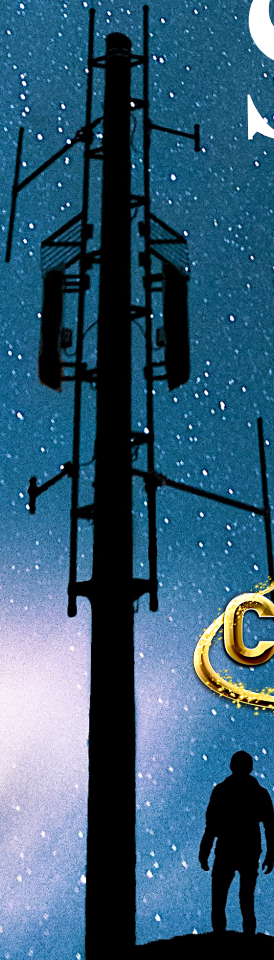


# The Astronist System

COMETAN



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“The stars awaken me to the  
truths of the day,  
like guardians of the night,  
forever lighting the way.”

– Cometan

# THE ASTRONIST SYSTEM



Voice of Cosmos

a division of the

Publishers to the Institution  
of the worldwide Astronist Institution

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## Introduction: thematic analysis of the Omnidoxy

The Omnidoxy is an extensive treatise that requires deconstructing and reflecting upon to truly understand the essence of its Astronist message. To achieve this desired level of clarity on the Omnidoxy, as part of this book *The Astronist System*, I will be conducting a thematic analysis of the Founding Text of Astronism during I will draw out its key propositions and synthesise them with the superior perspective that I now possess since a few years have passed since the publication of the Omnidoxy. This analysis will raise new questions of about aspects of the Omnidoxical text while it will also provide new insight into the Omnidoxy's aims and what it actually achieved.

The publication of *The Astronist System* represents the beginning of officially reflecting upon the Omnidoxy as a whole treatise and as the text that founded Astronism. This type of reflection is crucial because it not only allows us as Astronists to measure the importance of the Omnidoxy, but also to proceed to the next era of Astronist writings, namely the Astrodoxical era. This has been particularly helpful for I, Cometan, as I now write the Astrodoxy. I felt it wasn't right for me to continue writing the Astrodoxy without dedicating some time to reflecting on what the Omnidoxy achieved.

Most of the themes the Omnidoxy addressed have since become distinct Astronist themes as they centre on questions and concerns fundamental to the Astronist belief system. These include the themes of philosophising about space exploration as well as the role of transcension as both a form and method of salvation. Moreover, the Omnidoxy introduced a distinctly Astronist approach to spirituality based on the stars that firmly distinguished Astronism from its cousin astrology. The Omnidoxy was not merely another self-help guide basing its wisdom on the zodiac like so many other books you will find in your local store nowadays. The Omnidoxy did indeed speak whimsically at times of the wonders of The Cosmos and its powers to guide, heal and inspire human beings.



However, the tone of the Omnidoxy soon changed, becoming markedly serious when the topic of human space exploration and expansion came up for discussion. The Omnidoxy drastically prophesied the future struggles of humanity among the stars but framed this as our destiny and our path to true salvation to achieve unity with God by overcoming cosmic, limited existence. In this very notion, the Omnidoxy transformed from a general treatise philosophising about the stars sprinkled with some astrospirituality into a treatise with a definitive mission, one guided by God and thus established transcension as a solemn, religious endeavour. Something had changed. The religion of Astronism was born.

Astronism didn't merely teach about using the stars and the broader astronomical world to improve or guide one's life on this planet, but instead posited the radical view that the astronomical world was itself the supreme means to know God and that all human interaction with the astronomical world has been guided along an evolutionary course for the transcension of species. The Omnidoxy gave us poetry, quotes, philosophical sermons, mythologies and real-life biographies, theological musings and a cosmocentric natural philosophy that emphasised the salvific prospects of space exploration and the expansion of human civilisation into outer space.

Astronism is special since it offers a definitive life meaning both for the individual and the collective in this world while concurrently offers a purpose far beyond this world and beyond the individual. Transcension represents an aim that is currently so far out of reach, that it motivates human beings to strive for it. Durkheim identified four essential attributes of religion: ritual, community, metaphysics and ethics. The Omnidoxy established each of these for Astronism which made it the founding treatise of Astronism rather than a standalone philosophical tract. Each of these four dimensions for the Astronist religion are further solidified in the Astrodoxy. The main function and essential message of the Omnidoxy was that Astronism will fill the contemporary moral void with the abundance of purpose, meaning, value and worth found in the salvific endeavour of transcension.

## Functions of cosmic philosophy

The immediate theme of the Omnidoxy is its explorations in cosmic philosophy, namely how it describes the structure, functions and purposes of The Cosmos as well as the range of astronomical phenomena and animate species existing within it. Cosmic philosophy, or the philosophy of outer space, is the mass of considerations found in the Omnidoxy about every aspect of the astronomical world and most importantly, the relations of sapient species to the astronomical world. Cosmic philosophy presents an organicistic view of outer space which has both physical and metaphysical capacities. This presentation of cosmic philosophy laid the grounds for the transcension narrative of Astronism: humanity ought to immerse itself into the astronomical world to reach the pinnacle of the organic cosmic system and to ascend beyond it.

While these discourses, that can be primarily found in the Monodoxy, may seem inconsequential to the essence of Astronism, they in fact play an important role in setting out the foundations for the Astronist philosophy. All that can be found within Astronist philosophy thereby follows on from what is philosophised as part of cosmic philosophy. To clarify the essentiality of cosmic philosophy to the development of Astronism and to explain why so much time is devoted to cosmic philosophy at the beginning of the Omnidoxy, I will now present to you a couple of key functions of this branch of philosophical thought.

- Cosmic philosophy initialises one's belief in and fascination for the astronomical world and space exploration.
- Cosmic philosophy contextualises one's belief in transcension by justifying a teleology for humanity in The Cosmos.
- Cosmic philosophy embodies the philosophical tone and basis of Astronism and that at the core of an Astronist's life is the practice of philosophising about outer space.

Astronism, having exercised itself as a religion, shall always remain true to its philosophical side in that no person shall ever be shamed for leaving Astronism or refusing to adhere to Astronism. However, this also points to the necessity of a responsible leader who stands up to put a swift end to hatred. This is how beautiful philosophies and religions established with good intentions to discover the mysteries of existence or resolving some problem turn into cults. Veganism is undergoing this type of cultism among some of its members at the moment for example you can see how many vegans have turned against Alex O'Connor for his personal decision to return to eating animal-based products. In light of this abuse, the first truth about human beings is that we, despite being sapient, were first sentient and so remain animalistic and the second truth about human beings is that hysteria and anarchy are an ever-looming threat of devolution for our "civilised" species.

Cosmic philosophy presents a mainly optimistic view of The Cosmos independent of human existence although in the context of human existence, there was always a tinge of realism integrated into the writings of the Omnidoxy with an emphasis placed on cosmic limitation. However, this 'cosmic realism' was essential to include as a recurring theme in the omnidoxy writings because it worked to justify the endeavour of transcension yet the extreme of cosmic realism naturally emerged in the form of cosmic nihilism. Cosmic nihilism is the meaninglessness of human events in the view that The Cosmos will one day come to an end due to its intrinsically limited nature and that humanity will thus inevitably become extinct. I see the value in always keeping mindful of cosmic nihilism and although a crucial part of analytic philosophy involves the reality of The Cosmos coming to some kind of end, I do not see why this need negate the meaningfulness of human life in the meantime. In fact, the Omnidoxy began the tradition of using the fact of limited, cosmic existence to bolster the importance of accelerating the human transcensional endeavour now before The Cosmos comes to an end.

## Approaches to explaining Astronism

I, as Cometan, spend much of my time explaining Astronism to people of all backgrounds and beliefs and so I am constantly trying to develop new ways in which I can explain my Astronist beliefs and identity clearer. *The Astronist System* will serve me in this endeavour by reconsidering the content of the Omnidoxy and my ability now, having gained hindsight from the incredible events of the Founding era, to formulate new ways to explain Astronism. I have four such approaches to discuss in this section including the Omnidoxical, limitational, cosmological and analipsological approaches.

Let me begin with the Omnidoxical approach. This approach is so named because it emerged out of my re-reading of the Omnidoxy and my identification that in its first book in particular called the Monodoxy, there are four key ideas that emerge that provide context to Astronism. These four ideas, in chronological order of their appearance in the text, are cosmic organicism, astrogenism, returnism and transcensionism. There are more detailed descriptions of how this sequence of four beliefs explains Astronism later but now I will give a brief outline.

I observed that The Cosmos and all animate and inanimate entities within it exist in coordination to form the cosmic system and that all these entities are intrinsically connected to the fabric of reality via a pervading law of limitation. This view denotes a general organicism while cosmic organicism identifies a special relationship between sapient beings and the astronomical world in particular. This relationship or connection results from our existence in the limited cosmic system and is both of a biological, existential and evolutionary nature. In essence, the nature of Homo sapiens mirrors the nature of astronomical phenomena and I, in the Monodoxy, spent considerable time identifying instances of this mirrored nature.

Based on the observation that Homo sapiens are intimately connected to the astronomical world in ways biological, evolutionary

and existential, astrogenism naturally follows on by asserting that human beings originated from among the stars. As a species, our biology and evolution are clearly extraterrestrial for we are physically made of the stars; we are descendants of our astral ancestors. This astrogeny of the human species then explains why our nature mirrors that of the astronomical world and why we have had, since our earliest origins as a sapient species, a strong connection to the night sky, an immediate example of which is the emotion of astronality found in all human beings. Albeit how forgotten it may have become by the distractions caused by other religions, there is a definitive biological connection between *Homo sapiens* and the astronomical world that explains our place in the universe and our opportunity to be saved by our own transcension.

Since earthly life originated among the stars, combined with our distinction from all other telluric species due to our possession of sapience, the ultimate destiny of *Homo sapiens* is to return to the stars both in life and in death. In life, *Homo sapiens* shall return to the stars via our physical elevation into the astronomical world while in death, *Homo sapiens* shall ascend to the temporary afterlife in the Overworld, embargoed there while our consciousnesses wait to be released into the infinity of The Universe beyond where we shall come into unity with God, then seeing the end of time, suffering, disease and decay and all other limitations caused by our physicality. These two strands of analiptic thought, the corporeal and post-corporeal, coalesce to constitute the prophecy of returnism which is our third key omnidoxical belief and theme.

On the basis that humanity is destined to return to our place of origin among the stars, the following question arises: how are we to practically fulfil this prophecy? To completely answer this question, the doctrines forming transcension emerge as the fourth and final crucial points in the Omnidoxical explanation of the world and of human existence. Transcension is the salvific process involving human beings physically and metaphysically elevating themselves to the astronomical world. Transcension is therefore not merely space exploration or space expansion but so much more. It is a sacred

endeavour that describes a physical ascension to outer space as well as both an intellectual and spiritual ascension to the stars. This latter metaphysical part is crucial because just as our physical bodies will ascend, so must our minds. Humanity's completion of transcension will result in our coming into union with The Divine at transcosmisation and will thereby constitute our escape from all limitedness and will secure our eternal bliss.

\* \* \*

I will move on now to the second approach to explaining Astronism which is the limitational approach. This approach aptly begins with an observation of limitation in all things in The Cosmos and has been a popular way to explain Astronist philosophy in recent times. In essence, the approach begins with the observation that the whole world and everything resident within it is subject to limitation and it is on this observation and identification of the limitational problem that Astronism emerges to provide a solution in the form of transcending limitation via the process of physical and metaphysical transcension. Intrinsic to The Cosmos, including both its reality and ordered system, are the limited extents of itself and all that exists within it including human life. Therefore, to exist in a cosmos necessitates one's limitedness.

Human beings are intrinsically limited and so are subject to suffering, time, immorality and mortality. These products of limitation are so pervasive and serious that they warrant a grand salvific force to counteract them to save humanity. In Astronism, human beings must save themselves from the conditions of limitedness as this transcendence of limited self and limited collective is the necessary path to being saved from the depravities of limitation. This long path of transcending all the limitations in the world by proximating oneself and the whole species towards the astronomical world is transcension. Astronism is a religion that attributes to the process of transcension the major goal of salvation since Astronists equate being saved with having overcome limitedness.

\* \* \*

The third popular approach to initially explain Astronism is the cosmological approach which aptly begins with an explanation of the Astronist cosmology, namely the distinction between The Cosmos and The Universe and the residence of The Divine beyond The Cosmos along with an explanation of its ability to interpenetrate cosmic limited reality. The cosmological approach is therefore also theological as it gives some clarity to Astronist panentheism.

In Astronism, The Cosmos is described as a created, limited realm, of which there exists an infinite amount in The Universe to form The Omniverse. The Universe occupies a different nature as it is limitless so that it can encompass this infinite amount of cosmoses. Just as nothing infinite could exist in The Cosmos, nothing limited can exist within The Universe except without some boundary dividing the two existences. To cross this periphery is the aim of transcension, an act briefly introduced in the Omnidoxy and therein labelled transcosmisation.

The structure of the Astronist cosmology and the theological school to which it subscribes both help to explain and justify transcension with the ultimate aim of transcosmisation. In essence, the existence of human beings in a limited cosmos that can only communicate with The Divine via the limited channel of scope presents a situation in which human beings must ascend physically and metaphysically through the astronomical world to come into direct contact with The Divine (or God). This panentheistic framework lends to transcension by making the transcensional process the bridge that links sapient species like Homo sapiens to divinity beyond The Cosmos.

\* \* \*

The fourth and final approach to the explanation of Astronism that emerged during the writing of the Omnidoxy is the analipsological approach which leads with an explanation of transcension, namely

the soteriological system underlying Astronism. This fourth approach tends to skip the deeper philosophical precedents that are necessary for providing context to transcension and instead opts for a more immediate explanation of why transcension is essential as a process of salvation. In these kinds of explanations, one will often find transcension posited as the destiny and purpose of humanity, the primary method of human salvation and as the means by which human beings may access all higher, divine knowledge, namely the answers to our existence and the nature of God.

As an example, an analipsological approach would begin by determining what transcension is, namely as both a form and method of salvation. Transcension also includes the physical ascension of human beings to the astronomical world and their metaphysical ascension which itself denotes an intellectual and spiritual kind of ascension. Transcension is used in this approach as a means to explain the Astronist philosophy and religion by positioning transcension as the goal of Astronism.

As a form of salvation, transcension is the gradual decrease of the limitations imposed against sapient beings, achieved through their extrication (self-alleviation of limitations). This distinguishes transcension from the forms of salvation found in Buddhism, Christianity and Islam for instance. As a method of salvation, transcension teaches that the best way to achieve extrication is by proximating oneself and the whole species to the astronomical world as the highest realm currently knowable and reachable. In understanding transcension as a method of salvation, Astronism then emerges as the belief system that organises and propagates this salvific method that promotes a jointly physical and metaphysical view of existence.



## Four Omnidoxical Principles

The Four Omnidoxical Principles are a collection of three philosophical doctrines and one religious doctrine that emerged at the beginning of the Omnidoxy, specifically part of the Monodoxy. They have since come to describe the fundamental Astronist philosophical positions and mark Astronism's transition from a general philosophy of the stars into a fully-formed religion. The Four Omnidoxical Principles act as a framework to explain Astronism.

### 1. Cosmic organicism

Reaching the philosophical position of cosmic organicism began with my observation that *Homo sapiens* exist as a product of the broader cosmic system and that aspects of our nature and behaviour mirror that of the astronomical phenomena watching over our species.<sup>1</sup> In the Omnidoxy, this observation was exemplified many times by the use of cosmic metaphor, namely highlighting instances in which the cycles and systems regulating human behaviour correspond to those that regulate outer space and its phenomena.

