

## Translation specifications (English to ...)

I want to translate the text of my homepage ([www.apocatastasis.ch](http://www.apocatastasis.ch)) in your native language. Please do not delete the original text. Title and written text in italics and red are comments only and must not be translated.

### Specifications for technical terms (always the same use and capitalized - in the English template they are marked in bold)

<i>Deutsch</i>	<i>English</i>	<i>Your language</i>
Würde	<b>Dignity</b>	
Würden	<b>Dignities</b>	
Schwäche	<b>Debility</b>	
Schwächen	<b>Debilities</b>	
Thema Mundi	<b>Thema Mundi</b>	
Peregrin	<b>Peregrine</b>	
Trigonokratie / Triplizität	<b>Triplicity</b>	

<i>Deutsch</i>	<i>English</i>	<i>Your language</i>
Domizil	<b>Domicile</b>	
Domizile	<b>Domiciles</b>	
Exil	<b>Exile</b>	
Exile	<b>Exiles</b>	
Erhöhung	<b>Exaltation</b>	
Erhöhungen	<b>Exaltations</b>	
Fall	<b>Fall</b>	

<i>Deutsch</i>	<i>English</i>	<i>Your language</i>
Erhöhungsgrade	<b>Degrees of exaltation</b>	
Würdenlehre	<b>Teaching of dignities</b>	
Würdensystem	<b>System of dignities</b>	
Doppelwürde	<b>Double dignities</b>	
Lebenslichter	<b>Lights of Life</b>	
Kausalkräfte	<b>Causal Forces</b>	

### Special terms must be defined jointly (always the same use and capitalized)

<i>Deutsch</i>	<i>English</i>	<i>Your language</i>
Bewegung	<b>Movement</b>	
Bewegend	<b>Moving</b>	
Bewegt	<b>Moved</b>	
Substanz	<b>Substance</b>	
Weich	<b>Soft</b>	
Hart	<b>Hard</b>	

<i>Deutsch</i>	<i>English</i>	<i>Your language</i>
Funktion	<b>Functions</b>	
Logos	<b>Logos</b>	
Eros	<b>Eros</b>	
Intuition	<b>Intuition</b>	
Gefühl	<b>Feeling</b>	
Ratio	<b>Ratio (reason, logic)</b>	

<i>Deutsch</i>	<i>English</i>	<i>Your language</i>
Instinkt	<b>Instinct</b>	
Entscheidung	<b>Decision</b>	
Handlung	<b>Action</b>	
Wissen	<b>Knowledge</b>	
Erfahrung	<b>Experience</b>	
Acht Trigramme	<b>Eight Trigrams</b>	

### Persian spelling

	Ahura Mazda	Angra Mainyu	Šamaš
<i>Your language</i>			

### German spelling

	Niflheim	Muspelheim
<i>Your language</i>		

### Greek spelling

	Philótēs	Plêrôma	Kenôma	Neîkos	Tetrarchs	Sophia	Phronesis	Phantasia	Memoria	Philia	Dynamis	Hesychia	Materia	Apocatastasis	Binary Ontology	Ouroboros
<i>Your language</i>																

### Pinyin spelling

Bā guà	Dào	Lǎozǐ	Tàijí	Yì Jīng	Yīn Yáng	Qián	Duì	Lí	Zhèn	Gèn	Kūn	Xùn	Kǎn	Fēng Shuǐ	Wújí	Pángǔ	yì
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### Indian spelling

Mahā-Māyā	Aṣṭalakṣmī	Ānanda	Brahmā	Gopāla	Gōviṃḍa	Kurukṣetra	Lakṣmī	Nirvāṇa	Pāñcajanya	Prakṛti	Ṙṥthvī Mātā	Puruṣa	Ridván	Sāṃkhya	Saṃsāra
Satcitānanda	Satyāgraha	Śiva	Śivaliṅgaṃ	Sukhāvati	Sūrya	Trimūrti	Viṣṇu	Kṛṣṇa	Uraś						

# Text Translation (English to ...)

<i>English Text short 5480</i>	<i>Your language</i>
Universal term assignments and definitions with the <b>Astrological Theory of Everything</b>	
Enter a term!	
Start	
Delete all entries	
Please fill out this field.	
Some terms should be better defined, such as: 'expansion' of space or 'expansion' of consciousness	
© by Emil Lips	
<i>English Text short</i>	<i>Your language</i>
Universal Concept definition correction	
Do you really want to delete all entries?	
No	
Yes	
Red	
Cyan	
Lime	
Magenta	
Blue	
Yellow	
<i>English Text short</i>	<i>Your language</i>
What is more correct?	
Back	
Both true	
is active	
is passive	
<i>English Text short</i>	<i>Your language</i>

