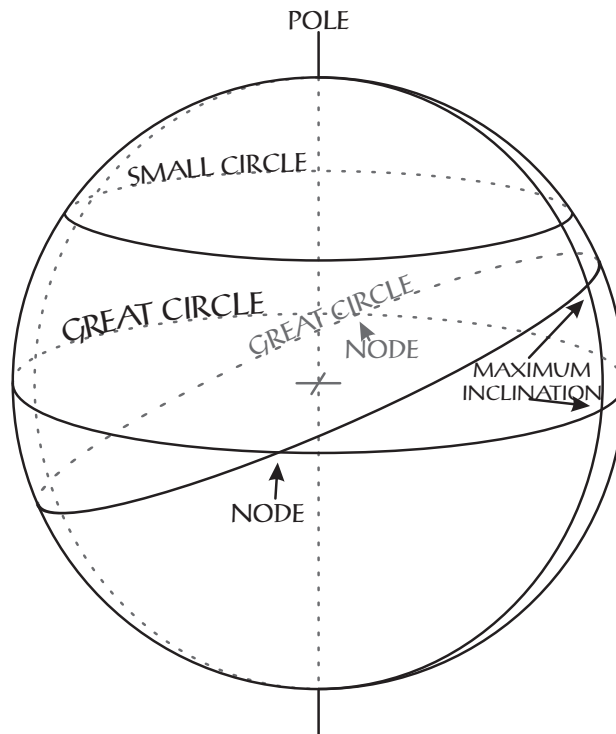


Figure 2:

Great Circles always pass through the center of a sphere; Small Circles do not pass through the center of the sphere. Where two Great Circles cross each other, a Nodal axis is created. 90 degrees from the Nodal axis is the Maximum Inclination between two Great Circles.

Or as the old Symmetrical astrologers put it, "Man lives on this Earth. His body comes from dust and goes to dust. Earth is a condensation of seemingly dead matter. . . Through the Sun, the surface of the Earth is awakened to manifold life. Without the Sun, the Earth would be torpid or stiff matter, or mass.

"Therefore, one can say or deduce: Earth is torpid body or Mass without life [spirit], Sun is life [spirit]. The combination of Earth-Sun is living body.

"The four turning points . . . are astrologically connected with mankind, the Cross of the general experience of the multitude of men. It is the Horoscope of the Earth.**

** *"Meaning of the Planets in the Houses", by Ludwig Rudolf, translated by Hans Niggemann in "The Principles of the Uranian System", published by Niggemann, 1961.*

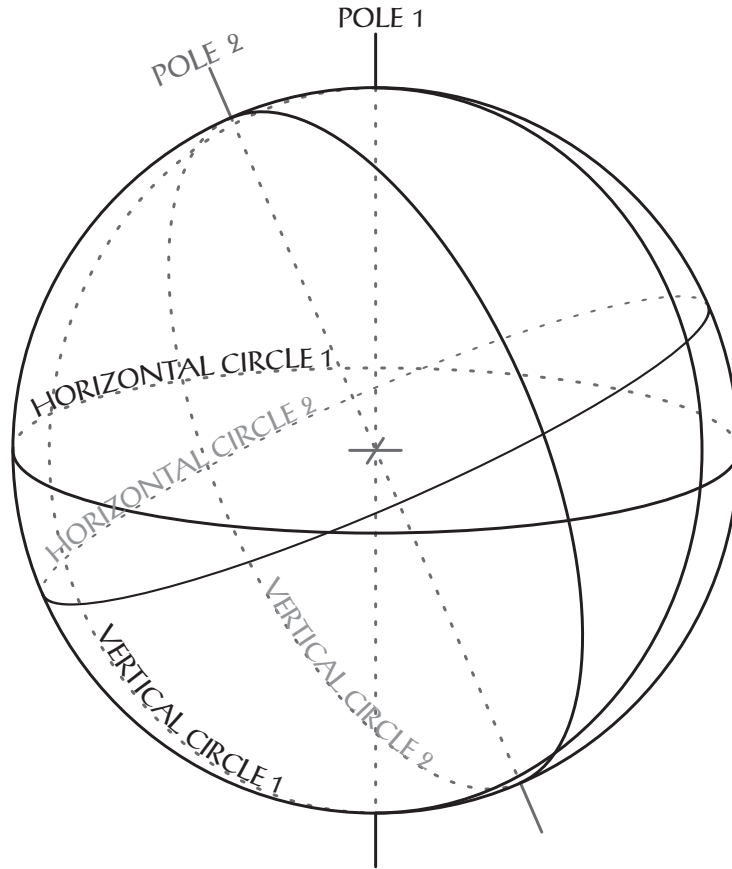


Figure 2a:

There are two kinds of Great Circles, Horizontal and Vertical circles. Horizontal Great Circles are always perpendicular to the Pole in question. Vertical Great Circles always pass through the Pole in question and are at 90 degree angles to the Horizontal Great Circle created by the same Pole.