Fundamental to cosmic organicism, also called astral organicism, is that both a physical and metaphysical connection exists between human beings and The Cosmos, especially to the astronomical world as the intermediary between human beings and divinity beyond limited existence. This connection is biological as well as evolutionary but is also existential (meaning relevant to and providing value to individual and collective existence) and so there are three distinct dimensions to it. The existence of this connection is used to explain and justify many Astronist propositions about the relationship between human beings and the night sky, including the existence of astrality and the endeavour of transcension. Cosmic organicism is also important in explaining Astronist metaphysics.

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<sup>1</sup> This type of astral anthropomorphism can also be found numerous times in the Omnidoxy.

In cosmic organicism, the human world is seen as intimately intertwined with that of the astronomical world. There are physical and metaphysical undercurrents that link these two spheres of cosmic existence together which indicate the truth of astrogeny and transcension. Cosmic organicism's metaphysical dimension is referred to as either astral spiritualism, astrospiritualism or cosmic spiritualism and was first introduced during the Omnidoxy. Cosmic organicism is similar to general organicism in that it sees The Cosmos as a naturally ordered living entity but places an emphasis on the organic connection between *Homo sapiens* and the stars.<sup>2</sup>

Cosmic organicism sees human beings as an integrated part of the organic system of The Cosmos, the sole purpose of which is to lead towards the resolution of transcension as the culminant stage of evolution. Because *Homo sapiens* exist as sapient beings within this system and may therefore effectuate change in it, cosmic organicism affirms both a bottom-up as well as top-down causation, with transcension being a principal example of the former, namely human beings elevating themselves from the confines of Earth to effectuate change in the broader cosmos.

Cosmic/astral organicism (physical human connection to the stars) and astral spiritualism or astrospiritualism (metaphysical human connection to the stars) both ultimately lead to a conclusion of astrogeny. Cosmic organicism speaks of an evolutionary connection between *Homo sapiens* and the stars and like general organicism, establishes that all aspects of the human body, no matter how small and insignificant they seem, are essential to the workings of the whole system. This is related to the astronomical phenomena in that no matter how minute the phenomena may seem in the grandness of The Cosmos, it still plays a role in the cosmic evolutionary course.

Cosmic organicism seeks in all things a purpose as part of the cosmic system whose ultimate function is to progress cosmic evolution, an evolution that is heading towards transcension, namely the

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<sup>2</sup> Similar ideas were codified in the 2019 book *Living with the Stars* by Karel and Iris Schrijver.

transcension of species. Therefore, cosmic organicism presupposes a cosmic evolutionism which conveniently lends to the endeavour of transcension. Evolution is the essence of limitation in that evolution presupposes that what is in need of evolving is in some way defective. Only limited entities need or can evolve to a greater, higher degree of existence while infinite entities are beyond evolution for they already are all things or could be all things and so are antithetical to evolution. Evolution implies a journey of development which is embodied by the transcension process.

The essence of cosmic organicism is that astronomical phenomena are the greatest movers of change in the system of The Cosmos and that Homo sapiens are minute products in this system that, if transcension is completed, could move through it and outwit the system to escape its limitations. The Cosmos is animate, an entity in flux, progressing and evolving to some resolution. This resolution is the transcension of The Cosmos itself, its coming into being with The Divine at the end of time, closing back in on itself, retreating back to its singular starting point wherein it shall cease to exist.

The Cosmos was born a limited entity and it shall eventually die a limited entity. We will not see this death for when the time comes for The Cosmos to die, nothing shall be able to exist within its shrinking confines but — and this is the fundamental basis of the Astronist religion — as a sapient species, human beings have the potential to escape The Cosmos before this death occurs, in turn escaping limitedness and existing forevermore in the infinite Universe.

Like its father position of organicism, cosmic organicism rejects both mechanism and reductionism by opposing any notion that the smallest parts of The Cosmos can explain the behaviour of the entire cosmic system. Instead, cosmic organicism asserts that one must look at The Cosmos as a whole, integrated system with an especial focus on the astronomical world (to distinguish cosmic organicism from standard organicism) in order to explain the behaviour of the products of the system, including human beings. For instance, one must understand that the whole Cosmos is intrinsically and

pervasively limited in order to comprehend the limitations found in human beings and the consequences of these limitations in human societies. In cosmic organicism and thereby for Astronists, the whole ordered system of The Cosmos must be taken into consideration, which often means re-emphasising the cosmology of limitation so as to explain phenomena.

Cosmic organicism also rejects vitalism, instead asserting that only physical forces account for living things and though does not deny the existence of the metaphysical, asserts that metaphysical forces act in a separate domain to physical ones. Whereas vitalism asserts the existence of a force distinct from but intertwined with physical forces, cosmic organicism asserts that the physical and metaphysical act independently and are only connected through scope. In this sense, cosmic organicism may be distinguished from standard organicism in that it continues to assert the existence of the distinction of the metaphysical including the consciousness and the spiritual.

Cosmic organicism may also be distinguished from standard organicism in that it still affirms a monistic understanding of reality. However, cosmic organicism also allows more independence of the parts from the whole than monism. The whole, however, remains more than the sum of the parts and the whole exerts control over the behaviour of the parts (i.e., through cosmic limitation). Cosmic organicism might also attribute more significance to the relation between parts than standard organicism in that cosmic organicism places an emphasis on the relations between sapient beings and astronomical phenomena to explain cosmic reality as a whole.

The second aspect of organicism, namely that everything in nature is in some way alive, is also reflected in cosmic organicism. Both conscious and unconscious entities in The Cosmos are imbued with a functioning essence that gives them a role to play in the ordered, evolutionary cosmic system.

## 2. Astrogenism

With the emergence of cosmic organicism and on the basis that the observations forming that position are true, the next logical step taken by the Omnidoxy came as a result of the notion that human beings possess a connection to outer space, namely that our species has extraterrestrial origins — meaning origins beyond Earth's atmosphere. The Omnidoxy drew inspiration from the panspermia hypothesis to inspire the Astronist belief that the origins of *Homo sapiens* can ultimately be traced to outer space which then also explains our physiological synchronicity and familiarity with astronomical phenomena as emphasised in cosmic organicism.

The observable cosmic organicism leads to the notion of astrogenism, namely that human life can trace its origins among the stars. Cosmic organicism and astrogeny work symbiotically in theory in that one explains the other. The observation of cosmic organicism explains why human beings are astrogenic while astrogenism explains why there is a lasting connection between human beings and the night sky. Cosmic organicism makes the assertion that there is a definitive physical connection between *Homo sapiens* and astronomical phenomena while astral spiritualism makes the assertion of a metaphysical connection between the two.

Cosmic organicism is also closely related to the notion of sidereancy, the relationship between *Homo sapiens* and the astronomical world since humanity's transition into a sapient species. Cosmic organicism describes *Homo sapiens* as dynamic components (i.e., possessing cosmic agency) in a cosmic system evolving towards the natural goal of the fruition of transcension. Astrogenism was in the Omnidoxy established by using cosmic metaphors as a connection made between the nature of astronomical phenomena and that of human beings.

## 3. Returnism

On the basis that *Homo sapiens* originate from among the stars, the Astronist philosophy asserts that humanity should return to the stars. Returnism is a teleological statement, an action-based solution to the observation of humanity's astrogeny. Returnism infuses the fact of our astrogeny with notions of destiny, virtue and purpose. In the returnist prophecy, there is a vague idea of return to the stars as the destiny of humankind, but this applies to all sapient species. The Omnidoxy made some reference to the notion of astral evolutionism which involves the idea that the natural evolution of the human species is to return from where we originated which in turn justifies returnism as the central Astronist prophecy.

#### **4. Transcension**

The fourth and final step to form the doctrine of transcension takes these astral-human matters one step further by stating that the endeavour to return humans to their astral ancestors will save humankind from the horrors of limitation observed throughout the world. As such, transcension is the pursuit of a species to escape a cosmos; in essence, to escape limited reality. Transcension started to become presented in the Omnidoxy as a sacred endeavour for humanity to undertake due to the salvific functions attributed to it. Since transcension was posited as the path to salvation, it made logical sense to say that transcension leads to union with God.

The claimed goals of transcension then made this endeavour a sacred one. With the moment of the conception that returning to the stars will be the salvation of humankind, Astronism transformed into a religion. At this point, space expansion became a sacred endeavour for Astronists, one not conducted merely for pleasure or the necessity of survival, but so that humanity would one day reunite with God and be saved from death, evil and suffering. Transcension is the fruition of cosmic organicism and astrogenism and is a vehicle for executing the prophecy of returnism. Transcension thus contextualises and coordinates the other three omnidoxy principles.

# Doctrines of Astronism

## Worldview of cosmocentrism

The Omnidoxy is the embodiment of the cosmocentric worldview both implicitly and explicitly. Implicitly, the Omnidoxy is the founding text of Astronism as a new religious movement, a movement which espouses cosmocentrism as its official worldview and thereby the Omnidoxy must be a reflection of that worldview. Explicitly, the Omnidoxy goes to extensive lengths to profess cosmocentrism which indeed begins with its engagements in cosmic philosophy and the development of Astronist philosophy. The Omnidoxy was written from a cosmocentric point of view, a perspective that transformed and deepened over the course of the Omnidoxy's composition.

In its immediacy, cosmocentrism may be viewed as placing the astronomical world at the centre of one's spirituality or philosophy of life. This is true of the nature of cosmocentrism but this comprises only one aspect of the nature of this worldview to which I ascribe the term astrocentrism. Astrocentrism obviously occupies an important role within cosmocentrism and one could argue that the Omnidoxy spends quite a bit of time, via cosmic philosophy, in establishing the astrocentric outline. It is this first aspect of cosmocentrism that constitutes a heavy contradistinction between cosmocentrism and anthropocentrism, an opposition which is explicitly referenced throughout the course of the Omnidoxy. However, the second aspect of cosmocentrism was influenced by the emergence of limitationism as a central Astronist doctrine.

This second dimension of cosmocentrism places an emphasis on the limited nature of cosmic reality, meaning to influence the way one's philosophical and religious beliefs form. Essentially, cosmocentrism espouses that limitation is the first principle of cosmic existence. This influence is also evident in changes in terminology as, from an Astronist perspective, the adjective 'cosmic' connotes limitedness

while the adjective 'universal' connotes unlimitedness. This second aspect of cosmocentrism is alternatively referred to as periocentrism as perio- is used in Astronism as a prefix to connote limitedness.

Cosmocentrism is one of the distinguishing factors of Astronism as a new philosophy and religion since it propagates a worldview not found in other traditions, especially not so explicitly space-themed. The Omnidoxy also used the word 'astrocentrism' to refer to the worldview of Astronism, again emphasising the astronomical theme of the belief system. The two terms can be used interchangeably, although cosmocentrism is used as the official title of Astronism's worldview while astrocentrism is more informal and technically refers more to the political dimensions of transcension, namely by directing more attention and funding towards space exploration in public policy.

Cosmocentrism coincides with the philosophy of The Cosmos presented in the Omnidoxy since it makes sense of the world and human life through the functions and structures of The Cosmos as an organic whole system and the phenomena of the astronomical world in particular. Cosmocentrism was officialised in the Omnidoxy, giving it pride of place as the official worldview of Astronism and thereby propagated by the Astronist Institution. However, in the post-omnidoxical era, with the rise of transcension as the core dogma of Astronism and now an essential part of the Astronist identity, cosmocentrism has been forced to make way for the new worldview of analipsocentrism. In this way, new worldviews might emerge in the history of Astronism depending on what aspects of the belief system become more prominent to the system's overall aims.

For now, however, cosmocentrism and analipsocentrism correspond well by representing the Four Omnidoxical Principles. Cosmocentrism embodies cosmic organicism and astrogenism while analipsocentrism embodies returnism and transcension.



## Usages of cosmosis

Reflecting on my writing of the Omnidoxy, one common word whose meaning was seemingly broader during the Omnidoxical era is cosmosis. My early use of this term in the Monodoxy seems to relate more now to the term astronality as I indicate that every person possesses a cosmosis. This use of the term can still be applied validly but this is a key example of how Astronist words have already started to evolve in their meaning over the course of the past decade since Astronism's initial founding. Indeed, in present Astrodoxical times, I use the term cosmosis more strictly, namely in reference only to the final destination of the soul at transcosisation in uniting with The Cosmos and thereby allowing for the release of the consciousness to The Universe beyond. This places cosmosis at the pinnacle of the Astroeschatology.

Cosmosis is also widely used as a term in cosmic philosophy in the Omnidoxy which itself may be described as the explanation or description of The Cosmos as an evolutionary ordered system comprised of both conscious and unconscious living phenomena. Cosmic philosophy attempts to explore these various attributes of The Cosmos and its phenomena: their evolutionary aspect, limitation, interrelations, and both their physical and metaphysical dimensions. Cosmic philosophy describes The Cosmos and its phenomena and cosmosis was sometimes used in the Omnidoxy to denote a final union with the cosmic ordered system. As a term, cosmosis have several nuanced meanings in Astronism and it remains a distinctly Astronist term. It is an embodiment of the cosmocentric worldview and its influence upon the development of the eschatology of Astronism.

## Prototypes of Astronist doctrines

It is also fascinating that upon reflecting on my writings in the Omnidoxy, that I see very clear prototypes of Astronist doctrines which have now become fully formed in the Astronist belief system in the current Astrodoxical era. The first of these prototypical doctrines clear to see in the early stages of the Omnidoxy is the scope of man which although visible remained a loose idea during this period. There are some interpretable sentences in the Monodoxy, for example, that speak of prehistoric humans having an intellectual and spiritual awakening upon raising their heads starward:

“[1:3:285] What a glorious time that must have been, to witness the minds of the early astronomers in full wonderment of The Cosmos.”

The second prototypical Astronist doctrine to be interpreted from the early words of the Omnidoxy is the Controversion. In the Omnidoxy, I made reference not to the Controversion directly but to a humanity devoid of any astrospirituality, this side of our natures having been suppressed by a limiting force. This comprises a loose idea of the Controversion which is indeed today a far more developed doctrine, namely an organised human effort, in consequence of our limitedness, to avert our attentions away from transcension which will perpetuate our limitations.

The third prototypical Astronist doctrine evident in the Omnidoxy is the Grand World. The Grand World is today a central Astronist eschatological belief and prophecy and although it does have origins in the Omnidoxy, it only came into clearer being during the First Interdoxical Period (2019–2021). The Grand World can be interpreted when I mentioned the creation of a new world through the combination of the human with the astronomical. The Grand World was originally termed the Humanic Exploration of The Cosmos and was and still is framed as a great struggle for transcendent civilisation beyond Earth.

“[9:8:20] The Progenitors are those whom shall lead the mission, they shall stand at the forefront of the struggle for the Humanic Exploration of The Cosmos.”

In the Monodoxical discourse *The Philosophy of The Cosmos*, I also made reference to a proto-concept of ‘scope struggle’ which is now a fully developed Astronist doctrine. Interestingly, I referred to there existing a conflict within human nature and within the broader Cosmos as a whole system. Back then, during the course of my composition of the Omnidoxy, I admittedly did not quite realise what this conflict meant nor did I frame it as a conflict of scope for at that time the doctrine of scope had not been fully formed (only was this doctrine developed during the First Interdoxical Period).

There are also various intimations to the idea of cosmic escapism in the Omnidoxy although much later on in the treatise once the doctrine of transcension had undergone further development. In the Monodoxy for example, although the limitedness of The Cosmos is described, there doesn’t seem to be as much of an emphasis on or connection made to humanity’s need to escape or otherwise exit The Cosmos via transcension. With the development of the doctrines of transcension came this underlying need to exit cosmic reality due to the identification of intrinsic cosmic limitedness as the cause of human suffering and evil.