is mentally	
is emotional	
neither is true	
<i>English Text short</i>	<i>Your language</i>
<i>English Text short</i>	<i>Your language</i>
The <b>Moved</b> universal power, insight, perception, experience, mood	
The <b>Moved</b> is the perceiving and recognising; the experiencing and observing; the feeling and noticing; the reacting and comprehending; the undergoing and knowing; the created and intuiting; the sensitive and considering; the receiving and believing; the impressed and contemplating; the aware and sensing. The <b>Moving</b> astrological forces.	
The <b>Moved</b> is our type, being the way we are; our manner, constitution, mode of appearance, soul state, mental attitude, mentality and thought; all that we encounter, that happens to us, strikes us, meets us, contacts and touches us; all that we endure, go through, allow, accept, bear, know and reflect.	
Expressions of the <b>Moved</b> are: our views, ideas, insights, attitudes, suppositions, emotive states, opinions, hopes, notions, sense impressions, states of mind, moods, tendencies, glimpses, standpoints and instincts.	
<i>English Text short</i>	<i>Your language</i>
activation	
The <b>Moving</b> is the doer and decider; the actor and director; the striver and target-setter; the action-inspirer and path-setter; the maker and leader; the creator and deliberator; the one who orders and compels; the one who instructs and implements; the resolving and realising one; the one who forms and assesses.	
The <b>Moving</b> comes into play when we urge, implement, trigger, prepare, declare, command, propose, request, recommend, show, substantiate, present, instruct, inflame, embolden, accomplish, attain, cheer on, incite, stimulate, jolt, perpetrate, unleash, launch, begin, demand or intend.	
Expressions of the <b>Moving</b> are our intentions, endeavours, deeds, proposals, plans, goals,	

undertakings, actuations, presentations, performances, realisations, actions, measures, accomplishments, services and decisions.	
<i>English Text short</i>	<i>Your language</i>
the first duality	
the most original of the three dualities	
Male-Female, Adam, Eve	
arrangement of the zodiac signs	
The Chinese <b>Yīn Yáng</b>	
From the indiscriminate the first distinction arises; the distinction between the <b>Moving</b> and the <b>Moved</b> . I name this <b>Movement</b> . <b>Movement</b> is the beginning and origin of all things. Everything is in a swinging motion, everything is vibrating, everything is moving and moved.	
<i>English Text short</i>	<i>Your language</i>
Social Bookmarks	
<i>English Text short</i>	<i>Your language</i>
The book	
Strokes of genius come rarely in life. This is one of those. APOCATASTASIS is an extraordinary work. In simple, clear language, supported by many illustrations and tables, Lips takes the reader to a deeper understanding of the planets, their <b>dignities</b> and <b>debilities</b> , and on to a “world formula” that brings order to chaos and that will change our world-view. The experienced teacher Heisenberg would only examine the work of his pupils when the result was simple and aesthetically beautiful. The result presented by Lips is simple and beautiful. His astrological research extending over a period of decades has enabled him to discover the law that thinkers of all cultures have been searching for since time immemorial. The principles of his symmetrical astrological theory are now seen to be inevitable. It is a book for all those who are interested in gaining a deeper knowledge about the universal principles of existence, the spirituality that embraces all religion, and astrology, philosophy and psychology. The book presented here is the result of intensive astrological basic research. Its main focus is not the usual practical application, but rather the less renowned epistemological interpretation of astrology.	
For 40 years now, the author has closely examined the contradictions associated with classic astrology and has made some astonishing findings. Astrology, just like “Yì Jīng”, the genetic code, or our modern computer, is based on simple, binary mathematics. Zodiac signs and planets appear in a completely new and fascinating, clear and meaningful light. The result is more simple and consistent than we ever thought it could be. It is as if we were relieved of blindfolds that were covering our eyes. Now that we have been able to comprehend and position the particles in the right order, we recognize the complete picture as well as the individual	

<b>Functions</b> , which include the positives and negatives following each other in a circle that signify eternity.	
<i>English Text short</i>	<i>Your language</i>
Original ground of all Things	
Chinese cosmology, Meister Eckhart, Oneness, the Nameless	
There was something undefined and complete, coming into existence before Heaven and Earth. How still it was and formless, standing alone, and undergoing no change, reaching everywhere and in no danger (of being exhausted)! It may be regarded as the Mother of all things. I do not know its name, and I give it the designation of the <b>Dào</b> (the Way or Course).	
It is here, it's there, it is far, it is close, it's deep, it is highly, it is so designed that it is neither this nor that is. It's bright, it is clear, it is quite dark, it is without a name, it is unknown, free from the beginning and end, it stands idle, is simply, without clothes.	
Symbol of Oneness	
The Indiscriminate	
<i>English Text short</i>	<i>Your language</i>
Design change of this homepage	
Default	
<i>English Text short</i>	<i>Your language</i>
The true “ <b>Thema Mundi</b> ”.	
True <b>domiciles</b>	
Symmetrical arrangement of the ruler	
The most meaningful classic <b>dignity</b> is the <b>domicile</b> . Here the characteristics of planet and zodiac sign are most similar. If one compares the description of a sign and its ruler in astrological literature, it goes unanimously confirmed. The order of the <b>domiciles'</b> planets is also harmonic represented by the order of the planets by distance to the sun and the order of the planets by speed of <b>Movement</b> . In the first case, the moon can't be logically integrated, and in the second case, the sun can't be logically integrated. <b>Thus, the order of the classic domicile-exile system is – as Johannes Kepler realized – only nearly complete.</b> The newly discovered planets Uranus and Neptune and the dwarf planet Pluto have quickly shown their relation to zodiac signs. The similarity between Uranus and Aquarius, Neptune and Pisces, and Pluto and Scorpio is obvious. However, a harmonic <b>domicile</b> order is almost entirely ruined by that. What remains is a system – if you can still call it a system – with many question marks.	
Do the <b>domiciles</b> create a system without lawfulness and with random associations?	