Although central to most ancient systems of astrology, the meaning and use of the Aries Axis has largely been ignored by the modern astrologer. Yet, its importance and relevance continues grow as the inhabitants of the Earth become more mobile and communicative.

The Aries Axis is the one point that all horoscopes have in common. It binds all life together by their common connection of living on the Earth. It is a living being's connection to the larger world.

The combinations that fall on the Cardinal Axis determine what is happening to the Earth as a whole. How an individual is disposed towards the Aries Axis determines their role in the world.

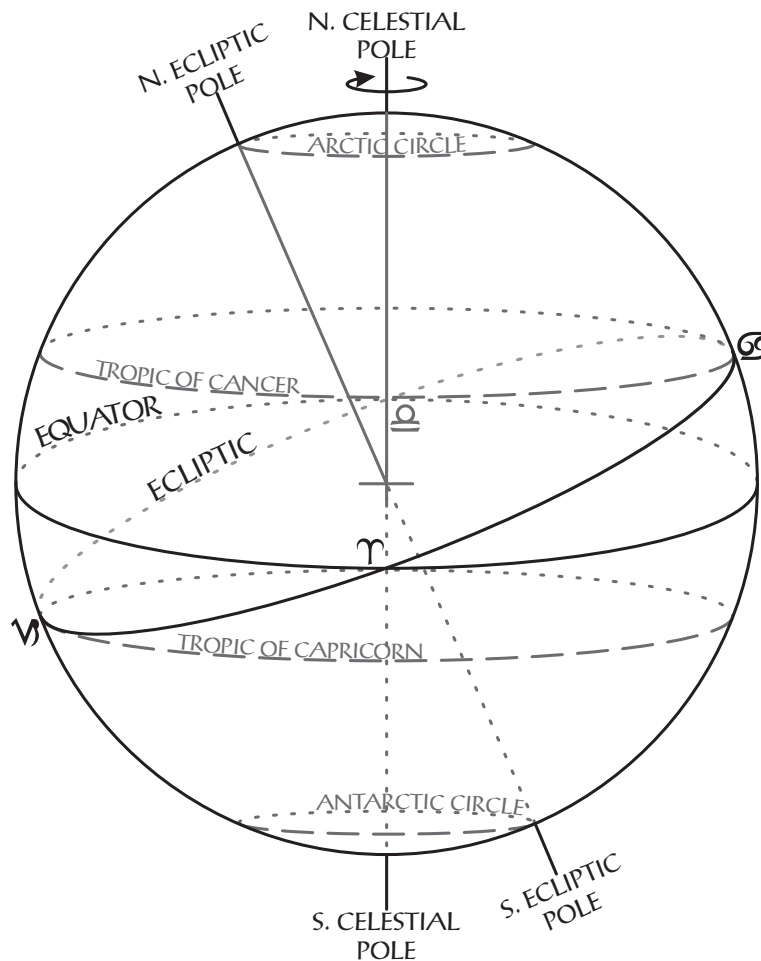


Figure 2b:

The Cardinal Axis (Aries, Cancer, Libra and Capricorn) is shown as the result of the intersection of the Great Circle Equator and Great Circle Ecliptic. The beginnings of these signs are the Nodal axis and the Maximum Inclination points. The Arctic circles and Tropic circles are Small Circles.

Judicial Astrology (the study of individual birth charts) was not as important to the ancient astrologer as the larger arena of mundane events. It is only in the last few centuries that birth chart analysis has become the dominant use of astrology. So a split occurred concerning the use of the Cardinal Axis. Astrologers beginning to specialize in natal analysis began to ignore the Cardinal Axis while astrologers doing mundane work continued to integrate the Cardinal Axis. To the emerging natal astrologers (and the time that they lived in), their client's integration into the larger world never really occurred to them. People weren't very concerned with their place in the larger world, they were very concerned with their integration into the smaller world, their local world. It is only during the 19th and 20th centuries that communication carried the significance of events that affected whole peoples. In an earlier time when a large event of world proportions occurred, its implication was not immediately perceived on a local level. Events dissipated slowly and reactions were

not so immediate. Since the use of the Cardinal Axis was not really applied to natal horoscopes in earlier times and mundane astrologers rarely considered the individual, the application of the Cardinal Axis to natal astrology never developed.

