

ALAN LEO, THE PROGRESSED HOROSCOPE: CHAPTER XI SUBDIVISIONS OF SIGNS

THERE are many methods of subdividing and classifying both the zodiac as a whole and also each separate sign. The reader will be familiar with the division into pairs of signs, each pair ruled by one into the four elements, fire earth, air, water; and into the six male or positive and six female or negative signs.

TABLE OF TRIPLICITIES AND QUALITIES

Cardinal Fixed Mutable

Triplicity Sign Nature Sign Nature Sign Nature

FIRE + Aries Impulsive Leo Organising Sagittarius Inspirational

WATER - Cancer Tenacious Scorpio Solidifying Pisces Relaxative

AIR + Libra Uniting Aquar. Concentrative Gemini Diffusive

EARTH - Capr. Retentive Taurus Decisive Virgo Analytical

PERIOD Short duration Long duration Medium duration

There are even more methods of subdividing each of the signs; but for the purposes of the present work, the only two that need detain us are the 'decanates' and the 'dwadashamshas'.

In the classification by decanates, each sign is divided into three equal parts containing ten degrees each. In any sign, the first decanate is of the nature of the sign itself; the second contains an undercurrent of influence from the next sign of the same triplicity, counting in the order of the signs; and the third contains a similar influence from the third sign of the same triplicity. This will be made clear by the table.

Thus the first decanate of Aries is purely Aries; the second is Aries with a sub-influence of Leo; and the third is Aries with a sub-influence of Sagittarius. It must not be forgotten, however, that in each case the influence of the sign as a whole comes first in importance; and that the influence of the subdivision only modifies that of the sign slightly without altering its inherent nature.

It may be mentioned that these influences are real and actual in their natures, quite as much so as those of the signs. A case is recorded in which the elder of two twins was picked out from a photograph solely from a knowledge of the two decanates, Virgo to Capricorn and Virgo to Taurus d, under which the children had been born.

In the classification by dwadashamsha (meaning 'Sesquialterate', which would be the equivalent Latin-derived word, corresponding to 'decanate') each sign is divided into twelve equal parts of two and a half degrees. This is a Hindu method of subdivision, and more than one way of applying it has been indicated by the various schools; but the one we have hitherto found to give the best results is that where the ruler of each 2 and a half degree follows the order of the signs. It is a well-known principle in occultism, that each part of a whole reflects the whole within itself. Thus, each one of the seven cosmic planes reflects the whole cosmos within itself, and so becomes divisible into seven sub-planes. When this principle is applied to the zodiac, we have each of the twelve signs reflecting the whole twelve within itself, and so giving rise to the dwadashamshas.

As with the decanates so here; it must not be forgotten that, no matter into how many parts a sign may be divided, the influence of the sign is predominant everywhere, and the influence of the part is subordinate to that of the sign. On the other hand, it is also true that each part, when considered alone, is a whole in itself. Thus each sign, although only a twelfth part of the zodiac, is complete and perfect in itself; and so is each decanate and each dwadashamsha when considered apart from all the rest. It would not be correct, for instance, to assume that the influence of the first dwadashamsha of

Aries is composed of the influence of the first degree of Aries plus that of the second degree plus that of the first half of the third degree. It is quite true that it covers this extent of longitude; but nevertheless, each dwadashamsha when considered in itself is an indivisible whole, uniform throughout.

The manner in which the decanate modifies the influence of the rising sign in the horoscope of birth is given in 'How to Judge a Nativity' Chapter VI; and the modifying influence of decanates upon the progressed ascendant is given in PART II of the present work. The reader who is familiar with these two chapters will be able to estimate for himself the modifications that will be introduced by the successive dwadashamshas through which the ascendant progresses by direction after birth, and it will therefore not be necessary to tabulate them in detail. One or two illustrations may be given, however, to make the method clear.

AN EXAMPLE

Let us suppose that, in any horoscope, the ascendant has progressed so as to be just entering the second dwadashamsha of Aries, This is an Aries - Taurus influence. While passing through this division, the energy and impulse of Aries will be directed towards pleasure, enjoyment, holiday-making, etc. (Venus ruling), and some financial matter will arise for settlement, whether favourable or the reverse will depend upon the prevailing directions.

When the ascendant enters the third dwadashamsha of Aries, which is Aries to Gemini, intellectual matters or affairs bearing upon books, writings, education and brethren will be to the fore, and many short journeys will be taken.

While passing through the fourth dwadashamsha, Aries to Cancer, home and the household will occupy the attention; sometimes a move will be made, or a house acquired for the first time; the affairs of the mother may come forward in the life, or a journey by water be undertaken; and if the directions are bad, sorrow may result from any of these causes.

Concerning the subdivisions of these signs, we have as yet little positive information from occultists; but the probability is that analogy holds good. We may look upon decanates, dwadashamshas, and such other subdivisions as are really existent in nature (in contradistinction from those that are only mathematical abstractions) as representing classes of beings subordinate in nature and powers to those belonging to the sign as a whole, but each one as truly loving and conscious an entity as is man himself, and each with a definite part to play and work to do within the system. This helps to explain the apparent anomaly that some of these subdivisions of signs are represented by other signs not in sympathy with the one in which they fall; for instance, the sign Aries contains the Taurus, Cancer, Libra and Pisces dwadashamshas; and Mars, the lord of Aries, is not well placed in any of these. Here we have groups of energies, modes of consciousness, called forth under various circumstances and exercising various powers, not really antagonistic to those pertaining to the main sign, Aries, under which they are classified. The work of the beings representing the subdivisions is in furtherance of that of the greater beings who represent the signs, although differing in detail; just as the work of a private is different from that of his colonel, and both of these from that of the Commander-in-Chief.