Three signs now have two rulers. What about the other nine signs?	
How do two planets share their dominion of a sign?	
When two planets share the dominion of a sign, is one of them more similiar in means of characteristics?	
If so, which one?	
Does each sign have but one ruler and the classic needs to fade?	
Why are there twelve signs but just ten rulers?	
<p>If we again compare the usual description of planets and Zodiac signs, it becomes clear: Saturn corresponds more to Capricorn as to Aquarius, Jupiter more to Sagittarius than Pisces and Mars more to Aries as to Scorpio. One already knew this before the discovery of Uranus. Uranus corresponds to Aquarius, Neptune to Pisces, Pluto to Scorpio, the sun to Leo and the moon to Cancer. Mercury corresponds more to Gemini as to the Virgo and Venus more to Libra than to Taurus (chapter 2.2.2.2). The classical allocation from parts of the body to planets and signs clarifies the correctness of this assessment. Without rulers the Zodiac signs are Taurus and Virgo. Here the most feasible rule is of two unknown planets. Thus we have in the astrology two Higgs particles.</p> <p>Up to the discovery of Uranus nobody thought there were undiscovered planets. Since then that has changed. The astronomers had also not completely given up the idea of searching for unknown planets in our solar system. Planet X, the presumed ruler of Taurus, I provisionally call Faunus. The nature of Faunus approximates the nature of Taurus greatly. Planet Y, the ruler of Virgo, I provisionally call Iustitia. The nature of Iustitia approximates the nature of Virgo greatly. With the help of these two hypothetical astrological Higgs particles, we finally have a perfectly harmonious <b>domicile</b> allocation sequence. This series (orbital period:) presupposes that the planets X and Y are outside of Pluto's course.</p>	
This symmetrical arrangement crystallized 1974, in the first year of my research in this realm.	
<p>Therefore, every planet has the biggest similarities with the sign of its <b>domicile</b>.</p> <p>One already knew seven allocations in the classical astrology.</p> <p>Three allocations are only well-known in modern astrology. And two allocations are new. In the countersigns one can find the 1<sup>st</sup> <b>exile</b>.</p>	
<i>English Text short</i>	<i>Your language</i>
The second <b>domicile</b>	
2 <sup>nd</sup> <b>dignity</b>	
<p>Over 2000 years more or less the astrologers have successfully studied facts speaking against the deprivation of the second <b>domicile</b> of the five classic planets, but above all the nature similarity the planets with these characters. This relationship is once again obvious in the astrological literature, to a lesser extent as with its first <b>domicile</b>. For that reason we can indeed talk about a 2<sup>nd</sup> <b>domicile</b>.</p> <p>That five of the classical planets, as for example Jupiter to Pisces or Mars to Scorpio, have a secondary <b>domicile</b> is obvious. That however also means that the new planets possess a 2<sup>nd</sup></p>	