One of the things that is striking about Alfred Witte's development of Symmetrical ideas is so often he becomes a master of the obvious. In Witte's time, the modern world and all its interconnections took firm root. Individuals from artists and performers to a multitude of ever changing political personalities began to grab the world's center stage through the newly emerging media and transportation facilities. They quickly entered into the consciousness of the masses (and left just as quickly). The names and faces of individuals that continually change the course of evolution of the Earth became familiar during the course of their actions. In earlier times the perspective of time was needed to discern an individual's role in the pattern of world events, often long after their death. Witte recognized that there was a missing piece in natal analysis and in studying the ancients began to integrate the Cardinal Axis into his work to great effect.

The integration of the Cardinal Axis into the natal chart is of profound importance. It is one of the most important keys to understanding how different a perspective the Symmetrical outlook really is from orthodox astrology. One might say that the integration of the Cardinal Axis truly makes Symmetrical Astrology holistic, much more so than so called "holistic systems" of astrology. Symmetrical Astrology shows how the individual operates from the perspective of the larger world that we all share to the intimate viewpoints that we each hold.

An equally ancient derivative of the use of the Cardinal Axis is *Antiscia*. Antiscions are reflections off of the Cancer-Capricorn Axis and link horoscopic factors to each other. *Contra-Antiscions* are reflections off of the Aries-Libra Axis and like Antiscions link horoscopic factors to each other. Antiscions (and Contra-Antiscions) are generally linked in two ways, by *Parallel* (or *Contra-Parallel*) aspect and symmetrical arrangements called *Planetary Pictures*. Completed Antiscions are powerful combinations and if other Personal Points are components of the Antiscion picture, then the individual has a direct role to play in the larger world arena.

The Ascendant

The Ascendant is a point on the Ecliptic formed by the intersection of the *Horizon* (a Great Circle) and the Ecliptic in the east. This construction creates four points similar to the Cardinal Axis. These are the Ascendant, Descendant, Tenth House (of the Ascendant in the Equal House system, also called the *Nonagesimal*) and Fourth House (of the Ascendant in the Equal House system). We refer to this system simply as the Ascendant. (See *Figure 3*)

We can consider the Horizon as the fundamental plane of a place on Earth. The pole of the Horizon (*Zenith Point*) defines a specific location on the Earth. All information concerning the connections to and events occurring at a place comes to it through the Horizontal plane. If the event affects life forces then its action comes in through the eastern ascending point (the ascendant). If the event only affects the Earth, the Ascendant is also involved but the *East Point* is also important. The East Point is where the plane of the Horizon crosses the Equator.

The Ascendant rules place. All connections to a place and the qualities of a place are described by the Ascendant. It is the local environment as seen through the native. It is also how others view the native in the same environment. The Ascendant rules the neighborhood, a place where we meet or greet people. It is a set-up for making connections at a place.

The ancients would delineate the Ascendant in terms of a description of the native. Phrases like corpulent body, pale complexion, heavy build, type of hair, etc. characterized earlier interpretations. The emphasis was on the outer appearance of the native, not the inner self or the personality as orthodox astrologers generally use it today. Once again, the ancients were looking for different things in the chart than modern astrologers. They were not at all concerned with what went on inside an individual's head, only with the outer manifestations of the native. What they looked like, what they did (profession), how they would react to events in their environment. We have to make a distinction between personality as expressed through one's impact on a place ("he walks into the room and made for a very looming presence") and personality as expressed through one's reactions and interrelations with others ("he would look you straight in the eye and captivate you with his quick reactions to verbal interplay"). The personality of presence is the personality delineated through the Ascendant. The personality expressed is the personality delineated by the Moon. The Ascendant was very important to the ancients as it ruled the outer day-to-day affairs of the native in his locale. Since most folks before the 20th century rarely traveled more than ten miles from their birthplace, most of life's activities took place in the same locale for most individuals.

The Moon's Nodes

The Moon's Nodes are formed by the Great Circle of the Moon's orbit where it crosses the Ecliptic (plane of the Earth-Sun). Like the Aries Point (where we focus upon only one of the four points of the Cardinal Axis) and the Ascendant (where we focus upon the eastern crossing of the Horizon and the Ecliptic), in Symmetrical shorthand we refer only to the North Node of the Moon and call it the Node.