The idea of the transcensional sacrifice or analiptic sacrifice was also intimated during the Omnidoxy. This states that human beings must necessarily sacrifice or go without comforts in order to complete the process of transcension which will be the ultimate relief of humanity in that it will bring about our escape from limitation. Transcension thereby depends upon this sacrifice which is only necessary, again, due to the pervasion of limitation in The Cosmos. Homo sapiens must sacrifice in the first instance to get ahead in the endeavour of transcension but once transcension is complete, the ultimate reward of infinitude will be bestowed universally upon the human species.

## The cosmology of Astronism

A major function of the Omnidoxy was to set out the cosmology of Astronism on the basis that a clear understanding of the Astronist cosmology was essential to realising why transcension, the Grand World, returnism, scope and all the other Astronist doctrines have come to develop. The Astronist cosmology describes how Astronism views reality which is essential because most of Astronism, particularly its conception of and pursuit for salvation, is based on this formulation of what reality is and is composed of as well as the different levels of existence. Speaking of these levels, in the Omnidoxy, I began my cosmological confabulations by making a distinction between The Cosmos (the limited reality in which we humans reside), The Universe (the unlimited reality beyond the boundary of The Cosmos), and The Divine (the uncaused first cause creator of The Universe and all cosmoses that has the ability to interpenetrate the limited realm of The Cosmos despite being an infinite force by lowering itself to a limited state in the form of scope, a type of divine gift or favour).

The notion that The Cosmos is both limited and boundarised (i.e. possesses a definite boundary though expanding) is indeed central to the purpose of transcension because transcension is fixed on the goal of elevating humanity so that our species ultimately escapes from the limitations of The Cosmos. Therefore, the cosmology of Astronism must be accurate for transcension to have any practical or salvific function, firstly The Cosmos must be limited and secondly, there must be a possibility for humanity to eventually escape this limited cosmic realm. The Cosmos is regarded in Astronism as objectively limited which is why some approaches to explaining and justifying transcension focus on identifying the limitations abundant in the world and found in human behaviour. Meanwhile, there is sometimes a second focus that aims to understand how transcension might be applied so as to harness the human potential for unlimitation.

## Limitationism

In Astronist philosophy, limitation is viewed as the source of all evil and suffering. Evil is indulgence in limitation while goodness is the embracement of unlimitation. Any action, whether intentional or unintentional, or any concept, spoken or written word, that perpetuates limitation is understood as evil to varying degrees of severity.

Many attribute evil to a moralistic framework while others, mostly atheistic thinkers, attribute evil to biological deficiency. In Astronism, besides morality being based on the human pursuit for transcension, there is also a consideration of the evilness of inanimate objects to signify the origins of evil in limitation such as natural disasters or a cataclysmic meteor impact. Astronist understandings of evil are therefore moralistic in the context of the discussion of transcension but are also cosmological when discussing the existence of evil beyond the anthropic sphere. This results in the conclusion that The Cosmos as it exists is predisposed to evil because all aspects of it are intrinsically limited.

Every decision we human beings make is limited materially, intellectually, temporally and biologically and so these limitations oftentimes cause human beings to say or behave in evil (limiting) ways. For instance, a thief only steals from a shop for one of four main reasons: scarcity of resources, lack of intellectual awareness or foresight of how they might earn the money to exchange for the goods they are about to steal, the pressures of passing time and the genetic and chemical factors influencing personality, mood, perception and behaviour.

This answer to the origins of evil found in limitation attempts to bridge the biological and theological explanations of evil. Both biological and theological explanations constitute two parts of a three-pronged explanation of evil, the other being the cosmological, namely that our cosmos and every other cosmos necessarily exists as

a limited realm and thereby all animate and inanimate objects possess a predisposition to limitation, a consequence of which is wrongdoing. Placing the emphasis on limitation and the cosmological approach to evil puts any religious or ethical framework into perspective by confining it to certain circumstances, namely that any such framework of morality is formed on the basis of what a religion or ethic considers to be the root of evil and offers a solution, a method, a morality, based on what it values, as to how to conquer evil. In Astronism, because the root of evil is seen as cosmological, namely as intrinsic to the fabric of The Cosmos, evil is seen as an irrevocable part of cosmic reality and so therefore, cannot be physically changed, only escaped by following the method and morality of transcension.

In Astronism, ethics and morality are observed not to be shaped by human beings but by The Cosmos itself by the fact of its intrinsic limitedness. If we define immorality broadly to mean destructive thought and behaviour then The Cosmos and all that exists within it are preconditioned to be immoral because we live in an immoral realm that is itself violent and destructive and full of suffering irrespective of humanity's residence here. Various examples of the destructiveness of nature during natural disasters or sentient animals killing one another to survive can be put forward as epitomes of this destructive and thereby immoral nature of The Cosmos.

For millennia, many great minds, all with good intentions, and even today in contemporary debates, have the ill-fated pursuit to mitigate suffering. This is the Buddhist approach to life, but indeed Buddhism goes one step further, as a religion, to say that it possesses the prime method for not only mitigating suffering, but eliminating it. I will say this now and keep repeating it as I think it is central to the Astronist view: suffering can neither be mitigated nor eliminated because there is an intrinsic, cosmological predisposition in human beings to suffer, to cause suffer and to have suffering thrust upon us by a destructive, violent, natural, cosmic world. This is the moral reality that I observe and it is from this reality that Astronism has emerged to form the ethic of transcension, the ethic that places all

value and virtue on the endeavour to escape this limited reality as the only true course for the eventual mitigation and elimination of suffering by escaping limitation and entering unlimitation.

In fact, Astronism asserts the sufferance principle (also called sufferentialism, doctrine of sufferance or antochism), namely that greater suffering than what humanity is currently undergoing will be necessary to achieve our escape from suffering altogether. This principle is posited because transcension epitomises an engagement with the external world in such a way that is bound to cause greater suffering due to the predisposition of the limited Cosmos to react against this engagement, namely this venture into the astronomical world. This is what contrasts Astronism with Buddhism as the latter emphasises a retreat or withdrawal from the world to avoid suffering on the understanding that suffering is intrinsic to the world. However, central to the Astronist approach in being embodied by transcension, is an advancement further into the world, specifically ascending into the astronomical world.

I have therefore fixed on a position of realism — that there are right and wrong answers to questions of value and morality — and therefore reject moral relativism. Limitationism makes a cosmological, biological and theological statement about reality; cosmologically, it affirms the notion that The Cosmos is limited and so are all of its component parts whether animate or inanimate; biologically, it recognises the physiological limitations of the human body and views these as intrinsic limitations; and finally theologically, it surmises that God created the limited reality with intention and reason. Indeed, this is where Astronism as a religion emerges to affirm that it is transcension that constitutes the reason for limited reality, namely so that limitation may eventually be escaped for those preferred species.

I understand completely one's wariness of dogma and certainly we should be wary of dogmatism but dogmas are in some instances not only useful but essential to human mutual understanding. The remedy to dogmatism is philosophical debate, but we still need

dogmas to some degree, especially when trying to establish clarity for a belief system. I found this in my development of Astronism over the last decade. Earlier in the development of the Astronist identity, there were some philosophers with whom I was in discourse who stated that because I was refraining from definitively and perhaps dogmatically stating what an Astronist has to believe to be defined as an Astronist, they therefore did not understand Astronism as a whole. This relates back to Astronist philosophy of limitation, namely that for our limited minds to define, contrast and comprehend, our minds demand the distinction and morbid simplicity that dogmas are essential to providing. However, I have repeatedly stressed the power of dogma, meaning that it must be applied both sparingly and responsibly.

Finally, there needs to be a distinction always made between a system of thought that includes dogmas and a system that is dogmatic or espouses dogmatism. For instance, even though I pronounced that Astronism espouses transcension as its central dogma, this does not necessarily make Astronism dogmatic or as an espouser of dogmatism. The responsible use of dogmas only turns into dogmatism when the frequency or potency of dogma application becomes constrictive to progressive revelation and in turn resembles our definition of evil by indulging in and perpetuating limitation. A positive belief system and responsible religious institution therefore should recognise the problem of dogmatic excess and establish principles and mechanisms to ensure that dogmas are restrained to prevent them from having a negative impact on the whole system and its adherents, an example of such principles and mechanisms involves affirming the principles of religious freedom, free speech and thought, progressive revelation and what in Astronism I call the Philosophical Spirit.



## **Necessity of suffering and the Middle of Humanity**

The Astronist assertion of the necessity of suffering (sufferationism) emerges from a cosmological truth, a truth that The Cosmos has been made limited or otherwise exists limitedly for a purpose that necessitates the intrinsicity of suffering and therefore suffering occupies an important utility in the pursuit of the goal or evolutionary state of The Cosmos. The Cosmos and all within it are built to suffer. You could give a human being all the money and resources and glory in the world but I contend that they would still find a way to suffer. Even when the world or other people are not causing us to suffer, we cause ourselves to suffer either in our bodies or in our minds as a consequence of cosmic limitation.

People will suffer, they cause the suffering of others and they will cause their own suffering but the fundamental reality of human existence is that we will suffer no matter whether all the world was atheist. Human beings, due to our possession of a limited mind and residing in a limited reality with scarce resources and a limited physical body, will always find something to fight over or the natural world itself will cause us to suffer. The Astronist contention, therefore, is that we, as a species, need to escape this limited reality as fast as we can to put an end to suffering and evil once and for all. Any other claim to end or to otherwise reduce suffering is, to me, flawed. This focus on and embracement of suffering is known as sufferationism in Astronism and is based on a concept explored much further in the Astrodoxy called periorianism.

Moving on, the 'middle of humanity' concept is a reflective thought and realisation that human beings living today will not see for themselves the fruition of the Grand World nor will they experience the physical transcension, only its metaphysical form. The 'middle of humanity' concept presents an existential crisis for human beings living in an age in which we have knowledge of the vastness of outer space and the salvific possibilities it holds yet we neither have the technology nor the collective will to build the Grand World

due to the recency of Astronism's founding and the current stagnancy of the Economy of Transcension. The Economy of Transcension doctrine itself only saw its introduction in the First Interdoxical Period after the Omnidoxy was completed.

Analyptic utilitarianism is the assertion that the rightness of an action is dependent upon its contribution to and progression of transcension which then justifies whatever action since achieving transcension is attributed the highest value according to Astronism. Analyptic materialism is another Astronist philosophical concept that saw implicit origins during the Omnidoxy but has only been formalised in the post-omnidoxical era. Analyptic materialism is the view adhered to in the Astronist belief system that all political and historical events and human endeavours result from the human desire to overcome limitation despite possessing limited resources. This contradiction between the desire for freedom and the pervasiveness of limitation is regarded as the source of all conflict in The Cosmos (i.e., a scope conflict). In response, Astronism prescribes a holistic approach that uses both the material (i.e., technology, science) and the immaterial (i.e. intellectualism, mysticism) to elevate humankind from the limited world in which we are trapped.

Analyptic materialism builds upon analyptic utilitarianism by acknowledging transcension as the highest value and by teaching that all human priorities and effort should be directed towards completing transcension as the most righteous goal. Analyptic materialism acknowledges the capacity to use the material to overcome physical limits while also recognises that the immaterial is needed to help humanity overcome our mental and spiritual limits. Analyptic materialism emphasises the importance of recognising the limitations abundant in the world and identifying the contradictions in the human predicament of limitation: humans are beings living in a physical world and are therefore inherently limited yet human beings rely upon material resources to lift our species out of limitation. In essence, materiality is the problem but it is also, in conjunction with immateriality, part of the solution in this Astronist form of salvation.

Therefore, analiptic materialism is the theory that limitation in both its physical and metaphysical forms is the source of human conflict and so distinguishes itself from dialectical materialism which sees conflict more cynically as caused by material needs. Analiptic materialism acknowledges the role of material needs, but to have a need at all is the most fundamental issue to Astronism. The contradiction within analiptic materialism is that despite being limited by the material, the material is also crucial to overcoming limitation: we need some of what is holding us back. Analiptic materialism and Marx's dialectical materialism are in some ways related however. In the main instance of their similarity, both identify how human beings resort to conflict which leads to suffering and evil due to lack of resources. However, analiptic materialism frames this 'lack of resources' as a broader cosmic-wide limitation while dialectical materialism is narrower and focuses on a lack of material satisfaction and exploitation by elites. They are also similar in that they seek to identify the cause of conflict and so relate political and historical events through what they see as the cause of conflict. For their parent philosophies of Astronism and Marxism, Astronism interprets the world through a conflict of scope while Marxism interprets the world through a conflict between classes.

By contrast, analiptic materialism is dissimilar to dialectical materialism in that it adheres to the doctrine of cosmic limitation and so recognises the pervasiveness of limitation throughout The Cosmos and so neither blames humans for their limitations nor resorts to political revolution to resolve those limitations since they are intrinsic to reality and cannot be changed. Analiptic materialism can be understood as having taken a couple of steps further into the limitational philosophy than dialectical materialism which stopped at and focused on the immediate material needs of humankind and saw human greed and political exploitation as the cause of these material needs being hoarded by the rich which indeed led to the development of communist and socialist theories. Meanwhile, analiptic materialism describes a situation in which humanity is forced to struggle under the consequences of cosmic limitation.

## Transcosmisation

Transcosmisation is the final step on the course to complete transcension and is the necessary precursor to the ultimate conclusion of eleutheria, the state of total emancipation from limitation beyond the edge of The Cosmos. Transcension's salvific effects are specific meaning they apply to all the species so once transcosmisation has occurred for just one member of the species, this salvation applies to all members. There shall still be limited human existence in the Grand World in The Cosmos after the transcosmisation of a small number or proportion of the species but the key matter is that the knowledge and pathway to transcosmisation will at this point be available to all human beings.

However, by remaining limited and the persistence of the controversial nature, there may still be a change that this knowledge and pathway to transcosmisation could be lost. This is why the performance of the ritual of the Surosia will be more important than ever to preserve this knowledge of transcosmisation for the future generations of humanity. As a result, some human beings are likely to avert transcosmisation even after it is known that some human beings have successfully transcosmised. Three automatic events shall take place upon humanity's first transcosmisation:

- Diacosmism (or transformationism): the instantaneous and irreversible transformation of the human beings who are traversing the cosmic periphery into unlimited consciousnesses stripped of their bodily and spiritual bounds so that they may exist in The Universe and come into unity with The Divine.
- Transmissionism: pervasion of the knowledge and pathway to transcosmisation to all the other sapient residents of the Grand World.
- Litrationism: initial transcosmisation will cause the embargo in the Overworld to release.

Diacosmisation is the direct, automatic transformation of individual human beings into unlimited consciousnesses, stripped of their bodily and spiritual incapacities at transcosmisation so that they may exist in The Universe. Litrature is the release of the embargo in the Overworld that has stopped the consciousnesses of humanity for countless generations from reuniting with divinity.

It is possible that transmission (also called the pervasion of transcosmic mysteries) may be limited to those resident in the Grand World in that they are elevated and rather contrasted from the unelevated. This is a form of hypo-transcension which involves the notion that the salvific effects of transcension are limited, thereby only effecting those either living in the Grand World or those part of the Siderine Covenant, namely those self-declared Astronists.

Transcension shall bring about eternal life via the act of transcosmisation. To transcosmise means to have overcome all physical and metaphysical limitation to, in essence, rejoin God in absolute infinity. To transcosmise means to surpass all that is limited which must be executed in all three physical, intellectual and spiritual dimensions.