<p><b>domicile</b>; Uranus to the Capricorn, Neptune to Sagittarius, the feminine Venus to Libra and the feminine Mercury to Gemini.</p> <p>In regards to the lights of life, there are some justified doubts about such an exchange. Astrologers were, for example, always convinced that Jupiter, by way of Pisces, had a <b>domicile</b>, but not that the Moon had one by way of Leo. This would mean that the Moon in Cancer has a 1<sup>st</sup> and 2<sup>nd</sup> <b>domicile</b>. The same holds true for the Sun in Pisces. Thus, the 2<sup>nd</sup> <b>domicile</b> is not aligned to the same perfection that the 1<sup>st</sup> <b>domicile</b> is.</p>	
<p>The 2<sup>nd</sup> <b>domicile</b> is the second most important <b>dignity</b> of the planets. It is here that there are the second-most similarities between the planets and the zodiac signs. This arrangement emerged in 1974. The 1<sup>st</sup> and 2<sup>nd</sup> <b>domicile</b> was first published in the “Astrologischer Auskunftsbogen” (April 1977, Baumgartner Verlag, without Faunus and Iustitia) at the suggestion of Lips.</p>	
<p>One already knew seven allocations in the classical astrology. Five allocations are new. In the countersigns one can find the 2<sup>nd</sup> <b>exile</b>.</p>	
<p><i>English Text short</i></p>	<p><i>Your language</i></p>
<p>The true <b>exaltations</b></p>	
<p>If the planets have two different, strong <b>dignities</b>, then it would be a reasonable presumption that there are also other levels. Logically, we will draw on the <b>exaltations</b>. <b>domicile</b> and <b>exaltation</b> are the only <b>dignities</b> that have <b>debilities</b> in their opposite signs. The <b>double dignities</b> from the Sun and the Moon as one sign cause an asymmetrical pattern in the 2<sup>nd</sup> <b>domicile</b>. But we find this <b>double dignity</b> again in the classical, conventional way. Mercury is supposed to have a <b>domicile</b> and an <b>exaltation</b> in Virgo. This speaks for <b>domicile</b> and <b>exaltation</b> belonging to the same system. Thus, the same asymmetry is found in the 3<sup>rd</sup> <b>dignity</b> as in the 2<sup>nd</sup> <b>dignity</b>.</p> <p>The alignment of Neptune-Leo, Pluto-Aquarius, Faunus-Sagittarius and Iustitia-Gemini are symmetrical and the only ones leading to a symmetrical <b>system of dignities</b> in which each planet, in every sign, has a <b>dignity</b> and <b>debility</b>.</p>	
<p>The <b>exaltation</b> is the third most important <b>dignity</b> of the planets. There are the third most similarities here between the planets and the zodiac signs. When the <b>exaltation</b> is the third most important <b>dignity</b>, then we can drop the term “<b>exaltation</b>” and instead talk about the third <b>domicile</b>. This is more fitting and less confusing. This arrangement was discovered in 1981, together with the 6<sup>th</sup> and the 7<sup>th</sup> <b>dignity</b>, and then published for the first time in 1984 by Milgard Verlag (Neue Schule der Astrologie).</p>	
<p>We already are aware of five different alignments from classic astrology. But, in modern astrology, only one alignment is known. The presumption that there are two traditional alignments is flawed. For one, they contradict symmetrical alignments. Furthermore, they contradict the <b>exaltation</b> of Saturn to an <b>exile</b>-sign from Mars, as well as the <b>exaltation</b> of Mars to a Saturn-sign and vice versa. The <b>exaltation</b> of the Sun to a Mars-sign and the <b>exaltation</b> of Mars to a Saturn-sign and vice versa all contradict one another (Saturn is a counter pole in relation to the Sun). And lastly, the nature of Saturn and the nature of Venus contradict each other (a similar essence of Saturn and Mars), just like the nature of the Sun and the nature of Mars contradict one another. The right alignments are Sun-Libra and Saturn-Aries. Six alignments are new.</p>	
<p><i>English Text short</i></p>	<p><i>Português html</i></p>

<b>The fourth domicile</b>	
The layered relativities between planets and zodiac signs point to further layers. With this, we come closer and closer to an astrologer's dream, namely, that there is a <b>dignity</b> or <b>debility</b> for every planet in every sign. This is how the different effects of the planets in the different signs can be better understood and interpreted. The principles that we have found in the three strongest <b>dignities</b> give us clues that lead to further alignments.	
We can disregard the teachings of <b>triplicity</b> when we are faced with further considerations, as the teachings are a fallacy. This was always clear, but often deliberately overlooked. They contradict the <b>exaltations</b> and have, in contrast to the <b>domiciles</b> and <b>exaltations</b> , no <b>debilities</b> whatsoever in their opposite signs. They seem to be an inconsistent attempt to complete the <b>system of dignities</b> .	
It is logical, however, that the planets cannot have a <b>dignity</b> in any sign where the counter pole has a <b>dignity</b> . Venus cannot, for example, have a <b>dignity</b> in any Mars-sign, any Pluto-sign, any Mercury-sign, any Iustitia-sign, any Saturn-sign or in any Uranus-sign. Long story short: The Sun and Faunus only have a <b>dignity</b> in the Sun and Faunus signs and a <b>debility</b> in Mercury and Iustitia signs and Mercury and Iustitia have in the Mercury and Iustitia signs a <b>dignity</b> and in the Sun and Faunus signs a <b>debility</b> . The 4 <sup>th</sup> , 5 <sup>th</sup> , 6 <sup>th</sup> and 7 <sup>th</sup> <b>dignities</b> are derived from this.	
The 4 <sup>th</sup> <b>domicile</b> is the fourth <b>dignity</b> of the planets. These allocations are all new and were, just as the next three <b>domiciles</b> , by traditional and modern astrology unknown.	
<i>English Text short</i>	<i>Your language</i>
The 5 <sup>th</sup> <b>domicile</b> is the fifth <b>dignity</b> of the planets. These alignments are all new. As in all <b>dignities</b> , the planets are favorably positioned here. They find themselves in a setting that appeals to their disposition. These alignments are all new. As in the 1 <sup>st</sup> to 2 <sup>nd</sup> <b>domicile</b> , from the 2 <sup>nd</sup> to the 3 <sup>rd</sup> <b>domicile</b> and from the 3 <sup>rd</sup> to the 4 <sup>th</sup> <b>domicile</b> , there is also an anomaly of <b>double dignities</b> from the 4 <sup>th</sup> to the 5 <sup>th</sup> <b>domicile</b> .	
<i>English Text short</i>	<i>Your language</i>
<b>Sixth domicile</b>	
The 6th <b>domicile</b> is the second-most debilitated <b>dignity</b> of all the planets. Here the planets are also in an appealing setting where they may freely unfold and develop. These alignments are all new. As in all of the aforementioned <b>domiciles</b> , here there is also an anomaly of the <b>double dignities</b> .	
<i>English Text short</i>	<i>Your language</i>
<b>Seventh domicile</b>	
<b>The last dignity</b>	
The 7 <sup>th</sup> and last <b>domicile</b> is the most debilitated <b>dignity</b> of all the planets.	