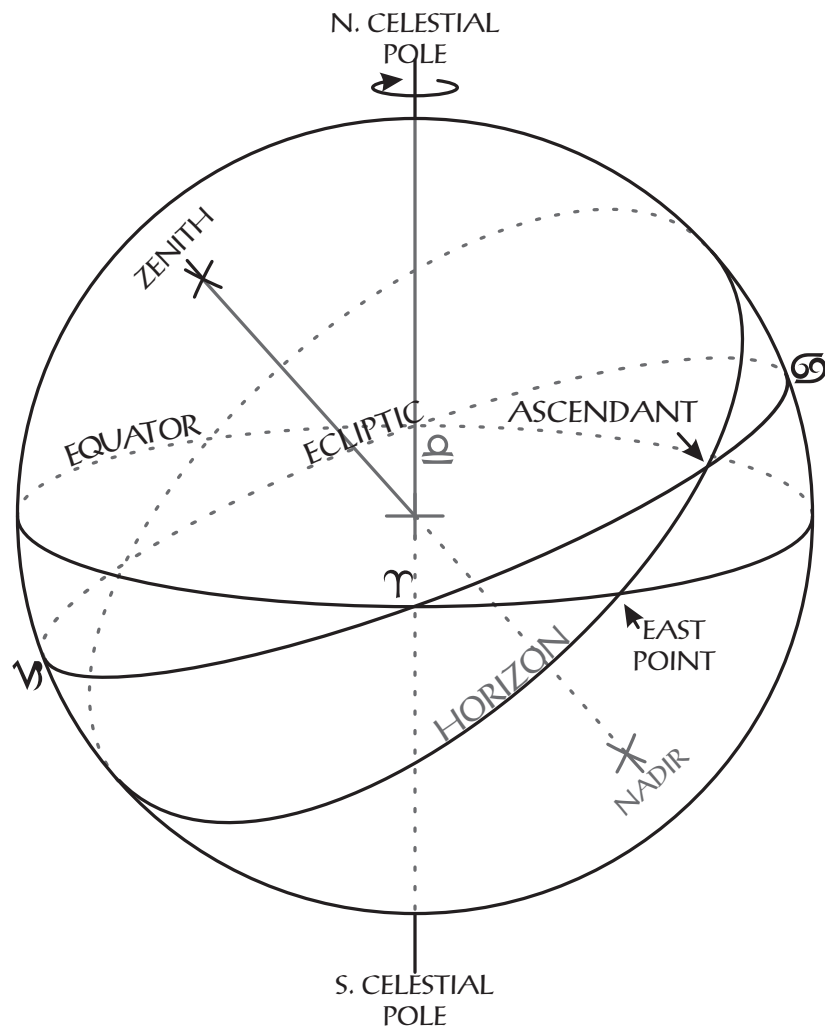


Figure 3:

The Zenith is the Pole of the Horizon and denotes a specific place on the sphere. Where the Horizon crosses the Ecliptic in the East is the Ascendant. Where the Horizon crosses the Equator in the east is the East Point.

Traditionally, the Moon's North Node and South Node were differentiated into two component parts sometimes referred to as the *Dragon's Head* and the *Dragon's Tail*. In Symmetrical Astrology we do not make this distinction when we are analyzing the symmetry between various factors in the chart. We do make a distinction between the two when we are working with the various house placements and systems, but there we are looking at the position of factors, not their dynamic interaction.

In addition to the North and South Moon's Nodes, there are two other turning points in the Moon's orbit in respect to the Ecliptic. They are the *Moon's Minimum* and *Maximum Inclination* to the Ecliptic. These are the points where the Moon has its highest and lowest latitude in respect to the Ecliptic. Once again we have the circle in the square and four points are created. This whole Sun-Earth-Moon system is dynamic and the gravity of the Sun and Earth perturb the Moon's orbital motion. The

Moon's orbital system moves backward as the Moon moves from one Nodal crossing to the other creating a cycle of approximately 18.6 years that is a major cycle to both the ancient and modern astrologers. (See Figure 4)

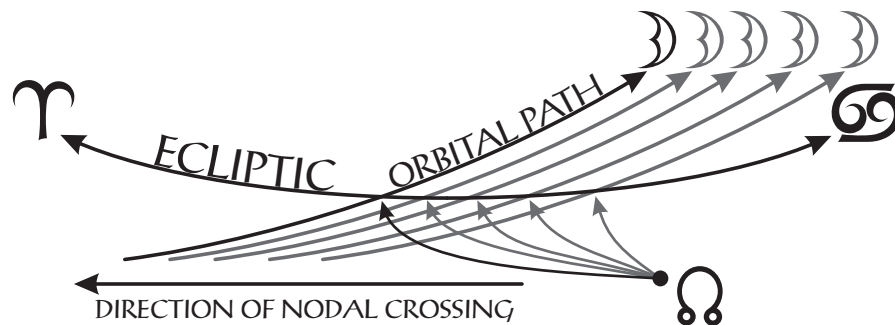


Figure 4:

The movement of the Moon's Nodes as it retrogrades through the Ecliptic. With each orbit of the Moon, the crossing point (Node) shifts backward.

All throughout the ages the cycle of the Moon's Nodes has been an essential mystery to be solved by watchers of the sky. It is the key to Eclipses and describes one of the most basic cycles of the celestial drama, the *Metonic* cycle. Some of the earliest material recorded by man has been markings of this important cycle.