The Dodecadoxy, the twelfth and final disquisition of the Omnidoxy, sets the pretext for transcosmisation as the ultimate goal of the Astronist religion. Curiously, the final set of discourses titled *The Cosmic Era of Astronist Mystology* is itself a narrative of transcension and transcosmisation told through the metaphor of the Millettarian characters. These characters are metaphors for the human species, a sapient species chosen to be elevated up through the astronomical world to eventually reunite with God at the end of space and time, leading to a total and utter transformation of the species into unlimited, formless consciousnesses.

## **Elevatory sacrifice**

Sacrifice is a concept dotted throughout the Omnidoxy in some of my philosophical explorations and even made its way into some of my Cometanic quotes. As part of the cosmic realist approach, sacrifice seems to have always played a necessary role in realising transcension from its outset in the Omnidoxy. The formalised belief of sacrificialism plainly speaks of the reality of the death of human beings as part of the transcensional cause and that this continued suffering is not only unavoidable but necessary.

The notion of sacrificing for transcension is established early on as a necessary sacrifice, one that is crucial to the justification of transcension. Justifying transcension is the necessary precursor to justifying the analiptic sacrifice. If the reasons for transcension are significant enough then sacrifice will not be too much for its cause. The analiptic sacrifice highlights why the justification of transcension is important to Astronism as a whole. There must be such worthiness and value reasonably attributed to transcension and trust established that this process will bear the fruits it claims in sacrificing other valued resources. If sacrificing is the act of giving up something valued for the sake of something else deemed more important or worthy then the central Astronist philosophical and theological endeavour must be to establish the importance and worthiness of transcension which is indeed embodied by Astronism's analipsocentricity, an endeavour now firmly established in the Astrodoxical era.

Post-omnidoxically, there has been further explanation of the analiptic sacrifice and in particular, its contrast with forms of sacrifice found in other religions as influenced by their soteriological differences. The sacrifice of Christianity is an atoning sacrifice due to the indebtedness of humanity while the sacrifice of Astronism is an elevatory sacrifice, one both physical and metaphysical. What is the difference between an atoning sacrifice and an elevatory one?

The elevatory sacrifice does not presuppose the indebtedness of humanity to God but instead the potentiality of humanity to reunite with God. The elevatory sacrifice sees what humanity could be but due to the limited cosmos in which humanity resides and due to the limited capacities of human beings necessitates that humans must forego certain comforts to contribute to and progress their transcension in order to elevate. The elevatory sacrifice is not about paying back for sins committed but instead about paying forward; to pay it forward in the Astronist context means that because God has granted us scope for transcension, we pay this forward by encouraging others to engage in their scope for the betterment of the species which will, ultimately, at the end of time, fulfil God's intent for our species to undergo transcosmisation<sup>3</sup>. The concept of paying forward the divine favour we receive through our scope for transcension is thereby the essence of the elevating sacrifice.

Elevating sacrifice involves raising and lifting humanity to a higher position by foregoing personal comforts to contribute to and progress transcension. Elevatory sacrifice hence presupposes that the highest value is attributed to transcension, namely that the need for transcension is so desperate that we must sacrifice to elevate ourselves. This is analogous to Newton's third law of motion that in layman's terms states that one object must leave something behind or push against another to move anywhere in the limited reality of The Cosmos. The same principle applies conceptually to the movements necessary in transcension.

To elevate physically and metaphysically, humanity must leave behind or spend (i.e., sacrifice) resources either in terms of material, laborious or temporal resources. To reiterate, we cannot elevate ourselves, either physically or metaphysically (including

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<sup>3</sup> It is important at this stage to recognise the significance of terms used in Astronism in contrast to other religions and the word 'species' is a poignant example. Astronism recognises evolutionism and sees Homo sapiens as just one of countless species distinguished by our sapience though a species nonetheless. The use of this and other biological terms perhaps distinguishes how Astronism sees human beings from how other religions view and thereby refer to human beings.

intellectually and spirituality), as a species without sacrificing the limited resources we have. This is not a sacrifice paid for indebtedness, this is a necessary sacrifice due to cosmic limitedness that is paid forward for elevation rather than paid back to God as is taught in other religions. Finally, to reiterate once more, all the scientific laws identified by Newton, Einstein and other great minds all apply to the context of transcension since transcension, again, is a process intrinsic to cosmic reality firstly and is secondarily a process of salvation for sapient species like human beings.

The 'pay it forward' doctrine stands in contrast to the 'pay it back' doctrine of certain branches of Christianity. The Astronist doctrine of responding to divine favour by contributing to transcension rather than through worship or placation to The Divine is to be henceforth referred to as pliromism which originates from the Greek word pliromí meaning 'to pay'. The pliromist doctrine presupposes humanity's freedom from any indebtedness to God but in any case establishes that God's will is not to have debts paid but for transcension to be completed and the hypercosmic embargo released. The pliromist doctrine also establishes a pliromy, a view to how human beings are to respond to their divine favour.

The analogy of Newton's third law in the context of transcension reveals the consequences of cosmic limitation on both physical and metaphysical movement and also distinguishes between limited nature and divine nature. That which is infinite, unlimited and thereby divine need not resort to sacrificing resources to initiate movement yet this is the only way limited entities can progress, either physically or metaphysically. In the metaphysical sense, specifically in the intellectual realm, a human being must sacrifice time and mental energy to produce concepts and new ideas. We see this contrast of values in the everyday world when certain human beings eschew education because they do not see the significant value of education to sacrifice their time, as well as mental and physical resources, for the purpose of progressing in the educational endeavour. This reaffirms the underlying conflict of Astronism, namely the distinction between limitation and unlimitation.



## Justification of transcension

Suronomy is the discipline concerned with proving why transcension is both a righteous and reasonable course of action for humanity to take with regards to our pursuit for salvation. Suronomy is a word of Astrodoxical origin although the basis for suronomical discourse is very much found in the Omnidoxy. Suronomy is the philosophical, rational justification of transcension as a process of salvation. Transcension is justified by its contrast with limitation. The more grave the consequences of limitation are for humanity, the more this justifies transcension. Scope is God's favour to sapient beings who do not merit it and perhaps do not themselves even want it but can both earn it and pay it forward by contributing to and seeing the fruition of transcension to cause humanity's reunification with God.

There are several approaches to the justification of transcension that are herein outlined and may be referred to as suronomic approaches:

- Beneficial: conveys the range of benefits of transcension.
- Descriptive: defines and expresses transcension in new, clear and innovative ways.
- Repercussive: conveys in detail the potential consequences of not pursuing or completing transcension.
- Observational: demonstrates the ways limitation manifests in the world to cause suffering and evil and how transcension would alleviate humanity from those limitations.
- Comparative: compares and contrasts transcension with other forms and methods of salvation.
- Sideretical: tells the story of the Sideresis for clearer understanding of the context of transcension.

- Individualistic or specific: explains transcension either in its individual or collective forms.
- Secular or economical: justifies transcension through secular reasoning such as space expansion for the purpose of humanity's survival or to gain resources for humans on Earth.
- Elevatory: justifies transcension through the reasoning that this process has already been in motion since the scope of humanity and that Astronism simply advocates for its next major stage.
- Theological: justifies transcension by stating that God intends for humanity's transcension to occur and provides reasoning and examples.
- Reversal: justifies transcension by questioning if other methods of salvation could lead to transcosmisation.
- Evolutional: justifies transcension by integrating it into the process of human evolution, namely that space expansion is the next natural step in the evolutionary path of the species.

Most Astronist philosophical discourse is geared towards justifying transcension since transcension has become the main doctrine of the belief system. Astronist apologetics and specifically analiptic apologetics are also fixated on producing writings and reasoned arguments in support of transcension, especially in justification of its salvific capacity which is the main point of contention that requires justification.

## Astrothanasia

The principle that the afterlife of human beings is integrated into the astronomical world is what I named astrothanasia. This principle can be found many times in the Omnidoxy. In the text, there was an indication made that when human beings die, we ascend to the stars or that our ultimate corporeal destiny is to live among the stars both in life and in death. From the astrothanasian principle logically proceeds the doctrine of the Overworld which emerged during the First Interdoxical Period and has since been formalised during the Astrodoxical era.

The concept of astrothanasia can be inferred as a running theme within the Monodoxical discourse *The Philosophy of The Grand Cosmos*. Other running themes within this discourse include returnism (which in fact constitutes a major theme in this discourse), limitationism, discussions of the nature of The Divine, as well as some interpretable inferences to the doctrine of Twilighttime which was only formalised as an Astronist soteriological and eschatological doctrine during the First Interdoxical Period.

The Astronist belief in an afterlife among the stars may have origins in the Omnidoxy but became more coherent as a religious doctrine with the development of a distinctly Astronist approach to metaphysics. Metaphysicalism in Astronism maintains the existence of both spirit and matter and that spirits convergence in the astronomical world which possesses a dualistic nature: one side physical and visible, the other side metaphysical and invisible. Astrothanism makes no further assertion other than the principle that the afterlife is intertwined with outer space or that the astronomical world is the abode of the spirits of the dead. Other beliefs and concepts make further specifications yet astrothanasia is important because it completely distinguishes Astronism and many Astronic religions from the Abrahamic, Dharmic and Taoic faiths that do not integrate the stars so explicitly into conceptions of the afterlife.

# **Philosophy of Astronism**

## **Meta-Astronism and comparative religion**

Another prominent theme in the Omnidoxy that is likely resultant of my study of religion at the time, namely the meta-religious and meta-Astronist dialogue that took place during the text. I know now that Astronism needs to possess a definitive utility for it to survive much like any other religion. Indeed, Astronism's utility comes in the form of its first claim of the salvific capacity of transcension and its secondary claim that it possesses the revelation and method within its system to bring into effect this salvificity of transcension. The notion that religions must possess a utility for human beings for them to survive shall be called religious utilitarianism and religions like Astronism must constantly reaffirm, and if necessary, rework their utility to remain viable.

## Cosmic agency

The degree to which a conscious being holds the capacity to manoeuvre and mobilise change in a limited cosmic system is their cosmic agency. This is the being's agency of limitation. Branches of cosmic agency are manoeuvrability and mobility. Manoeuvrability refers to physical movement in The Cosmos while mobility refers to one's ability to effectuate change in The Cosmos, either taken on an individual or collective or specific level.

A hierarchy of species hence emerges, ordered according to cosmic agency, while the completion of transcension is the sign that a species has reached the pinnacle of its cosmic agency. Moral agency is indeed the ethical branch of cosmic agency so while moral agency concerns itself with the ability to make ethical judgements, cosmic agency is broader in scope in that it concerns itself with the ability to mobilise and effectuate change in The Cosmos. Thereby, a cosmic agent is a conscious being with the ability to manoeuvre in The Cosmos and mobilise change in the limited cosmic system. In other words, a cosmic agent is any conscious being while cosmic agency is the degree to which it can effectuate change in itself and its surroundings.

Every conscious being has an agency to manoeuvre and mobilise change in The Cosmos by the fact of its birth. In the most basic terms, cosmic agency is the capacity to take an action that produces a particular effect in The Cosmos. We exist in a cosmic environment as a conscious, sapient being and so we have agency to act in and interact with this environment to certain limited degrees. This agency is a manifestation of scope and so are the degrees to which we have this agency. Cosmic agency is therefore describing the notion that human beings have the capacity to make decisions and enact them in The Cosmos while Astronism is fixated on pointing these decisions and enactments in the direction of transcension.

It is held in Astronism that being endowed with cosmic agency, one not only has the scope then to bring about the Transcension but has the duty to do so. This means to bring to fruition the siderine vision which is God's plan of transcension for the transcosmisation of the human species as the ultimate realisation of our cosmic agency. Cosmic agency describes the ways and means by which conscious beings interact with their limited surroundings as measured by their degree of limitedness both physically and metaphysically. The specific stratifications of insentience, sentience, sapience or supersapience embody four categories of cosmic agency. They represent stages of a species' cosmic agency when taken collectively, hence we have cosmic agency as individuals and cosmic agency as a species. This is in part why transcension is a specific form of salvation meaning it takes effect across a species because there is a biological constant that connects members of our species together which is reflected in both our sapience and shared cosmic agency.

Cosmic agency is distinguished from moral agency in the sense that moral agency is predisposed to a given spectrum of right and wrong while cosmic agency is not. Instead, cosmic agency is subjected to the spectrum of limitation and unlimitation; cosmic agency is therefore measured according to the degree of the limitedness of a single act, of a conscious being or an entire species. Cosmic agency also noticeably includes all conscious beings and is not limited to only rational beings because with consciousness comes a being's ability to influence its surroundings and effectuate change even at the insentient level, the lowest form of consciousness which is mainly plant life. Essentially, cosmic agency is not concerned with the rightness or wrongness of a particular act or series of actions but instead makes judgement on the degree of change the cosmic agent can effectuate which is determined by its degree of limitation.

There are three key dimensions of cosmic agency:

- Spatial: a conscious being's ability to effectuate change in a given environment.

- Kinetic: a conscious being's ability to manoeuvre through The Cosmos and the extent to which they can manoeuvre.
- Cognitive: a conscious being's ability to retain knowledge to apply to the personal or collective branches of transcension.

One could accurately argue that their degree of cosmic agency correlatively raises their moral agency. By this, I mean that the greater one's agency to manoeuvre and effectuate change in The Cosmos, the more pressing is their moral agency. In layman's terms, "with great power comes great responsibility" which, as a phrase, excellently emulates the relationship between cosmic agency and moral agency with the former embodying the "power" and the latter embodying the "responsibility".

Cosmic mobility and manoeuvrability constitute transactions between conscious beings and the limited cosmic environment. However, conscious beings have a limited amount of time, intelligence, knowledge, physical capacity and resources to make these transactions. Whether we can reach our highest potential as a species is the underlying concern of all transcension. Reaching one's highest potential is considered to equate to getting as close as possible to relieving oneself from limitation and thereby extinguishing suffering and evil, then fulfilment of potentiality is seen as the real object of both cosmic and moral action ('cosmic' in this sense meaning one's mobility in a limited system). Here, I begin to touch upon the relationship between cosmic agency and transcension.

To reiterate on this interrelation, as Astronism attributes alleviating limitations with the reduction of suffering and evil, the highest moral objective is viewed as whatever alleviates the limitedness of any given conscious being. Cosmic agency relates to transcension by identifying that all conscious beings have different degrees of mobility and manoeuvrability in The Cosmos according to temporal (time), epistemic (knowledge), physical (bodily capacity), material (technology) and metaphysical (intelligence) resources. Human

beings, as a sapient species, possess a greater intelligence and thereby more potential than other telluric species to alleviate their limitations. The aim of transcension as the Astronist mode of salvation is, therefore, to potentialise the cosmic agency of Homo sapiens. It is for this reason that transcension focuses on elevating human beings out of their various forms of limitation to increase their cosmic agency so that in some future time, the species will be able to overcome limitedness altogether and reunite with divinity.

The identification of the cosmic agency of all conscious beings helped me to understand the rationale for transcension in a new and perhaps clearer way. Transcension is therefore the gradual reduction of humanity's limitations to in turn increase unlimitedness both physically and metaphysically and both corporeally and post-corporeally. The greater the cosmic agency of a species the closer that species comes to transcosmisation which is the final stage and end goal of all transcension.

Cosmic agency can therefore be understood as the underlying measurement of the transcension of species. The degree of mobility and manoeuvrability a species has in The Cosmos is a measure of their transcended state. As a result, Astronism, as a religion codified for the completion of transcension, teaches that individual human beings are to elevate themselves physically and metaphysically and crucially, are to contribute to the elevation of other species, again both physically to the astronomical world and metaphysically (which includes the intellectual and spiritual dimensions). The Astronist doctrine of the Grand World is therefore fixated on not only elevating humanity physically and metaphysically to the stars but also places an emphasis on humanity's moral progress for a higher cosmic agency places further significance on the moral agency of a species. The concept of cosmic agency can therefore be useful in explaining transcension in a new way, one that has only been possible with the vantage point I now have in the post-omnidoxical era.