<p>Moon-Pisces Mercury-Aquarius Venus-Leo Mars-Gemini Jupiter-Libra Saturn-Scorpio Uranus-Aries Neptune-Taurus Pluto-Virgo Faunus-Cancer Iustitia-Capricorn Sun-Sagittarius</p> <p>These alignments are all new. Here, we also find an anomaly of the <b>double dignities</b>. Now the asymmetries that we discovered in the <b>domiciles 2-7</b> appear symmetrically and within a state of principles. With this, we now have a complete <b>system of dignities</b>, free of any contradiction, where each Planet has a <b>dignity</b> or <b>debility</b> in each sign. The only thing left open affects the two hypothetical planetary principles Faunus and Iustitia. Astrological fantasy should not be excessive here. But instead, patience for astronomical facts is of importance, so that the open questions can be adequately dealt with.</p>	
<i>English Text short</i>	<i>Your language</i>
<p>The seven <b>dignities</b> and <b>debilities</b></p>	
<p>A detailed analysis of the astrological <b>dignities</b> and <b>debilities</b> necessarily lead to the <b>double dignities</b>. Without it, the <b>dignities</b> of the classical planets can not be reconciled with the <b>dignities</b> of the new planet.</p>	
<p>Each planet has in each sign of the zodiac a <b>dignity</b> or <b>debility</b>.</p>	
<i>English Text short</i>	<i>Your language</i>
<p>The ten axes of the <b>exaltations</b></p>	
<p>Harmony of <b>exaltations</b></p>	
<p>Harmonic distribution of <b>exaltations</b> with the golden ratio</p>	
<p>Lunar axis</p>	
<p>Symmetrical distribution of <b>exaltations</b> to the lunar axis</p>	
<p>For the <b>degrees of exaltation</b>, there is a simple mathematical formula. They do not draw on past positions of planets or fixed stars. The zodiac is separated into 10 different parts, all the same size. These 36° sections are put into thirds via a golden cut.</p>	
<p>These intercepts are harmoniously aligned with the <b>exaltations</b>. With this knowledge, we can even give a <b>Degree of exaltation</b> to Uranus, Neptune, Pluto, Faunus and Iustitia. We find three intercepts in the feminine signs and two in the masculine signs.</p>	

<p>The <b>degrees of exaltation</b> seem to be a beautiful mathematical gimmick. They have not, however, led to concrete results. Instead, there has been much shocking speculations and because of this, they should be viewed from a very critical standpoint. They do not seem to carry much weight for astrological practice.</p>	
<p><i>English Text short</i></p>	<p><i>Your language</i></p>
<p>vitality, mass, force</p>	
<p>Symbol of <b>Eros</b></p>	
<p>Beautiful-ugly</p>	
<p>Exciting-boring</p>	
<p>feel</p>	
<p>perception</p>	
<p>estrogen</p>	
<p>testosterone</p>	
<p>peace</p>	
<p>war</p>	
<p>altruism</p>	
<p>selfishness</p>	
<p>cooperation</p>	
<p>confrontation</p>	
<p>love</p>	
<p>hate</p>	
<p>pacifism</p>	
<p>militarism</p>	
<p>erotic</p>	
<p>sex</p>	
<p>connection</p>	
<p>separation</p>	
<p>weakness</p>	
<p>strength</p>	
<p>relaxation</p>	
<p>voltage</p>	
<p>calmness</p>	
<p>passion</p>	