Since the Moon's Nodes are the points where the Moon lines up on the same plane as the Earth-Sun, a three-factor interpretation is centered upon the Nodes. The Sun -- spirit, the Earth -- material form and the Moon -- instinctual self, all combine through the Nodes creating a complex blend that carries the thread of life through heredity.

Like the Aries Point and the Ascendant, the Node rules connections. Where the Aries Point rules general connections and the Ascendant rules environmental connections, the Node rules intimate connections.

We say that the Node rules *karmic* connections. I don't use the term karmic loosely. It is those connections about which we have little or no choice such as blood relations, your mother or father, the person you create children with. It is not always visible and is a more inward type of connection, a gateway to the most individual needs of connection to other beings.

The Inner Group

The Inner Group of Personal Points is not a collective idea like the Outer Group. Where the Outer Group have connections or interface as a common theme, the Inner Group create the dynamics of the individual being. The factors comprising the Inner Group are different functioning components of the self. Two of them are physical bodies (Sun and Moon) and the third (Meridian) is spatial but has profound meanings attached to it. All of them operate within the self and because of their operation aspects of the self are spilled out through the Outer Group to the outside of self.

While the Outer Group of Personal Points are associated with spatial concepts (in addition to connectivity), the Inner Group are symbolic of time. Different lengths of time are associated with each of the Inner factors. In this way both time and space are brought together when the Personal Points interrelate.

The Sun

As the Sun is the central factor in our Solar System, so it is with the self. It is the container of our life force. In Symmetrical Astrology, it is said to rule the body. The body is a very visible aspect of the self, but it is uniquely personal. All that other beings get to see of the body is its most outer shell, its surface material. The miracle of the life forces as expressed through the body is never seen. If I were to smash my hand, others may be empathetic to my pain, but I feel it directly. If I taste fine food, I can describe it to others but only I experience the taste's pleasures. The blood flowing, heart pumping, synapses transmitting, animation of the self all are directed by the Sun as expressed by the force of life. The Sun rules the will. The motion of the body, through the will, as a vehicle of the self is a direct expression of our spirit.

In traditional astrology the meanings of the Sun are described in volumes of observation, passed on from astrologer to astrologer. In Symmetrical Astrology, we do not alter any of this age-old material. The archetype of the Sun as a primal positive force is accepted without question. Many other meanings of the factors comprising modern astrology are clearly reinterpreted as one looks closely at the ideas inherent in Symmetrical Astrology; however, the meanings of Sun remain timeless. In keyword form, we can reduce the interpretation of the Sun to mean first and foremost the body. Other meanings contain the idea of the will, maleness, spirit, life force, direction, the father, etc.

The Sun rules the day. When we are timing an event with a horoscope, each degree of motion of the Sun has specific qualities and usually is in effect for a single day's length. The Sun is a timer in this regard. We speak of something coming due on a

specific day and we use the Sun as the primary indicator showing when a specific combination gets triggered. Other factors will set off the hour or the minute of an event, but the Sun zeros in on what is important for all beings on a specific day.

The Moon

The Moon is the central factor affecting the Earth. Where the Sun is central to the entire Solar System, the Moon causes great influence to the Earth. It is the Yin to the Sun's Yang. It creates no energy of its own and can only reflect or react to stimuli presented to it. It is instinctive in the sense that its nuances of reflection seem to create something different than whatever energy is bouncing off of it. It is invisible to the outside simply because it is what the outside encounters when penetrating the self. As the Sun rules the spirit, the Moon rules soul material. It is said that all beings are born with little soul qualities and as various beings move about in their world, soul qualities are built up as various parts of the self are acted upon creating experience. In human terms, the soul material can be equated with the emergence of characteristics that define the individual. The stronger the reaction to outside energies, the more defined and refined the character of the native becomes. This is the reflective quality of the Moon. It reveals more of itself to others as more light is shined upon it throughout the course of the lifetime and seems to become deeper with the strength of experience.

Traditionally, the Moon has an equally great body of thought and observation connected to it as the Sun does. There is a great difference between the interpretation of the Moon through western culture than through eastern culture. In western cultures, the Sun is exalted and the Moon is this mysterious and often misunderstood quality. In the eastern cultures it is quite the reverse where the Sun is considered a malefic, burning and destroying everything through the force of its power. We, in this masculine and technical culture truly do not understand the Moon. It is quite impossible to really grasp its meaning as an archetype. We can intellectually associate with the observed meanings of its symbols, but we can never really get a good grasp on this thing that is acted upon but never acts on its own.