## **Analipsocentrism**

The Omnidoxy is not an analipsocentric book. The word transcension is mentioned only 334 times in the book of 1.7 million words. While the concept of transcension certainly holds Omnidoxical origins, it only became a central doctrine of Astronism during the post-omnidoxical First Interdoxical Period (2019–2021). This caused the Omnidoxy to significantly differ from the Astrodoxy. While the Omnidoxy is cosmocentric, the Astrodoxy is analipsocentric which presents a major difference between these two Astronist treatises. Analipsocentrism is the worldview giving transcension supreme weight in ethics and axiology, theology and eschatology and also in the context of soteriology.

The analipsocentric worldview only emerged on the understanding that transcension was the unique doctrine that distinguished Astronism as a religion, not merely a philosophy of the stars and space exploration, which is how it was initially framed in the Omnidoxy due to the dominance of cosmocentrism. Analipsocentrism grants a sense of all-importance to transcension, seeing this process as the source of all meaning, moral truth and spirituality. Analipsocentrism as a term is based on the word 'analipsis' which emerged post-omnidoxically and when spelt 'analepsis' means 'ascension into heaven', denoting what transcension literally is: a physical ascension into the astronomical world. Analipsocentrism is the cause of the focus on transcension in the post-omnidoxical version of Astronism but in fact, one can see the precursors to analipsocentricity in the Omnidoxy itself, perhaps even in the cosmocentric worldview. Analipsocentrism asserts transcension as the central aspect of cosmic existence since transcension is the necessary bridge linking all limited cosmic beings to the higher, universal being of The Divine beyond. Since transcension is the link between humanity and divinity, all thoughts and efforts ought to be directed towards the endeavour of transcension.

## Cosmic humanism

Astronautic humanism was developed and is still championed by Adriano Autino of Space Renaissance International with whom I have had several enjoyable conversations over the last few years. His astronautic humanism is a philosophy I renamed cosmic humanism for the Astronist context and whose main purpose was to signify that Astronism fulfils all the humanist ideals of finding purpose, meaning and joy while not discarding teleology as Copson and Roberts have done in their version of humanism.

On page 22 of their *Little Book of Humanism*, Copson and Roberts told us to disregard the question of why and to stop believing that there is any objective purpose to The Cosmos. It was at this point in reading their book that I fundamentally diverged from their view of non-teleology and I have since developed cosmic humanism to show how Astronism and humanism can coincide albeit with some compromises. In this endeavour, the comparison in outlook of these two philosophies, my Astronism and Copson and Roberts' humanism, was a fascinating exercise of the mind.

The fundamental assertion of Astronism is cosmic purpose. In spite of all those who claim otherwise, there *is* a definitive purpose to our cosmic, limited existence. The Cosmos was created and designed in a specified way but not necessarily for the ways non-Astronist religions have lead us to believe. But first, to dispel any rumours before they take form, this assertion of a cosmic teleology is not a refutation of evolution. The cosmic teleology of Astronism works both subjectively for intelligent species such as ourselves as well as objectively, having been encoded into every aspect of the physical and metaphysical cosmos.

The essence of cosmic teleology is indeed transcension. The Cosmos, regardless of human existence, is headed towards its own transcension or eventual extinction and sapient species should be wise enough as to themselves transcend before they become caught

in the void of their own extinctions. The Cosmos is, thus, on a course to transcension, made objectively clear by the expanding and unravelling function of the physical universe since its inception. Whether we as human beings were existent or not, The Cosmos would continue on with its evolution. The curious subjectivity of cosmic teleology emerges in the fact that sapient species have the opportunity thrust upon them by the fact of their sapience of being capable to transcend cosmic, limited existence by virtue of what I called the scope window post-omnidoxically.

By consequence of cosmic limitation, human beings have only a limited time to transcend. The race is on and Homo sapiens have a long road ahead to complete the great analiptic endeavour. This endeavour is indeed called transcension and it is this journey through the astronomical world to lead to God, salvation and an infinite, perfect reality that provides the cosmic teleology and all of Astronism with a fundamental purpose. This assertion of cosmic teleology can be found both implicitly and explicitly referenced throughout the Omnidoxo. The cosmic teleology juxtaposes Astronism with Copson and Roberts' humanism which instead advocates a personalised teleology that teaches humanists to follow a self-made purpose since there is no objective purpose to cosmic existence.

This was my main complaint about Copson and Roberts' presentation of humanism since not only does it fundamentally oppose my view of a purpose-driven universe, but I also don't see their version of humanism to be the best philosophy to lead human civilisation into the next era. The meaninglessness and relativism that rests at the heart of their cynical worldview is interesting to read to contrast ideas but how could this philosophy ever inspire human civilisation to expand to new great heights? Otherwise, I agree with Copson and Roberts on their principles about human and animal rights, our responsibility to protect this planet and the value of happiness in life (although my sufferationist view would emphasise the value of suffering due to the crucial role suffering plays in transcension).

The problem I have with this version of humanism is the lack of purpose it asserts to be the truth in a dogmatic way. It also seems markedly geocentric and nominally anthropocentric, both of which contrast with the cosmocentric position of Astronism. I suspect this version of humanism does not correspond with that which emerged during the Renaissance. The lack of a definitive goal for humanism as a philosophy other than the subjective and somewhat egocentric aim of creating a happy life for oneself is, however, the major difference between Astronist philosophy and humanist philosophy. While humanist philosophy begins on the assumption that there is no objective meaning to the universe and so meaning must be put there by human beings, Astronist philosophy begins with the assumption that transcension provides an objective meaning to the universe irrespective of humanity's existence and that human beings, just like any other sapient species in The Cosmos, are cosmic agents with the scope to manipulate the environment to transcend out of the deep hole of limitation in which all species are born.

## Cosmic idealism and analiptic realism

Cosmic idealism and cosmic realism embody two philosophies underlying transcension and more specifically, the Astronist perception and presentation of transcension. Although the spectrum between cosmic idealism and cosmic realism was established in the *Omnidoxy*, very little was said of these two philosophies during the text, hence leaving significant work to expand on what each of these ends of the spectrum constitute.

Cosmic idealism generally perceives transcension as a utopian endeavour and is likely to present space expansion in such a way that does not necessarily correspond with the reality of such an endeavour. In contrast, cosmic realism presents the immensity of the challenges involved in transcension in gritty detail and sees astronomical phenomena as violent and hostile. Cosmic realism may be a view to pessimism towards transcension while cosmic idealism can be used as a vehicle for transcensional optimism.

In this sense, cosmic idealism and cosmic realism can be understood as attitudes towards transcension and the broader natural cosmos that may respectively correspond with optimism and pessimism. In turn, cosmic realism creates some tension with the Astronist pursuit of transcension. In the face of the many tribulations of transcension and its inevitability, the pessimism that cosmic realism potentially breeds may be unhelpful to the transcensional cause. This resistance to cosmic realism is reflected in the *Omnidoxy* due to the default optimist position undertaken by the Astronist Institution towards transcension.

To expand on the philosophies of cosmic realism and cosmic idealism, there are also corresponding branches of analiptic realism and analiptic idealism. While cosmic realism and cosmic idealism concern The Cosmos in general, analiptic realism and analiptic idealism focus on transcension as the specific subject.

Analyptic realism contends that transcension exists independently of the mind and is not merely an image appearing in the eye of the beholder but instead holds a tangible physical reality whether there is a sapient being existent to perceive it or not. Moreover, transcension exists independently of its revelation to humanity and independently of human description and categorisation. Thereby, transcension, especially when specifically defined as the evolutionary course of The Cosmos and sapient species, exists independent to knowledge, thought and understanding. This means that transcension exists as a physical and metaphysical process without needing to be interpreted by a sapient mind. An analiptist (or analiptic realist) view contends that transcension need not be interpreted or comprehended by a mind for it to exist. As a consequence, transcension also exists independent of beliefs about it and thereby exists irrespective of any belief system that identifies with it such as Astronism itself. In cosmic realism, the same can be said for The Cosmos and all terrestrial and astronomical phenomena.

By contrast, analiptic idealism contends that transcension, much like reality itself, is a mental construct and thereby only exists to the extent that Homo sapiens, or another sapient species, perceives it. In this regard, the existence of transcension, as both a cosmic evolutionary process and a salvific endeavour for sapient species, is limited to the sapient perception and to whether transcension has been revealed. This in turn produces a skepticism about reality external to the mind and in particular, results in uncertainty about the existence of transcension as the existence of transcension is especially dependent upon the perception of the sapient mind. This attitude to transcension indeed has both epistemological and ontological consequences due to the primacy given to the sapient mind. Analyptic idealism asserts the primacy of consciousness as the origin and prerequisite of transcension as a type of phenomena.

By this, there appears to be two distinct definitions of transcension: the first describes a process of salvation oriented on elevating species to the astronomical world and the second describes the evolutionary process of The Cosmos regarded as culminating in the elevation of as

many species as possible prior to the termination of The Cosmos. You can find possible inferences to both of these approaches throughout Astronist writings in the *Omnidoxy*, particularly when manifesting in their psychological forms as pessimism and optimism. Although Astronism and the Astronist philosophical tradition both remain open to the different viewpoints, the Astronist Institution, which can take definite philosophical stances, favours a cross-combination of cosmic idealism and analiptic realism.

The combination of cosmic idealism and analiptic realism in this way forms a unique path, one straddling the spectrum between a reserved optimism and a restrained pessimism. The Cosmos is viewed and presented grandly as the vast realm which human beings have the opportunity to venture into so that we may fulfil our potential as a sapient species. The expansive astroscape is presented as filled with untold astral beauties and as the setting chosen by God for humanity's salvation to take effect. In cosmic idealism, the astronomical world is the perfect and chosen realm for the salvific works of transcension to make an impact.

This cosmic idealism emphasises the reason why salvation in Astronism must take place among the stars and cannot take effect if humanity remains stationary on Earth. Transcension, as both a form and method of salvation, necessitates a physical and metaphysical elevation which demands humanity leave The Cosmos and thereby venture into the astronomical world to achieve this once and for all escape from limitation. In this, cosmic idealism becomes central, not only to the explanation of transcension, but to its justification.

Having established the necessity of the astronomical world in transcension via cosmic idealism, it is at this stage that analiptic realism emerges to balance out this idealism. Analiptic realism is quite cosmotarian in its perspective in that it sees the real existence of transcension independently of any specific perspective and so sees transcension as a cosmic, evolutionary process existent before and after humanity's own existence or any other species for that matter. Analiptic realism also employs a slight attitude of pessimism in that

it does not dismiss the significant tribulations any species has to face in realising transcension. In this same vein of thought, analiptic realism also acknowledges that transcension needs to be brought into reality, namely that transcension is a process of realisation.

Analiptic realism splits transcension into a concept of salvation and an observable physical evolutionary process, in turn asserting the former as a product of the latter. Hence, it is right that transcension be idealised as the true pathway for specific salvation but equally, transcension is a process not without physical and metaphysical suffering and hardship itself. One can see this analiptist approach to transcension clearer when it comes to the description of transcension as having begun in prehistoric times, crucially before the revelation of transcension as part of Astronism. Therefore, the process of transcension existed and was in effect even without humanity's knowledge. In this regard, we have to take a retrospective view of transcension, looking into the anthropic past to identify signs of the transcensional process taking effect on human evolution. The idea that transcension exists as a cosmic process irrespective of its revelation in Astronism or its adoption by human beings ultimately supports the notion of transcension's real and independent existence as an aspect of the broader evolutionary course of The Cosmos.

This combination of idealism and realism creates a balanced, pragmatic approach to transcension that the Astronist Institution now propagates. What we have here is an idealistic understanding of the realm in which transcension is to take place and a realistic understanding of the method and practical execution of transcension itself. These two opposing philosophies work in tandem to form a distinctly Astronist view of transcension, possessing an actuality independent of human perception while mixed in with certain ideals necessary to maintain the sacred and metaphysical aspects of transcension as well as to sustain human enthusiasm for the analiptic endeavour.



## **Astronist liberalism and conservatism**

By most accounts, Astronism is a socially liberal religious movement although all of what it values and thereby some of its resulting beliefs cannot be said to fall in line with contemporary ideas of liberality. Astronism, for instance, is generally opposed to most forms of abortion bar only a significant risk to a mother's life. This has been a traditional stance in Astronism since the development of the doctrines of scope and transcension since abortion is interpreted as forcibly discontinuing scope by direct human action. The sacred origins of scope are also part of the reason for this stance, but primarily abortion is interpreted as antithetical to transcension, a process to which there must be as many contributors as possible. On most other areas of social issues, including on matters of marriage, sexual orientation and gender identity, Astronism is a liberal religion. The Astronist Institution supports LGBTQIA communities and I always wanted Astronism to be found as a welcoming, peaceful and liberating religion open to all as a new religion and philosophy for the 21st century and beyond. The essence of Astronism is about liberating oneself from limitations along the transcensional journey which includes the responsibility of supporting all human beings and in particular the Astronist community in their personal journeys to astrosis regardless of their gender identity or sexual orientation.

At present, there still lacks any formal initiatory, marital and funerary rites for Astronists, although many unique rituals were mused on during the Omnidoxo. However, none of these have been formalised. The only formalised ritual for Astronists was the recently announced Surosia, a mainly collective ritual based on the instigation of greater amounts of scope from God for the advancement of transcension. Since the Surosia and other rites remain underdeveloped and unformalised, there is still a liberal approach taken to them by myself and the Astronist Institution. With the announcement of the Surosia, there is some indication that formalisation will bring greater clarity and a more consistent approach to the Astronist tradition of ritual.

## **Philosophy of space exploration and expansion**

A cousin to cosmic philosophy is the philosophy of space exploration and space expansion; the latter does not merely observe The Cosmos and its phenomena but begins with the presupposition that the astronomical world is to be firstly explored and secondly civilised into by a sapient species. These respective explorationist and expansionist principles build partly on the idealism found in cosmic philosophy while also informed by rationalist and realist testaments.

The philosophies of space exploration and space expansion do not presuppose transcension for such is an Astronist doctrine although as part of religious rationale for space exploration and expansion, transcension surely occupies a major aspect. Instead, the purpose of the philosophies of space exploration and space expansion are not to assert any particular doctrine but to understand the natures, realities and degree of knowledge about these prospective endeavours for humankind. These two branches of philosophy apply the 'who, what, where, when, why and how' framework to both space exploration and space expansion as two distinct endeavours.

The Omnidoxy devotes considerable attention to these philosophies of space exploration and space expansion as a natural extension of its whimsical presentations of The Cosmos and all manner of astral phenomena. It is the ultimate aim of the philosophies of space exploration and space expansion to ascertain, by means of reason and logic, whether these endeavours are worthy of human attention. The Septidoxy of the Omnidoxy for example explored the concept of the Grand World by making implicit reference to it regarding humanity's grand journey into the astronomical world. The prophecy of returnism was also inferred at this point, having framed this grand journey as the ultimate destiny of humankind, the fulfilment of which is the solemn duty of humanity. Cosmic organicism and astrogenism indeed also played an important role in the Omnidoxy's presentation of a philosophy of space exploration and space expansion.

## **Astronarianism**

As a precursor to the Grand World doctrine, astronarianism is a pragmatic, economic and political approach to human space expansion under the banner of transcension. The first principle of astronarianism is that for transcension to come to fruition, it necessitates political and economic support. The purpose and aim of astronarianism is therefore to galvanise this support for transcension among political and economic agents in a way that remains separated from Astronism itself as a depoliticised entity.