devotion	
conquest	
mildness	
mightiness	
Symbols of the <b>Feeling</b>	
Symbols of the <b>Instinct</b>	
<i>English Text short</i>	<i>Your language</i>
the last of the three dualities	
The <b>Function</b> in the astrology	
The Eight Trigrams of the <b>Yi Jing</b>	
From the second distinction comes the third distinction; the distinction between <b>Logos</b> and <b>Eros</b> . I call this <b>Function</b> . The <b>Soft-Moving</b> , the <b>Hard-Moving</b> , the <b>Soft-Moved</b> and the <b>Hard-Moved</b> differ between the spiritual and the psychically/physically states. This is where the eight elemental forces come from that shape everything.	
<i>English Text short</i>	<i>Your language</i>
The eight astrological <b>Functions</b>	
The eight primal forces, that determine all being, are embodied by the five planets, the dwarf planet Pluto and the two hypothetical planet principles. These eight astrological <b>Functions</b> are the universal representatives that shape all spiritual, causal, vital and physical forces. They are all covered with <b>Yi Jing's Eight Trigrams</b> .	
<i>English Text short</i>	<i>Your language</i>
The <b>Hard</b> is the world in which we are placed; the world of a constant struggle for survival causality, this world, space-time	
The <b>Hard</b> astrological forces	
The <b>Hard</b> is the world in which we are placed; the world of a constant struggle for survival	
The <b>Hard</b> matches our cultural idea of the masculine – “typical men”. This stereotype is usually bears the qualities of Mars/Pluto (strong, hard, courageous, dominant, instinctive etc.) and Mercury/Iustitia (intelligent, clever, realistic, objective etc.).	
The <b>Hard</b> is the world in which we are placed; the world of a constant struggle for survival; the world of power and retaliation; the physical reality; the world of becoming and dissolving. And it is the world of appearances and deception. It is the illusionary image of seeming reality. For	

<p>the future exists only in our imagination and the past only in our memory. For those people who tend to turn to the <b>Hard</b> there is no god. Life does not follow any specific purpose, rather the principle of chance. It is a question of “devouring and being devoured” and at the end there is only left the grave and eternal nothingness. For them the glass is “half empty”, and the human being is bad by nature, and the consciousness a mere <b>Function</b> of the brain. They admire the warriors and heroes and they ridicule the saints and persecute the wise and the good. The World of the <b>Soft</b> is for them “opium for the people”, an imaginary figment and a place of escapism and self-deception. But the more we turn to the <b>Hard</b>, the less we live.</p>	
<p><i>English Text short</i></p>	<p><i>Your language</i></p>
<p>Apocatastasis as the doctrine of the planets as cosmic principles.</p>	
<p>Apocatastasis (Gk. restoration, realization, renewal, return) – not to be confused with the Christian or Stoic meaning of this term – is the astrological teaching of the eternal cycle of the celestial rulers and their rulership over all things, and the signs of the zodiac. This is why Apocatastasis seeks to reinforce and complete the <b>teaching of dignities</b> in regards to the “<b>Astrological Theory of Everything</b>”, thereby leading to the knowledge of all things in this world and beyond, in its entirety.</p>	
<p>The “Planets” are viewed as the twelve fundamental cosmic forces that design and represent one’s existence. It is within our solar system that they embody themselves: in the Sun and the Moon; the seven planets; the dwarf planet, Pluto; and the two hypothetical planets Faunus and Iustitia, the two Higgs particles of astrology.</p>	
<p>STROKES OF GENIUS</p>	
<p>COME RARELY IN LIFE</p>	
<p>THIS IS ONE OF THOSE</p>	
<p>TAKE A ASTROLOGICAL LOOK</p>	
<p>IN THE TRUE ORIGINAL GROUND</p>	
<p>AND THE ETERNAL ORDER OF THINGS</p>	
<p>DISCOVER THE LAW</p>	
<p>THAT THINKERS OF ALL CULTURES</p>	
<p>HAVE BEEN SEARCHING</p>	
<p>FOR SINCE TIME IMMEMORIAL</p>	
<p>AFTER FORTY YEARS OF RESEARCH</p>	
<p>NOW AVAILABLE</p>	
<p>THE SECRET OF</p>	
<p>LIFE</p>	
<p>DEATH</p>	
<p>TRUTH</p>	
<p>CAUSALITY</p>	
<p><i>English Text short</i></p>	<p><i>Your language</i></p>