The traditional observations of the symbols of the Moon are all correct. It rules the feminine, instincts, the dark, the subconscious, the mother, etc. The Moon rules the man in the street, the mob, the nation and what it is that we call nationality. It acts very differently in the individual than in the group. Mass reflection becomes something very different than individual reflection. The Moon is cold and moist, silvery, the shadow to the light, associated with watery things, the sea. It nurtures because it responds and reflects the will to be nurtured, not because that is its nature. When we say that the Moon rules the personality, it is the response state that we are talking about. In the self, it causes the body to feel itself, it responds to the questions imposed by the mind in non-logical ways and the will creates action in response to this reflection.

The Moon rules the hour. While the Sun shows us what is most important about a given degree or day, the Moon shows us what is most significant about a given hour in the course of the day. It is the secondary timer of an event.

The Meridian

The Meridian is formed by creating a Great Circle from the *North Celestial Pole of the Earth* through the local Zenith through the *South Celestial Pole of the Earth*. Where the Meridian crosses the Equator at right angles is the *Right Ascension of the Midheaven* (RAMC) and is called the *Sigma Point*. Where the Meridian circle crosses the Ecliptic is called the *Midheaven*. (See *Figure 5*)

The Meridian is the only vertical Great Circle given great importance in modern horoscopes. All other Great Circles mentioned here are horizontal planes. (See *Figure 2a*) As we can see from the above explanations, the intersection of horizontal Great Circles always creates the idea of interface between the self and things outside of the self. The Midheaven is a specific point on this vertical circle, but there are other points on this circle that are also important. The Meridian circle is at right angles to the Equator and crosses the Zenith. It combines two constructions, the local sphere (Horizon and its poles, Zenith and Nadir) and the mundane sphere (Celestial Equator and its poles, North Celestial Pole and South Celestial Pole). The local sphere is a function of a given place and the mundane sphere is a function of the Earth.

Traditionally, the Midheaven is a point of expression and is usually equated with the meanings of the tenth house. This outer expression was interpreted as one's career or social aspirations. That is correct as far as the tenth house is concerned, but the tenth house is a spatial section of the sky and the Meridian is treated as specific points on a circle. In Witte's ideas, the Meridian as specific points on a circle and the Midheaven as the beginning of a section of the Zodiac have very different meanings.

First of all, if one is doing formal Planetary Pictures containing the Midheaven, the factors involved are measured on the Equator (using *Equatorial Coordinates*) and the result is then projected back onto the Ecliptic for integration into the rest of the horoscope. The difference between a Planetary Picture (containing the Midheaven) done on the Ecliptic and one done on the Equator is generally small, so over the years, most practitioners began to do all of their work on the Ecliptic with the dial, ignoring this subtle difference. It would seem that Witte considered the right angle intersection of the Meridian with the Equator as the more fundamental expression of the Meridian circle than the actual Midheaven point, where the Meridian usually crosses the Ecliptic at an angle other than 90 degrees. Secondly, there has always been a major difference between the meaning of the Midheaven as a point and the use of the tenth house in the various auxiliary house systems used in the System. This is

quite consistent. Third, Witte wrote extensively of the Zenith as a specific point and pointed out useful techniques for using this point that are quite different than those used for the Midheaven.

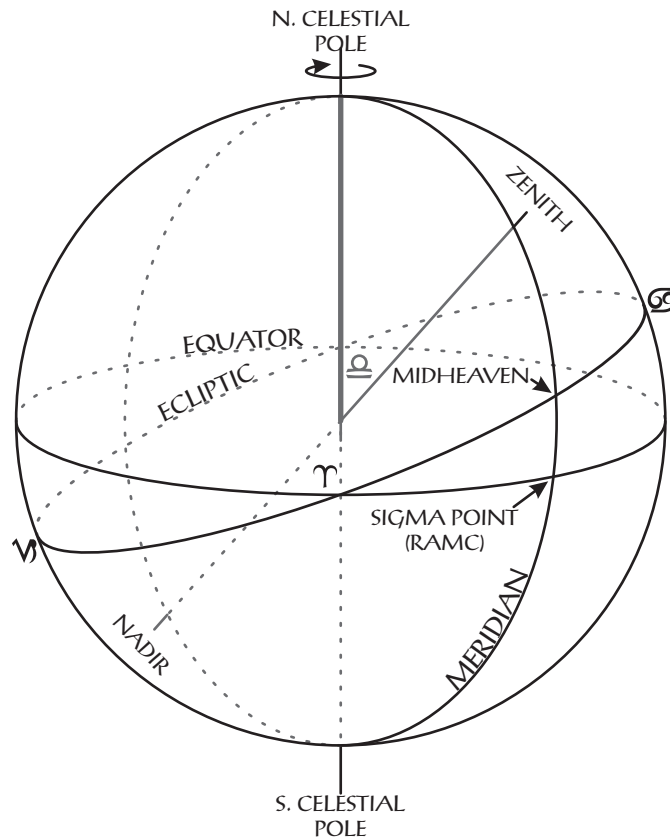


Figure 5:

The Meridian circle is shown as it connects the Pole of the Equator and the Zenith (Pole of the Horizon). Where this Great Vertical Circle crosses the Ecliptic is the Midheaven. Where the Meridian crosses the Equator at a right angle is called the Sigma Point (also called RAMC -- Right Ascension of the Medium Coeli).