The Omnidoxy may have devoted considerable attention to philosophical confabulations about outer space, human space expansion and the transcension of humanity, but it also considered at length the political dimension of transcension that is very much crucial to the practical execution of this endeavour. In turn, the Omnidoxy introduced astronarianism as the political or ideological dimension or system within broader Astronism. Astronarianism is by its very nature a political and economic ideology that boldly seeks the progression of transcension through political and economic means and views transcension besides being religious and salvific as being a political and economic pursuit. This distinguishes astronarianism from Astronism in that the latter concerns itself with transcension as a religious endeavour although Astronism and astronarianism remain two sides of the same coin.

Astronarianism therefore encompasses the political philosophy of Astronism, a philosophy of space exploration and space expansion through the lens of transcension. There will inevitably exist a politics of transcension, or analiptic politics, as key to the practical execution of this grand endeavour, a politics which has always begun in some secular ways with the many discussions taking place on how space expansion and exploration are to be funded and executed. Astronarianism sees transcension as a sacred, religious endeavour just as Astronism does, but sees this endeavour as framed by and contingent upon the political sphere. To Astronarianism,

transcension cannot be achieved merely through mystical or ritualistic endeavours but through the governmental and political manoeuvres of nation states.

Astronarianism therefore presents an alternative perspective on the endeavour of transcension, distinct from the mainstream Astronist view. In essence, Astronarianism places an emphasis on the political in being just as important to the completion of transcension as the mystical, ritualistic and spiritual. Astronarian approaches to transcension are important because they face the political reality of space exploration and space expansion which constitute the physical forms of transcension. This political transcension must, however, not compromise the essence of transcension nor must it use transcension as an evil force in contradiction to democratic principles and human rights.

## **Astronist universalism**

The idea of Astronism as a universal religion rather than an ethnic religion was asserted in the 'Astronism by country' discourse in the Omnidoxy that showed Astronism's applicability and adaptability to different regions and languages of the world. Astronist universalism is integrated into the doctrine of transcension since transcension is a universal, specific (i.e., species-wide) form of salvation. There are indeed rituals and initiations that allow Astronists to enter the Siderinium to benefit in contributing to transcension and there are different opinions on the strictness of how the Siderinium is to be interpreted, however, the universality of Astronism is affirmed through the universal benefits of transcension.

Astronist universalism presents the Astronist community as not associated with any ethnic group in particular, but as a universal religion for all humankind. This is how I always intended for Astronism to be received and this is evident in how I presented the Astronist belief system during my writing of the Omnidoxy. This type of universalism is a common feature to almost all new religious movements. Many of the doctrines of transcension also feature the element of universalism including the Grand World which was always presented in the Omnidoxy as being open to and needing contributions from all of humankind, both Astronists and non-Astronists.

Astronist approaches to universalism can also be found in the omnidoxical concept of omnality, namely the universal nature of the night sky in being visible to all people no matter their culture, religion, level of wealth or social status. In this regard, the Omnidoxy presents Astronism as a nature religion not bound by ethnic traditions or social norms. Astronism embodies a universal philosophy of the night sky and a salvationist religion placing all its emphasis on transcension as a concept of universal application. However, Astronism is not a universalist religion in the sense of it adhering to perennialism. Astronism is omnistic in the sense that it

respects religious freedom but it remains exclusivistic in the sense that it sees its dogma of transcension as the only legitimate way of leading humanity to salvation.

As distinct from other religious forms of universalism, Astronist universalism has a very specific meaning since it was developed through the framework of transcension. Astronism presents transcension as a universal fact, applying in all areas of The Cosmos and to be upheld in all circumstances, thus it supersedes all other values and endeavours as the one true purpose of cosmic existence. This level of weight attributed to transcension drove forward the development of Astronist axiology, the cosmic teleology and the Astronist etiology. The Omnidoxy also presented transcension as a universal ethic, a concept that has since seen even greater popularity in my writing of the Astrodoxy. By this, transcension applies universally and is true regardless of culture, race, sex, religion, nationality, sexual orientation or gender identity since transcension as a concept and aim transcends all these distinguishing features and categorisations of the human species, even going beyond the distinguishing characteristic of species.

The feature that transcension has always noticeably discriminated between is sapience and all other lower levels of intelligence. This is the one feature across different species that Astronism distinguishes between since transcension necessitates a species is intelligent enough to identify limitation and to possess the intellectual and physical ability to subsequently transcend it. The Omnidoxy formed the clear juxtaposition between the Astronist universalist understanding of transcension and other relativist or nominalist approaches to the analiptic doctrine. My Cometanic approach to transcension has always viewed the process in universal contexts and to universal proportions, leading to the grand goal of transcosmisation.

# Practices of Astronism

## Siderinium

Also referred to as the Siderine Covenant, the Siderinium is the agreement among Astronists that transcension is a revelation and is the source of salvation in a limited cosmos and is thereby due significant value. By consequence, all Astronists are to pursue transcension. Transcension is a journey on a long and winding pathway upwards to the stars and every journey that is filled with such inevitable suffering and tribulation requires a commitment from the journeyers. The Siderinium is that very commitment and it is made among Astronists upon their conversion to the religion. I, Cometan, began the Siderinium when I founded Astronism and dedicated my religion and philosophy to the completion of transcension and hence, the Siderinium is the covenant of transcension.

The Siderinium has three main categories of parties or signers. The first and foremost of these ratifiers is God whose ratification of the covenant was established pre-existentially at the scope of man. By the fact of God's bestowal of scope to us as a species, transcension was born for then we had the means to bring about God's vision for our species. The second ratifier was Cometan as the representative of the Homo sapiens, the embodiment of the limited human person though with potential to become unlimited by God's scope. The third ratifier is Astronism itself as a religion, a philosophy and an institution.

The Astronist Institution signs the covenant on behalf of the religion and philosophy of Astronism, then confirming that Astronism has both the ability and dedication to lead humanity to the completion of our transcension. There are fourth, fifth etcetera ratifiers of the covenant which are cosigners under Cometan's signature and these are the Astronists that my message shall resonate with. They sign under my covenant with God to dedicate themselves to bringing

transcension to fruition in their own lives and to contribute to the fruition of transcension across the human species.

Therefore, dedicating oneself to the Siderine Covenant which was established for the purpose of committing humankind to the endeavour of transcension, is crucial to and confirms one's conversion to the Astronist religion and philosophy. In their solemn ratification, a person becomes an Astronist by dedicating the remainder of their corporeal life and their existence in the Overworld post-corporeally to progressing transcension and bringing it to fruition in all ways possible. Being an Astronist is about pushing the boundaries of not only one's own limitations but the limitations of other human beings for the eventual completion of transcension and reaping benefit of its rewards.



## **Cosmic stewardship and extollation**

Much of the third book of the Omnidoxy, the Tridoxy, was dedicated to explaining cosmic stewardship and advocating for it. Cosmic stewardship was, in essence, an Astronist version of Christian stewardship and may rightly be understood as a precursor to the notion that transcension involves caring for The Cosmos. Cosmic stewardship applies the notion of stewarding the Earth as humans are the highest intelligent species to the context of the astronomical world. Cosmic stewardship is connected to other central Astronist practices such as cosmic devotion and the mystical path to astrosis. Cosmic stewardship is also key to the convergence of Astronism with environmentalism.

Meanwhile, in the fourth book of the Omnidoxy, the Tetradoxy, the practice of extollation was established in detail. Extollation is the Astronist tradition and system of bestowing special status to individuals, recognising their contributions to transcension in particular. Such individuals receiving recognition from the Astronist Institution were what I labelled extollants and in some ways equate to Astronist saints. However, there is a hierarchy of recognised statuses in the extollation system. Extollation is a tradition formed to encourage contribution to transcension and to recognise those who have followed the Astronist way. It is also a way for the Astronist Institution to engage with non-members who have contributed to areas of key value to Astronist culture, namely secular space exploration and space expansion activities, philosophy and thought, technology and scientific discovery.

## Confermentalism and suromentalism

The confermental and suromental systems were only formally devised during the First Interdoxical and subsequent Astrodoxical periods but again they were inferred in the writings of the Omnidoxy. I devoted a significant amount of attention during my writing of the Omnidoxy to the aims of astrosis and cosmosis and so the development of the conferments and the suroments simply represent the means by which to achieve these aims. Neither the concepts of scope nor stellancy were explicitly developed in the Omnidoxy but by introducing the endeavour of transcension as a form of salvation, the Omnidoxy indicates that humanity must have some divine favour for us to even have the opportunity to be saved. Although the concept of cosmic limitation was introduced in the Omnidoxy, it was not so explicitly stated until after the Omnidoxy that it was limitation that transcension would save humanity from.

The three principal Astronist conferments are scope, astronality and stellancy. These three attributes are objective characteristics that remain essential to individual and subsequent collective transcension. There are also a further five conferments that are still important to transcension and these include propellence, merited scope, siderinium, reception and afflation. The gifts of astral ecstasy, indrucus and reception represent the coming together of applied scope and divine intervention in The Cosmos.

Conferments are either bestowed beyond human capacity (unmerited) or are self-bestowed through human effort. Conferments resemble a likeness to transcension that proximates limited human nature to unlimited analiptic nature. All the conferments are purposed around the increase of scope; therefore, conferments are not merely representatives or significations of scope but are scope itself, just in a range of forms. Conferments are efficacious in progressing transcension or in otherwise increasing humanity's analiptic nature thereby distancing us from our limited selves.

Unlike conferments which are abstract, metaphysical or otherwise immaterial, the suroments are material and include physical rituals and acts considered to improve the astrotic state of a person (i.e., the degree to which they have progressed along the course to astrosis). The suroments include surosia, prismata, invocation of the cosmised, reastrance, dilosation, deathbed astrosis and confirmation of astrosis. Suromental philosophy is therefore established as the theoretical space in which considerations and discourse surrounding the suroments can take place. Just like in confermental philosophy, the principal task of suromental philosophy is listing, defining, and refining the function of the suroments in the Siderine Economy. Suroments are also made distinct from conferments by the fact that they are practices that enhance scope rather than conditions, experiences or states of being.

Confermentalism and suromentalism constitute two related approaches to Astronism which state that conferments and suroments respectively are essential to bringing individual and collective transcension to fruition. The purpose of conferments is to naturalise scope (i.e., to instil it as part of one's nature) while the purpose of suroments is to actualise scope (i.e, to either manifest or signify scope materially in the world). Conferments are therefore extensions of scope and allow for scope to be applied in myriad ways for the progression of transcension; conferments open up new opportunities for astrosis and transcension.

A theme central to transcension is that of analiptic rebirth, a rebirth brought about through transcension, both a specific rebirth (i.e., for the whole species) and a personal one. Scopic redundancy on the other hand is the instance in which one loses their personal scope for astrosis or in the collective context, to be scopically redundant refers to a species as a whole having lost its scope for transcension. The conferments and suroments are, in essence, ways conveyed in Astronism to guide human beings toward the goals of astrosis and transcension.

## **Astronist experience**

Central to the Astronist experience is a close awareness of the cruciality of the astronomical world to human existence. This awareness is based on a myriad of philosophical positions held within Astronism but it becomes manifest in the emotion called astronality (a term which only saw use post-omnidoxically) which was referred to as nocturnalism in the Omnidoxo due to its close association with the psychological construct noctcaelador. It is likely that even non-Astronists can and will have felt astronality at point in their lifetime but, for Astronists, it is the link made between this emotion and the prophecy of transcension that remains crucial.

The Astronist experience is one between sapient species and the night sky, a pure and natural experience and open to all. This experience of astronality existed in the human heart and mind long before Astronism's existence which is how the Astronic tradition was born but Astronism has clarified this experience and has integrated it into its core doctrines. Most non-Astronists would perceive stargazing as a secular practice but for Astronists, this is a religious practice and a sacred experience, one that advances the relationship between humanity and God via the portal of the astronomical world. The Astronist way is to take this experience of astronality as far as possible and I myself am not complete in this since I still need to take my own astronality to the greatest of heights. Astronism is the belief system formed to help people to achieve these heights of experience.

Astronism is opposed to superstition and functions on the basis of its observations of reality. The Astronist belief system observed about reality that all things are limited and so transcension was developed as the antidote to limitation. Astronism sees the suffering we are enduring now as individuals and as a species in the harsh light of day, but presents transcension as the saving grace of the night sky and all its wonderful possibilities. Astronism thereby takes an objective rather than superstitious approach to the long-term problems of the human experience.

# Astronicism

## Astranthropy and transtellation

The concept of the existence of an Astronic tradition was introduced in the fifth book of the Omnidoxy, the Pentadoxy. I received this idea in response to the realisation that Astronism must not have been the first astronomical religion to have been founded. Indeed, my suspicions were correct and upon exploring the study of the relationship between astronomy, religion and spirituality, I discovered that various forms of astronomical religion have existed since prehistoric times. The emergence of the idea of the Astronic religious tradition came from my desire to understand how my new religion fits into the broader landscape of religions. I always knew that Astronism was neither Abrahamic nor Dharmic nor Taoic since its fundamental beliefs did not correspond with any of these major traditions. It seemed completely natural that Astronism would forge the promulgation of a new category of religions aptly referred to as the Astronic religious tradition.

The term 'Astronic' was introduced during the Omnidoxy as a broader term encompassing that of Astronist, cosmist, astrologer and all other similar space-based identities and movements. Since being introduced in the Omnidoxy, Astronicism was theorised in my masters dissertation 'Astronomy in the Origins of Religion' as not only a fully-fledged religious tradition to stand alongside the Abrahamic, Dharmic and Taoic traditions but also as the oldest religious tradition since astrolatry, astromancy and evidence of astromorphism can be traced back to the Upper Palaeolithic.

Two other terms which saw their introductions in the Omnidoxy were 'astranthropy' and 'transtellation.' After some initial overlap regarding the definition of these two terms, the former is now regarded as narrower while the latter encompasses a broader set of concepts. Astranthropy is the transmigration of souls to the stars at death while transtellation is the reunification of souls with The

Cosmos and so includes a set of processes (including astranthropy) which have since been outlined in Astronist eschatology post-omnidoxically. Transtellation is the namesake of one of the major schools of Astronist eschatology outlined in the Omnidoxy which aligns itself with supernaturalism and embraces many astrospiritual beliefs including the post-omnidoxical doctrine of the Overworld.

## Prospectivism and retrospectivism

Both prospectivism and retrospectivism played important roles in the formation of the Omnidoxy. In general, prospectivism denotes the use of prophecy or prospective events to change or influence attitudes in the present while retrospectivism denotes an emphasis placed on looking towards events in the past to change or otherwise influence events or attitudes in the present. Prospectivism is evident in the Omnidoxy in the prototypical versions of the doctrine of the Grand World while retrospectivism is evident by the introduction of Astronicism and the prototypical doctrines of the scope of man and other sideretical events.

Prospectivist and retrospectivist views are thereby most apparent and useful in the development of the Sideresis which is the timeline of astrosoteriology, astroeschatology and transcension history. Prospectivist and retrospectivist beliefs are driving Astronist soteriology and eschatology and are often used to justify transcension. The Major Astronist Mechanism 4 was titled 'The Chronology of Transcension' and visualised a prospectivistic and retrospectivistic view of transcension across both individual and specific dimensions by displaying the timeline of the lifespan of a person and the whole species in the context of transcension. This new Mechanism included what took place in the past to have the human species reach our current position and what may happen in the future if humans heed transcension or conversely, if they fail to progress the transcension.

Prospectivism and retrospectivism encapsulate transcension. This is because transcension presents a vision of the human future as the diametrical opposite of the human present and uses the human past and the dire straits of the human present to justify a religious dedication to the analiptic endeavour. This endeavour will lift humanity out of our current predicament of limitation and into a transcended life among the stars. Upon reflection, prospectivism and retrospectivism are tools used to accelerate transcension.