E-mail address for contacts.	
Contact, Astrological Apocatastasis	
<i>English Text short</i>	<i>Your language</i>
Biography with horoscope	
<p>Emil Lips, born on 8<sup>th</sup> January 1953, at 19:10 in Zurich, Switzerland. After finishing his professional training he had followed a practice of intense meditation over a period of two years, under the guidance of Christian, Buddhist, Sufi and Hindu mystics, saints and sages. And now he wanted to learn a craft that included both the spiritual and material aspects and found it in astrology. It was soon clear to him that this ancient science has a credible relation to reality.</p> <p>But he was also aware of the many apparent contradictions and irregularities in the theory. There were too many open questions, too much uncertainty. This is how he was able to bring his dream of combining his professional work with his spiritual interests.</p> <p>Astrology became his “Hobby”, his passion, where he invested just as many hours of time researching as he spent working in various jobs as a regular employee. He would like to share the insights gained from his research with this book, where he apply them to astrology.</p>	
Uniform Horoscope Calculation	
<i>English Text short</i>	<i>Your language</i>
The four astrological forces of <b>Logos</b>	
spirit, dream, reality	
The four Logos-principles	
Good-bad	
Right-false	
seeing	
listening	
right brain	
left brain	
meaning	
purpose	
picture	
idea	
synthesis	
analysis	
trust	

control	
optimism	
pessimism	
idealism	
realism	
wisdom	
cleverness	
consideration	
investigation	
prudence	
strategy	
vision	
organization	
transcendence	
logic	
faith	
opinion	
Symbols of the <b>Intuition</b>	
Symbols of the <b>Ratio</b>	
<i>English Text short</i>	<i>Your language</i>
E-Mail	
Send	
- Please specify your email address.	
- Please enter a message.	
Please correct:	
Thank you for your email.	
Error!	
<i>English Text short</i>	<i>Português html</i>
Text translation	
Title	
Astrological Look in the True Original Ground and the Eternal Order of Things	
Home	
Forum	

Contacts	
Symbol	
Design	
Bookmarks	
<b>Complete Dignities of the Planets</b>	
1 <sup>st</sup> <b>dignity</b>	
2 <sup>nd</sup> <b>dignity</b>	
3 <sup>rd</sup> <b>dignity</b>	
4 <sup>th</sup> <b>dignity</b>	
5 <sup>th</sup> <b>dignity</b>	
6 <sup>th</sup> <b>dignity</b>	
7 <sup>th</sup> <b>dignity</b>	
<b>The Moving</b>	
<b>The Moved</b>	
<b>The Soft</b>	
<b>The Hard</b>	
Testing	
Excerpt	
Shop	
Author	
Language	
Advertising	
<i><b>English Text short</b></i>	
<b>Dignities of the Planets</b>	
The first complete <b>system of dignities</b> in the history of astrology, is described in detail in the book APOCATASTASIS.	
The true <b>dignity</b> and <b>debility</b> of the planets	
The seven <b>dignities</b> and <b>debilities</b> of the planets in the 12 zodiac signs	
The Complete System of Dignities described in the chapter “ <b>Dignities and Debilities</b> ” of the book eliminates all contradictions and unanswered questions regarding astrological dignities. A closer look at the lawfulness hidden within a cosmic order reveals findings that could already have been recognized by the traditional system of dignities of classic (hermetic) astrology.	
The <b>system of dignities</b> is of primary importance for practical astrology. But there has been great confusion regarding the appropriate alignment since the discovery of new planets. Because	

<p>of this, it is now time to seek full clarity on the issue.</p> <p>While the zodiac signs are completely symmetrically distributed in regards to polarity, elements, etc., the planets, on the other hand, convey nothing of the sort. The alignment of their polarities and elements are contradictory and asymmetrical and are generally hardly observed and taken into account. Their affiliation to the zodiac signs are, in contrast, greatly valued and are generally taken into account while being, at the same time, contradictory and asymmetrical. The Sun, the Moon and the planets are the most outstanding horoscopic factors. Thus, finding and establishing a cosmic planetary order should be at the absolute forefront of astrological research.</p> <p>There are people who apparently are looking for the glasses that they are already wearing. Today, after forty years of intensive research in this field, I can say: “For more than 2,000 years, the answer has been apparent to astrologists as it has been right before their eyes. They see it, but are not aware of what they are seeing.”</p> <ol style="list-style-type: none"> <li>1. Conventional belief tells us that there are 12 planetary principles; the five planets in each of a male and a female form, as well as the lights of life, the Sun and the Moon.</li> <li>2. Each of the 12 planetary principles are paired with the zodiac signs, with which they are most similar to in their nature; the masculine Mars is aligned with the masculine Aries as the feminine form of Mars is aligned with the feminine form of the Scorpio, etc.”</li> </ol> <p>Today we know that the masculine Saturn principle, the feminine Jupiter principle and the feminine Mars principle have their own embodiment. This has always been true but we have only recently come to realize this. Therefore, one can assume that one side each of Venus and Mercury embodies itself and that there could be two other, unknown forms of the planets. This raises new questions as to how these forms have answered and led to a symmetrical, complete <b>system of dignities</b>.</p>	
<i>English Text short</i>	<i>Your language</i>
The <b>Soft</b> is that which is placed in the world, that which is presented here and now; the life and consciousness indwelling the being	
Akausal, Beyond, Live	
The <b>Soft</b> is that which is placed in the world, that which is presented “here and now”; the life and consciousness indwelling the being	
The <b>Soft</b> matches our cultural idea of the feminine – “typical woman”. This stereotype generally has the qualities of Venus/Faunus (weak, gentle, timorous, sensitive, romantic, affectionately, cuddly etc.) and Jupiter/Neptune (intuitive, religious, non-logical, unrealistic, sympathetic etc.).	
The <b>Soft</b> is that which is placed in the world, that which is presented “here and now”; the life and consciousness indwelling the being; the immortal and imperishable; that which survives beyond birth and death; the living and the life-observing; the vital and eternal; the immaterial and timeless; spirit and soul. It is the other-world, which confronts the world of the physical and causal as equal-ranking counterpart. Persons who tend rather to turn to the <b>Soft</b> have faith in a higher Power, in divine providence, the immortality of the soul, a purpose to their existence; they believe in the good in people. For them the glass is “half-full”. Live and let live is their motto. They admire the saints, the sages and the good, and they see the blood on the hands of	