From the above, two things stand out. First, the Ecliptic based Midheaven is a spatial marker showing the meaning of a section of a plane and belongs to an entirely different interpretive framework than the dynamic elements of the horoscope. Second, The Equator based Sigma point is a dynamic point that relates self (Zenith) and the Earth.

The Symmetrical interpretation for the Meridian is usually given as the ego or the soul of the native. Witte defined it as "Intellectual and social impressions". Ebertin defined the Midheaven as "Ego-consciousness and spiritual awareness". Niggemann

always referred to the Meridian as the "I" or self. All of these different impressions are dancing around a common idea that is very hard to define in simple way.

The Meridian is who you are. It is that point where all input focuses. It doesn't project self. It is where you always live inside of your head. In lectures and classes, I often illustrate this with a simple experiential exercise. I tell the participants to close their eyes, feel their body and listen to all the sounds both inside their head and coming into their ears. Whatever they are feeling is registering somewhere that lets them know they are feeling it, that is the Meridian. Wherever the noises from outside are being listened to, that is the Meridian. Whoever listens to the voices inside their heads (and doesn't say anything in response), that is your Meridian. It is the Self. By practicing this exercise, one is engaging in a very practical form of meditation. The Meridian is the very point of self that all the good gurus want us to experience. We may use a mantra, but that is not needed. What a mantra is used for is to distract the inside voices so that the Self can experience Being and that is the main reason for spiritual meditation. If one can always remain in that state, one has the clear possibility of enlightenment.

The Meridian is our innermost personal point and its expression is our entire Self. Anything that happens to the native is expressed in some way through the Meridian. It is literally our point of view. If life were a continuous moving picture of everything that affects the native, the audience would be the Meridian.

Symmetrical Astrology has, according to some, a reputation that denies free will. But you have to define *FREE WILL*. Where free will operates is in terms of our attitude and in the way that we perceive events, and our intention about those events. We can't change the quality of an event, but we can change the how we react to an event on an inner level by strengthening an emotional and physical orientation. We want to be where events on the outer plane do not affect our equilibrium. Those are the areas where free will lies. Those are also the very areas we deny in Western culture. The Meridian is the focus of our perception. It is placed at the top of the triad of the inner self and unites the Sun (conscious will) and Moon (subconscious self) with the perceiving "I". Free will is being fully conscious of the internal orientation towards an event, uniting the subconscious and the conscious will.

The Meridian is the seat of the soul. It is where the soul of the native resides. One way of looking at this implies that the Meridian is the only major factor in the horoscope that is connected to the Earth's equator at right angles and therefore is the only factor that holds the native here on Earth for the period that the soul resides here. The Meridian binds the essence of being with a physical form and spirit of life. The essence of being thus resides on this planet until the disorganization of either the spirit or the body frees it.

The Meridian rules the minute. The Sun differentiates each day through the unique quality of the degree-by-degree combinations it moves through. The Moon differentiates the various hours of each day by its motions. The Meridian triggers each minute of each hour of each day. It is our most important indicator of precise timing in the horoscope.

Interaction and Hierarchy

Students of Symmetrical Astrology are told that the involvement of Personal Points is essential for events to affect the native. Nothing ever happens unless the Personal Points are involved and the more Personal Points involved, the more effective the combination becomes and the more it affects the person in all the various worldviews. This is fundamental, essential information.

The Personal Points are treated as key areas in the horoscope. Other factors in the horoscope are reduced to telling us what is affecting the Personal Points themselves. The interaction of the Personal Points and the axis that they set up represent major areas of existence that are fundamental for the interaction of life and mundane events.

Think of the Personal Points as six anchor points with interconnections between each of the points. The interconnections themselves support a major sequence in the building of existence. All the other planets and factors in the horoscope give us information as to the quality or color of the interconnections. The interconnections of the Personal Points are themselves neutral or colorless and other factors affecting them give depth, color and experiential meaning. The Personal Points themselves are archetypes and their interconnections are sub archetypes with everything else describing how these archetypes and sub archetypes operate.

I would always give my students the homework of visualizing what areas of existence interconnections of the Personal Points would produce. I wanted them to think for themselves. I would give the reader the same homework I would give to my students. Enlarge upon the outlines that follow. Find common outlooks that enable you to relate these axes to your own perception of the world. I would always remind people to think like Witte suggested with his idea of the *Children's Dictionary of Astrology*:

If the Meridian is the My and Mercury is thinking,
then Meridian and Mercury is My thoughts.