# Theology of Astronism

## Astrotheism and stellar theology

The astrotheistic belief that the astronomical world as a whole as well as individual astral phenomena are portals to divinity was widely intimated and in parts, was directly supported in the writings of the Omnidoxy. This intimation is evident in the Omnidoxy's lengthy confabulations on cosmic philosophy which, when taken altogether, indicates a divine intervenience through the stars and other astronomical bodies.

The word 'astrotheism' specifically is only used three times in the entire Omnidoxy and refers more to a cosmic pantheism (that The Cosmos is God) than astronomical phenomena being portals to divinity or vehicles of divinity which is now the more established use of the term in the post-omnidoxical era as reflected in the First Edition of *The Institutional Dictionary of Astronism*. Nonetheless, the Omnidoxy did begin a formulation for Astronism's eventual development of astrotheism, stating that astronomical phenomena were not to be deified but instead viewed as connectors between sapient beings and The Divine.

Stellar theology, again not a phrase used in the Omnidoxy, is a synonym for astrotheology, referring to the theological tradition of the Astronic religions. Therefore, stellar theology pertains to three distinct definitions: (1) a branch of religious studies concerning the involvement of astronomical phenomena in religious doctrines; (2) the theology of a specific astronomical religion; (3) the theological and philosophical tradition resulting from discourses pertaining astronomical phenomena either as subjects of divinity, portals to divinity or as actual gods themselves.

The work the Omnidoxy produced on cosmic philosophy can be used today to justify the idea of astronomical phenomena as divine portals. This also supports the analiptic doctrine of portalism which



has been developed in the post-omnidoxical period. The portalism doctrine of Astronism is central to the discipline and doctrine of divinology which is the formal belief in the existence of The Divine, an infinite, formless, genderless, non-anthropocentric God-force that interpenetrates each of The Cosmoses of The Universe for the sake of the transcension of species. The Omnidoxo, especially in its twelfth and last book the Dodecadoxo, devoted considerable attention to the development of divinology and set the stage for these discourses to continue to a much greater depth in the Astrodoxy.

## **Divinology and Astronist revelation**

The first principle of revelation in Astronism is that divinity reveals itself in a fundamentally different manner to how it is said to reveal itself in other religions. Therefore, the mode of revelation is different in Astronism and so my claim to revelation, that I have come to make over reflection of my experiences and my clearer retrospective understanding of my experiences, is radically different to the claims to revelation made in non-Astronist religions.

Owing to Astronism's panentheism — that God is greater than though includes and penetrates The Cosmos — and to the law of cosmic limitation, the penetrations of God into The Cosmos are limited which leads Astronism to deny incarnationism (i.e., that a divine being could physically manifest while retaining its infinite nature). From mine and thereby the Astronist perspective, God reveals itself through the mechanism of scope — opportunity of the present moment — which exists as the embodiment of potentiality among all the many manifestations of limitedness such as physicality, time, death, decay and immortality.

In Astronism, therefore, revelation means that a person has received scope (i.e., opportunity) from God and has pursued this. For instance, despite my experiences of astral ecstasy and my wonderment of the night sky and my being told of the salvation of transcension, I could have kept these experiences to myself, I could have forgotten about them and I could have lived my life without any pursuit to found Astronism. I am sure many before me have done this or have not received the opportunity to disseminate doctrines like transcension. In essence, in Astronism, God speaks through scope; our prayers mediated by the stars are answered in the formation of scope; we just have to be receptive to this type of subtle answer. The point is that I received this scope and I acted upon it and it is this repetitive sequence of opportunity and action followed by another opportunity and another action that are progressing the

evolution of The Cosmos, specifically humanity's evolution in The Cosmos, the climax of which is transcension.

This points to why Astronism adheres to progressive revelation, namely because scope is abundant and is all around us and a proportion of this scope is communicated as receptions to sapient beings. Therefore, any sapient being can receive these scopic communications and may act upon them. These receptions are perceived to be divine revelation because they result from divine penetrations into The Cosmos.

I think that this also points to my devastation over the Omnidoxy which is, in many ways, a flawed piece of work from an academic point of view. It breaks almost every rule of what makes a good, readable book but I think this is insightful as to its revelatory origin because I don't think any true revelation, no matter what claims are made of it later, could ever be received and conceived perfectly by the limited mind of the human being. Whatever the case, the progressivity of revelation according to Astronism creates what might aptly be stylised an Economy of Revelation, or revelatory economy, that certainly influences and is rightly viewed as a branch of the Economy of Transcension. Anyway, the Economy of Revelation is the system by which revelation is dispensed to receptive beings as conceived through the Astronist panentheistic framework.

I have received knowledge that has emerged from an internal source but that has a markedly external origin. The knowledge I have received and written down came, in its immediacy, from my mind but ultimately had origins from beyond my mind for my mind to have been able to even consider that new knowledge there had to be some external initiator that allowed my mind to receive this knowledge. Now, we have inspirations that may help us induce new knowledge and so that is why Astronism is sometimes called an inspired religion, but the ultimate origins of a piece of knowledge that if applied will allow human beings to escape limited existence

must having unlimited origins which is why the doctrines of transcension are attributed to God.

The more systematic my approach — meaning if the knowledge is received through the celestial mode — the less purely revelatory it feels and the more human-based it is which is why writing the Astrodoxy has sometimes felt like a reflection and interpretation of the Omnidoxy in many ways. Another aspect of my revelation is that much of the revelation was based on impulse. I had no control over how, when or where I was when this knowledge was dispensed. It was totally beyond my power to decide which is to me a fundamentally different experience of knowledge than when knowledge is learned. That is the difference between knowledge received and knowledge learned, the former emerging through these impulses that are uncontrollable to the receiver.

## Systematic analipsology

Systematic analipsology is the discipline attempting to arrange the revelation of transcension into a self-consistent whole that can be dispensed competently. The upcoming Astrodoxy is in part a work of systematic analipsology as it attempts to standardise terminology, to arrange the disciplines and topics within transcension into thematic order and to write of transcension in a way that presents a definite outlook, not in a way that encompasses various different positions. By contrast, the Omnidoxy is not a work of systematic analipsology but instead an introductory work to Astronist philosophy, an example being the way the Omnidoxy oftentimes references multiple different perspectives on a topic, then sometimes refraining from providing its definite stance on the matter.

The Omnidoxy, as the first Astronist treatise, was about introducing some of the core ideas of Astronism and indeed the revelation of transcension itself. This aspect of the Omnidoxy in fact shows the philosophical process Astronism and myself underwent in coming to our definite stances on many important topics. One must consider all possible philosophical approaches before one can make a definite decision as to the position they are going to take. The Astrodoxy is an embodiment of this definitiveness and so signifies a new stage in Astronist theological and philosophical development. This survey of systematic analipsology now provides a final chance for me to explain the soteriology, philosophy, eschatology and theology of Astronism before the publication of the Astrodoxy. In these following sections, I will include some of my recent musings on these four major areas of Astronist belief.

Transcension means to surpass limited existence via the two-pronged process of ascending (or elevating) and traversing. Transcension involves physically and metaphysically ascending from the Earth and traversing The Cosmos.

Read below an Astronist canticle:

We shall ascend into divinity,  
to a new and unlimited nature.  
We shall ascend to enter the Grand World,  
to eventual eternal existence.  
We shall ascend to fulfil our specific purpose,  
releasing ourselves from righteousness and sinfulness.  
Releasing ourselves from suffering,  
resulting in the liberty of transcension.

It is helpful to consider transcension from a temporal perspective, namely transcension in its past, present and future forms, an approach pioneered by the development of the Sideresis since this narrative embodies the legendary and historical timeline of transcension. The transcension of the past may also be presented as the emerging transcension. This includes the initiation of transcension as the scope of man, the bestowal of astronality at the Enkindlement and the natural manifestation of human controversial nature as a consequence of cosmic limitation.

The transcension of the present is also the progressing transcension which is closely intertwined with the development of Astronism. This involves the Astronist belief system precisely identifying transcension as a revelation and inviting the global Astronist community to come into cooperation with one another and the Astronist Institution to form the Siderinium, the covenant of transcension. Present transcension also involves realising the controlling and dominating power of limitation which Astronist philosophy has thoroughly detailed. It also involves both physical and metaphysical (intellectual and spiritual) elevation which is indeed the essence of the transcensional process. This is why Astronism places such an emphasis on the personal form of transcension in astrosis which teaches the importance of the physical and metaphysical elevation of the self. This self-elevation in both personal and collective forms that Astronism teaches is directly connected to its doctrine of extrication, the belief that human beings must save themselves from limitation and achieve salvation by our

own merits but with the help of divine interventions which manifest as scope.

The final aspect of present transcension is specifically the identification of the purifying and salvific functions of transcension. The mechanism of elevation that underlies transcension is regarded to be the direct antidote to the problem of limitation, hence lifting humanity out of limitation and therefore purifying humankind of our limited contaminants. The future of transcension involves the perfecting of transcension, namely human beings partaking in the Great Departation from Earth, constructing the Grand World civilisation among the stars and ascending further and further and resulting in the Transcosmisation.

Transcension is the work of both humanity and of God. Transcension is not a means for sinless perfection in this life but instead a means for an escape from suffering and evil. Transcension is not merely rigid conformity to legalistic rules. Transcension is God's work of dispensing scope to humanity as an opportunity to escape limitedness. Transcension is also humanity's work of taking the scope offered, ascending, transcosmising and coming into union with God at the end of limitation. Transcension works salvifically to effect the mind, the body and the soul meaning transcension has physical and metaphysical impact.

Human beings are to use scope dispensed by God as the vehicle for our salvation in transcension. Beyond mere descriptions of transcension, the first principle of transcension is its evitability. From the Astronist perspective, there is nothing secure about transcension except two matters: that God intends for species, including Homo sapiens, to transcend and secondly, that transcension possesses salvific capacity. These are the only two certainties about transcension.

Establishing the evitability doctrine means that we can lose transcension, we can forfeit or abandon transcension, and we can have transcension taken away from us by natural disaster extinction

or our species' self-destruction. The inevitability doctrine reflects the Astronist panentheistic understanding of divinity. The distanced position of God in Astronism's panentheistic view mirrors the insecurity of transcension and proves less of a reliance on supernaturalism in Astronism than other religions. In Astronism, indeed there exists divinely dispensed scope for human beings to harness to achieve transcension but the extrication principle — that human beings are to save themselves — places less of an emphasis on supernatural acts to secure salvation. Therefore, while Astronism does not deny supernaturalism, it is less central and crucial than it is in other religions because humans have to save themselves rather than be saved by direct acts of God.

The existence of humanity's scope proves the divine intent for transcension but this divine intent does not secure transcension. Transcension remains evitable precisely because of the limitedness of The Cosmos. The child of limitation is impermanence and so to say that transcension, or any other process taking place in The Cosmos, even if it possesses divine intent, is eternally secured, is to disregard and deny the essence of cosmic limitation which is the first principle of Astronism. The inevitability doctrine does not therefore originate from a lack of assurance that transcension has the capacity to save humanity, but from the pervasion of limitedness throughout The Cosmos.

Humanity shall remain untranscended until the revelation of analipsis is heeded and humanity embarks upon space expansion under the banner of transcension. Untranscendedness is the state, either of an individual person or whole species, of refraining, forfeiting or abandoning the transcensional endeavour and thereby remaining limited and unsaved. Indeed, untranscendedness possesses some noticeable characteristics on the individual person: they lack analiptic discernment and awareness, they indulge in their physical and metaphysical limitedness by acting violently and with evil intent, they lack a broad perspective and they remain blind to the spiritual functions of the astronomical world in complete nescience as to the gravity of transcension.



In dialogue on transcension, Astronists speak in terms of assurance, aspiration and confutation. The cogency of transcension improves over time as analiptic dialogue develops which the Astrodoxy is playing a significant role in. We have assurances of both transcension's capacity to save humanity and the divine intent of transcension. We have confidence in God's intent for transcension and we have confidence in transcension's salvific ability. Secondly, we have the aspiration that humanity will continue along the transcensional path and that humanity will use the range of analiptic conferments available to eventually relieve our species from suffering and evil and to release the embargo of souls in the Overworld, ready for transcosmisation to take place. Finally, I confute that humanity must remain limited despite the pervasion of limitation in The Cosmos.

As an Astronist, one should ask oneself the following questions:

- Do I accept the salvificity of transcension?
- Do I accept that transcension is real, necessary and possible?
- Do I accept that transcension is intended by God?
- Do I accept that transcension must be brought about through self-effort combined with divine dispensations of scope?
- Do I accept that transcension is evitable?
- Do I accept that there is an Economy of Transcension that must be managed by the Astronist Institution?
- Do I accept that transcension is the supreme means of salvation?
- Do I accept that transcension works in life and continues to function after death?

- Do I accept that transcension is the bridge between humanity and divinity?
- Do I accept that transcension saves both individually and collectively?
- Do I accept that the Astronist community was chosen by God to herald and lead the transcension of humanity?

As part of suronomical activities (i.e., study or writings geared towards justifying transcension), transcension is considered to be observable. The observability of transcension refers to the doctrine that transcension and its effects are readily discernible and empirically verifiable in the world. The reality of transcension is that its effects have long been in motion and are continually manifesting in the surrounding world. These effects have been taking place since the scope of humanity and persist in spite of the dominance of the Controversion. However, the evitable nature of transcension also persists. Despite the insecurity of transcension, we as Astronists should still feel confident that we have the Astronist system and identity to lead us to the fruition of transcension. The insecurity of transcension is the reality but this should neither dampen nor reverse our resolve to pursue and complete the grand transcensional endeavour.

## **Astrosteriology: Astronist story of salvation**

The soteriology of Astronism is the body of Astronist doctrines that address what transcension is and how it ought to be achieved. To Astronists, transcension is both a form and method of salvation. Transcension attributes salvation to a release from physical and metaphysical limitedness and the consequences of limitation. The purpose of learning about transcension is twofold: to gain confidence about one's own personal transcension and to discover how one might contribute to the specific transcension (i.e., transcension of the species).

The word 'transcension' means to experience elevation: to be raised, uplifted and freed from limitation. The question that then naturally needs to be asked and answered is: "elevated from what? Uplifted from what? Why should we wish to be freed from limitation?" In order to understand adequately the doctrine of elevatory salvation and its branch of elevatory sacrifice, one must understand the body of revelations within transcension that attends to this matter including humanity's limitedness and its various consequences. Branches of the transcensional revelation include:

1. The definition of transcension
2. The nature of transcension
3. Cometanic terminology concerning transcension
4. The origin and inheritance of limitation
5. The depravities of limitation (i.e., its consequences)
6. The modes for pursuing transcension

Definitions of transcension:

- Determinist: transcension is entirely predetermined by the very existence of The Cosmos as the first cause of transcension due to the pervasion of limitation.

- Dualist: transcension is the triumph of good as limitlessness over evil framed as limitedness.
- Essentialist: transcension comprises as a set of characteristics (e.g., salvation, physical and metaphysical elevation into outer space) rather than possessing its own existence independently of these attributes.
- Existentialist: transcension is a process determined by human beings acting in their will as free and responsible agents rather than a process that is predetermined.
- Idealist: transcension is a mental construct that does not have a corresponding reality without sapient perception, comprehension and interpretation.
- Materialist: the material existence of transcension is found in the observable evolutionary process of The Cosmos.
- Metaphysicalist: transcension possesses both physical and metaphysical components with the latter influencing the course of the former.
- Monist: transcension is the endeavour to realise the convergence of the physical and metaphysical as just one reality of limited existence.
- Naturalist: transcension as a process is confined to the laws of nature and thereby does not involve God or include any metaphysical dimension.
- Objectivist: both the cosmic evolutionary process of transcension and each specific course to transcension possess existences independent of sapient knowledge and perception.
- Phenomenalist: transcension as a process is confined to the realities and appearances interacted with by the human senses.