<p>the heroes and the tears of their victims.  For them the World of the <b>Hard</b> is a valley of tears; a place of tests and karmic bonds; a deceptive world of transience; a world of misdirected passions, in which perfect happiness is not possible; the realm of the earthly, worldly and evil, of darkness and cruelty. Here it is not the material-energetic that is at the fore but the soul-spiritual. Fulfilment, happiness, a sense of purpose and meaning, and contentment, are important, and not power, violence and opportunism.</p>	
<p><i>English Text short</i></p>	<p><i>Your language</i></p>
<p>the second duality</p>	
<p>the duality of contradictions</p>	
<p>opposites, opponents, wrongdoer, benefactor, antagonism</p>	
<p>The material and spiritual world</p>	
<p>Out of the first distinction comes the second distinction; the distinction between <b>Soft</b> and <b>Hard</b>. I call this <b>Substance</b>. The <b>Moving</b> and the <b>Moved</b> differ in the other world and the space-time continuum. This is how the four Tetrarchs: the Sun, Uranus, the Moon and Saturn come about.</p>	
<p><i>English Text short</i></p>	<p><i>Your language</i></p>
<p>The most important symbols that are used in the book</p>	
<p>The twelve zodiac signs</p>	
<p>Degree of arc</p>	

Arcminute	
Arcsecond	
Dwarf planet	
Circle symbols	
<i>English Text short</i>	<i>Your language</i>
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Webmaster:	
<i>English Text short</i>	<i>Your language</i>
The Group of Cancer-Moon, Sun-Lion, Saturn-Capricorn, Uranus-Aquarius, which is to say the group of the Lights of Life and the Causal Forces, includes the four principles of being. Put simply these are: the living, creative mind, the experiencing, immortal soul, the mortal, material body and the endless, empty space. I call the four principles of being, the Tetrarchs. From the first duality is formed, the second: the <b>Soft</b> and the <b>Hard</b> ; the timeless and spaceless reality and the time and space continuum; the spiritual and the material universe; the eternal and the becoming and passing away; the Continuous and the transformation; the transcendental dimension and the physical world. From the division of the <b>Moving</b> and the <b>Moved</b> into <b>Soft</b> and <b>Hard</b> there arise the Tetrarchs. In their fourfold state they are all-encompassing. Nothing lies outside of them.	
The Tetrarchs have the greatest significance of the twelve primary planetary principles. They stand out clearly from the remaining eight forces and deserve our primary attention.	
<i>English Text short</i>	<i>Your language</i>
The <b>Astrological Theory of Everything</b> derived from complete system of dignities	
primal dualities, ultimate truth, cube	
The chapter entitled, “ <b>Binary Ontology</b> ”, from the book, which describes the <b>Astrological Theory of Everything</b> , is completely harmonious. A closer look at the lawfulness hidden within a cosmic order reveals findings that could already have been recognized by the traditional <b>system of dignities</b> of classic “hermetic” astrology. It describes the fundamental principles of everything with a simple binary formula; in the beginning, there is the 1 <sup>st</sup> duality, and from this comes the 2 <sup>nd</sup> duality and from this comes the 3 <sup>rd</sup> duality. Then, everything that is, is derived from the 3 <sup>rd</sup> duality.	
<b>Lǎozǐ</b> already knew this and said:	
The nameless produces one. One produces two. Two produce three. Three produce all things	
This simple formula describes not only the physical universe but also its non-physical mirror image, the universe of the living. Nature and elements of all astrological forces can thus be derived and understood with a simple binary formula. It is the same binary mathematics, that the genetic code, the <b>Yi Jīng</b> and the computers are underlain. It is the world formula, which describes the physical, causal, psychological and	

spiritual dimensions; the essence of the Astrology; the essence of all being and knowledge.