If Venus is love and art,
then Meridian and Venus is My art or My loves, etc.

With the ability to build and combine these ideas into complex concepts, the practitioner will add insight, order and clarity to their work.

Interconnections of the Personal Points

Meridian and Cardinal Axis

The self in the world. What the world holds for you and what you hold for the world. Destiny and fate. A minute that affects the world. One's personal outlook towards the world. The "I" in the body of the Earth.

Meridian and Sun

Physical expression of the self. My body. One's personal experience of living. A minute during the day. The direction of self. Personal experience of the father. Describes an inner condition.

Meridian and Ascendant

The marketplace. One's daily business or interaction with others. One's personal attitude towards others. Personal connections.

Meridian and Moon

Perception of the unconscious, as through dreams and occurring thoughts or feelings. My feelings, my response, my personality. A minute during an hour. Soul experience. Personal experience of the mother. Describes an inner emotional condition.

Meridian and Node

Personal relationships. One's attitude towards intimates and how one perceives them. Personal experience of the family.

Cardinal Axis and Sun

A living being on the Earth. The living spirit of the Earth. The ebb and flow of life on the surface of the Earth as it changes with the seasons. Well-known people and world famous things. Physical connections to the Earth. Events of the day affecting the world.

Cardinal Axis and Ascendant

A place on the Earth. Specific location. Where meetings take place. Migratory objectives. A connection outside of the self.

Cardinal Axis and Moon

Nations, tribes, herds. Groupings of living things. The herd instinct. The public's attitude. The mass expression of need and the movement towards sources that fulfill needs. Popularity in the general public.

Cardinal Axis and Node

Well-known unions. Public treaties or agreements. The making of a specific connection among the great mass. Worldwide connections. A connection outside of the self.

Sun and Ascendant

Physical presence. Bodily acquaintance. Physical connections to a place. Male influence. The father's house.

Sun and Moon

The quality of an hour during the course of the day. Body and soul. Man and woman. The manifestation of the dual aspects of being, acting and reacting. Physical manifestation of the personality. Personal balance. Describes an inner condition that is so powerful that the outer world is influenced by its condition.

Sun and Node

Physical unions. The father's family and heredity. Connections that are essential for life forces.

Ascendant and Moon

Vibrations of a place. Places one is instinctive about. Public places. Emotional associates. The mother's house.

Ascendant and Node

Intimate connections at a place. The home life or nest. The importance of a specific place for connections. To meet someone someplace. Places that make connections for different forces. Exists outside of the self.

Moon and Node

An emotional connection. Instinctual ties. Maternal connections. The mother's family and heredity. National alliances. Connections between public groups.

Hierarchy

In this era of time, the Meridian assumes the greatest importance in the individual's horoscope. In Witte's era, the Cardinal Axis dominated his writings. It is important to understand that different eras regard different things about existence as being essential. With the framework provided by the Personal Points we are free to approach the horoscope from any point of view that we want. The Personal Points provide us with a timeless view towards existence. A view that can be adjusted to the eras of heroes establishing kingdoms to the eras of individuals differentiating themselves in a time of democracy.

Although we can quickly shift our focus to the essential points in the horoscope with a focus on the Meridian, Cardinal Axis or the Sun, a systematic approach is best until we develop a personal style. I always advise going from the general to the specific, from the outer to the inner.

This means starting with the Cardinal Axis in all investigations. The Cardinal Axis is the most general and outer point of the horoscope. Focusing here will provide a good general view of the chart and begin to highlight areas that are more unique to the individual.

It is important to go from the outer perspective to the inner one. It is also important to note how integrated the outer Personal Points are in relation to the inner Personal Points. A person may have extremely well integrated inner Personal Points, but no interface with the outer planet. We might call this person autistic or schizophrenic, or they might be a recluse -- depending on which information is stronger. Or, we might have a person who is extremely well equipped to face the outer world, and has nothing going on the inside. So you need a good inner orientation and outer orientation to balance your existence on the planet. If there are deficiencies in any of the six Personal Points, then we have to look at ways to address that imbalance.

The Personal Points provide us with six different perspectives of existence. In their combinations with each other, they provide us a multitude of specific linking points that are descriptive of all the building blocks of existence. All sentient beings on this planet can be described and viewed in terms of the meanings of the Personal Points.

Remember, Symmetrical Astrology is an inclusive system. One does not need to be an astrologer of the Symmetrical kind to use the data presented in this article. Viewing the horoscope using the Personal Point perspectives in any system will greatly speed up chart analysis and enhance the depth of a reading at its core level. It will make you a better astrologer.