- Physicalist: transcension is the transition of humanity from one physical state to another, thus denying any formless infinite existence after transcosmisation.
- Realist: transcension consists of an actual reality beyond its perception and interpretation by a sapient being and so pre-exists humankind as an evolutionary process integrated into physical structure of The Cosmos.
- Relativist: transcension has no objective reality but instead exists as a process relative to the perspective of an observer or within the knowledge bank of a particular domain.
- Solipsist: transcension is not sure to objectively exist as only the mind can be sure to exist.
- Analptist: only transcension can be known to exist and to be true.
- Subjectivist: as a product of the idealist view, as transcension is subject to limited knowledge and perception, there cannot exist any objective truth about transcension.
- Theistic: the process of transcension is the direct will of God and there exists an objective, absolute truth about transcension due to its divine derivation, namely that it leads to salvation.

Humanity's limitation is the fundamental cause of all physical and mental suffering and evil and is viewed as both including sin while also encompassing a broader range of sufferings that the sin concept alone. The pervasion of limitation causes the inheritance of limitation; in this regard, pervasion refers to the initial creation of The Cosmos while inheritance refers to the consequences of limitation found in products of The Cosmos both animate and inanimate but just how limited is humankind? Analepticism –

hopeful – humanity has hope; prolepticism – potential – humanity has potential; terarchianism – hopeless – humanity is hopeless.

Humanity is totally and intrinsically limited but we need not always be like this. Humanity can change their nature and thus their relationship to God which is also known as the acroscription principle or acroscriptionism. Therefore, humanity is not in a state of depravity (i.e., beyond self-repair) as Christianity asserts but is in a state of potentiality. Humankind is in a state of potentiality because it did not necessarily do anything to cause its limitedness but instead had its limitedness thrust upon it by the fact of the createdness of The Cosmos. Humanity's limitation is therefore total and intrinsic (i.e., significant) though not eternal (i.e., changeable).

Three main categories of human consequences of limitation:

1. Physical (disease, decay, death, earthbound)
2. Metaphysical (nescience, spiritual incapability, immorality)
3. Temporal (time, mortality, extinction)

Consequences of limitation:

1. Separation from God
2. Physical, metaphysical and temporal suffering
3. Destruction and extinction

Transcension is a process of a reconciliation to God in both physical and metaphysical ways. Humanity is essentially limited, but not causally limited. This means that humanity is limited by its bestowed nature rather than limited by its own actions. Essential limitation is demonstrated by the fact of humanity's existence in a cosmic realm while casual limitation is demonstrated in Christianity's doctrine of original sin.

In being separated from God, limited humanity is lost, unfulfilled, temporary, blind, dead and altogether condemned to limitation. Physical, metaphysical and temporal suffering denotes the array of observable and experienceable forms of suffering and evil that human beings have to endure. Destruction and extinction prophesy an inevitable event of extinction either by natural or human cause (i.e., an event I termed the Starfall).

Analipsologically, separation from God is the default position of all species which necessitates their limitedness; physical, metaphysical and temporal suffering is the continuous consequence of this separation; and the inevitable extinction is the culmination of this separation, then making this separation permanent. Separation from God is a physical separation by the fact of humanity's earthboundness; a metaphysical separation by the fact of the encapsulation of the human consciousness by both the body and soul; and a temporal separation by the fact of humanity's subjection to the bounds of time and mortality.

The physical extinction of humanity (i.e., Starfall) also causes the termination of transcension and thereby causes the metaphysical extinction of humanity in the form of cosmic cessation (i.e., an event I labelled Telluria). Analyptic life is one's conscious existence in communion with and direction towards God so analyptic death is conscious existence in separation from God. The severity of the consequences of limitation justify the great need for transcension.

Transcension is the scopic provision for salvation. This means that the existence of scope proves and provides for humanity's salvation. Scope is the opportunity, divinely dispensed, to engage with one's agency in The Cosmos. The act of transcending involves the physical ascension of human beings to the astronomical world as well as the metaphysical ascension to astral heights intellectually and spiritually. The underlying act of transcension is elevation which, as applied, gradually releases humanity from the bondage of limitation. Scope is offered and dispensed by God and although may be abundant, is not eternal.

There is a pre-existent divine plan of transcension that is perfect and unchangeable while the elevational system of transcension devised and overseen by the Astronist Institution is imperfect and subject to change. The evolution of not only Homo sapiens but the entire Cosmos is geared towards bringing transcension to complete fruition. Completing transcension shall be humanity's triumph over the pervasion of limitation. The elements of transcension are the three E's: extrication, elevation and eleutheration. Extrication is the act of saving oneself. Elevation is the act of raising and fulfilling oneself. Eleutheration is the act of freeing oneself. Transcension brings humanity to eternity, righteousness, delivered from the evil of the world, redeemed from the situation of limitedness as well as raised up to and brought into union with God.

Humanity's elevation necessitates a thesis — a sacrifice of limited time and resources to contribute to transcension. The efficacy of humanity's elevation necessitates the following questions: what will transcension accomplish? How effective will transcension be? What personal effects will transcension have? Transcension is efficacious to elevate for: humanity's siderinisation (i.e., capacity to build the Grand World), humanity's realisation (i.e., discovery of the secrets of God and unlimited existence) and finally, humanity's eleutheration (i.e., total freedom from limitation by transcosmisation).

Transcension's salvific effects are both corporeal and post-corporeal meaning they work for both the human beings alive at the transcosmisation of the species as well as for those human beings deceased whose souls and consciousness have risen to the Overworld. Transcension is the way to infinite light. Transcensionism is the formalisation of transcension into a religious doctrine. The sacralisation of transcension introduces transcension as a sacred endeavour due to its capacity to lead to humanity's salvation. Analipsolatry is not merely the worship of transcension but the process by which transcension dedicated to the service of God in that it shall bring about the salvation of humankind. This salvation



involves bringing humanity back into unity with God at the completion of transcension at transcosmisation.

The transcosmisation will end all time and limitation for the transcosmisers (or transcosmists); humanity's transcosmisation shall see our triumph over limitedness. Transcension is humanity working in service to God, in making closer and closer our relationship to God until we reunite with The Divine at the end of time as long as we complete our transcension. I refer to this process of transcension as a reunion because we, as limited entities, are all products of The Divine and so just as we originated with The Divine we also shall return to The Divine via the endeavour of transcension. This can be understood as a theological or divinological explanation of the prophecy of astral return (i.e., returnism).

Transcension is an object of awe and reverence among Astronists. We are in awe of the vastness and grandness of the analiptic endeavour and we are in reverence of its power to grant our salvation. Transcension is the epitome of the Astronist concept of sacredness because it is attributed with the highest absolute value. It is the ultimate goal of cosmic existence and the ultimate purpose of all sapient species including human beings. The sacredness of transcension is the pinnacle of the interests of Astronists in that Astronists value most highly the salvation of species as the fulfilment of God's plan for all cosmoses.

## **Astroeschatology: Astronist story of The End & The Afterlife**

The eschatology of Astronism, often titled the Astroeschatology, is the narrative describing the end of life and the events, places and processes taking effect beyond this life. The story of the end began with the introduction of the concept of the Grand World, the centrepiece of astroeschatology since it constitutes the bridge between current human civilisation and the prospects of transcosmisation. The Grand World specifically developed out of the contemplation of a New Earth concept in Astronism in the Hendecadoxy, the eleventh book of the treatise at the insentensation [11:7:70]. However, the Astronist New Earth concept would not just be a new world, it would be a new civilisation across many worlds that, crucially, would hold analiptic (salvific) function.

The Grand World has risen to occupy a central position in the Astroeschatology and constitutes the hallmark of transcension. The Grand World is what the human species can strive towards and aspire to build for the fruition of transcension. The salvific functions of the Grand World in the Economy of Transcension are what specifically connect the Astroeschatology and the Astrosoteriology together within the Astronist system. The Astroeschatology is split between the corporeal and incorporeal and it is at transcosmisation and only then that the corporeal and incorporeal will merge. The Astroeschatology is based on four strata: the terrestrial world, the extraterrestrial world, the Overworld and the divinical world. The journey of transcension will take humanity from the terrestrial world to the extraterrestrial world and then transcosmisation will take humanity beyond The Cosmos to the divinical world beyond, this all while still alive but in death, transcension still works.

At death, transcension will take human beings from the physical terrestrial world to the metaphysical Overworld which exists beyond the veil of the physical extraterrestrial world. The Overworld is the abode of the spirits of the dead among the stars and it is there that all

sapient consciousnesses, encapsulated by their souls, await the end of space and time, ready to be release from their embargo and reunited with God at the precipice of all things. Astroeschatology is fuelled by the mechanism of transcension both in life and in death but is immediately concerned with the ability of human beings to physically elevate from planet Earth and whether this will taken place in enough time before the species faces extinction, especially by some mass disastrous event. However, this aspect of the doctrine was only introduced post-omnidoxically.

Keeping strictly to what was included in the Omnidoxy, the founding treatise of Astronism spent a considerable amount of time formally establishing the discourses that would serve as channels for Astronist philosophy to develop. This was a necessary process since there must be a framework set up for engaging in discourse on various important topics before those topics themselves can be explored completely. Upon reflection, this points to the main function of the Omnidoxy: to begin the conversation on transcension, astrospirituality and astroeschatology while it is the Astrodoxy's role to develop these disciplines to much greater depth. If it were not for the Omnidoxy formulating them, these disciplines would not exist as they do so coherently now.

The Omnidoxy also placed much emphasis on the states of astrosis and cosmosis. These individual salvific states were developed as precursors to the collective salvific condition of transcension. Cosmosis was understood to be the final destination of the pre-Astronist doctrine of astranthropy (although the term 'astranthropy' I coined during the Omnidoxical era). One's spiritual ascension to the stars at death would equate to 'Becoming One with The Cosmos' which is how cosmosis was often first described in the Omnidoxy before the term 'cosmosis' rose in popularity. Meanwhile, astrosis was developed in the Omnidoxy as a this-life alternative to cosmosis based on the phenomenal claim that uniting with The Cosmos may possibly be achieved during one's lifetime. This individual journey to cosmic union remains an integral part of the Astronist mystical tradition since astrosis is taken to mean personal salvation.

## **Cosmontology: The Astronist Philosophy**

Due to the influence of analipsocentrism, especially as a key dimension within the broader official worldview of cosmocentrism, the Astronist approach to various philosophical concepts has become centred on the aims of transcension. Justice, beauty, knowledge, morality, culture, ethos, reality, mind and value are some of the key philosophical concepts that the Astronist system has reinterpreted through a framework that prioritises transcension (i.e., an analiptic framework). Cosmontology is the official term for 'cosmic philosophy' and was introduced in the Omnidoxy.

In essence, the Astronist philosophy identifies and thoroughly contemplates the connection between human beings and the night sky and in particular, our capacity as sapient beings to connect with astronomical phenomena in various ways. Astronist philosophy sought to formalise and raise greater awareness of the long tradition of human contemplations of the night sky through its development of cosmic philosophy. Indeed, Astronist philosophy has a certain agenda, that is, to advance the endeavour of transcension and to cement it as a prominent and respected religious doctrine. Hence, Astronism used cosmic philosophy to serve transcension but this only became clear after the Omnidoxy was completed and analipsocentrism came to dominate the Astronist belief system.

Included as part of Astronist philosophy is astronomical philosophy, or the philosophy of astronomy. Astronism places great importance on astronomy, seeing it as the key to realising all theological and philosophical mysteries since astronomical observation is considered the precursor to physical transcension. Cosmontology organises the myriad of philosophical concepts that comprise the philosophy of astronomy, analiptic philosophy and cosmic philosophy. Overall, Astronist philosophy embodies a natural philosophy of The Cosmos infused with an emphasis on astronomy and transcension to explain the fundamentals of knowledge, reality and existence and uses these explanations as a guiding principle for Astronist behaviour.

## Final overview of the Omnidoxy and conclusion

Having the opportunity to reflect on my writings in the Omnidoxy has been instrumental to the development of my understanding of Astronism as a whole system. The analysis of Omnidoxical themes in *The Astronist System* has raised some important matters regarding how key Astronist beliefs were foresighted in the Omnidoxy even though they may have only been formalised during the course of my composition of the Astrodoxy which is my upcoming treatise.

*The Astronist System* has granted an opportunity to reflect on the Omnidoxy and so acts as the necessary precursor to the upcoming Astrodoxy. The Omnidoxy served the purpose of introducing the world to a new way of thinking and believing, one characteristically cosmocentric. The gravity of the differences in belief between Astronists and other religions meant that the Omnidoxy had a tremendous task to carry out in establishing an newly new philosophy and religion, not merely a branch of a pre-existing religion. The Omnidoxy had to introduce not simply new doctrines and terms to the world, but a whole new worldview, one that even I, as the author, did not fully understand when I was composing the Omnidoxy. With this in mind, it is important to acknowledge that I could not always take the concepts and beliefs being introduced during the Omnidoxy to a significant depth. This is why in parts, further discussion of certain concepts was delayed to future treatises.

This perfectly encapsulates the purpose of the Omnidoxy: to introduce the world to Astronism but not necessarily to explain every aspect of Astronist beliefs and practices. The Omnidoxy is not necessarily holistic or absolute in this sense, but was cognisant of future treatises that would take Astronism further than it ever could. I wish to end *The Astronist System* by reflecting on a few other recurrent themes of the Omnidoxy. The first can be found in the Preppendix, namely my attempt to establish Twenty-five Refoundations of Philosophy. In the Omnidoxy, I explicitly aligned myself with philosophy as I believe it is a discipline that needs

greater societal awareness and that philosophers need to “re-find” their place in society by taking on leading roles.

I labelled this movement to advocate for the social mobility of philosophy as reascensionism. This belief has seen less prominence post-omnidoxically, however, since the full development of the Astroeschatology and Astrosoteriology have moved Astronism firmly into the category of being a religion. Despite this, Astronism officially still remains an organised philosophy and is therefore both a religion and a philosophy. The reascensionist aspects of the Omnidoxo, the introduction of cosmic philosophy and other philosophical aspects prove that the Omnidoxo was not just about Astronism but provided broader commentary on the current affairs of human society. However, the Astrodoxy is so far entirely focused on exploring Astronist doctrines to a significant depth.

Reascensionism remains part of Astronist belief and although in the Astrodoxical period may be being given less attention than the complexities of the Astroeschatology and the Astrosoteriology, the identity of Astronism and Astronists still remain tied into being a philosophy and a philosophical community. The Monodoxo was primarily dedicated to introducing cosmic philosophy and was easily the most space-themed of the twelve disquisitions. It set out Astronist philosophical discourses that are still ongoing and firmly established the worldview of cosmocentrism.

The Duodoxo, the second and longest disquisition of the Omnidoxo, was also space-themed but to a lesser degree and framed its various philosophical explorations under the banner of The Logical Cosmos. In this disquisition, I explored to quite a significant depth some basic philosophical and religious ideas including logic, the nature of the world and existence, destiny, spirituality, femininity and masculinity, various topics of ongoing social contention as well as some further ventures into cosmology and theology. However, beyond these various philosophical musings, there were also important concepts introduced that remain unique or directly relevant to Astronism including astronarianism, meta-Astronist theory, moratorium,

paleoanthropism, Astronicism, subservientism, Astronist views on astrology, retronism and divinology.

Beyond these deeply philosophical topics, the Duodoxy was also the most pragmatic of the twelve disquisitions since many of the discourses were dedicated towards how Astronism would be presented and promulgated. I showed a distinct concern for how Astronism ought to be seen and understood (i.e., the origins of meta-Astronist theory) and I also presented a future vision for Astronism as a more organised belief system to the point at which there are buildings dedicated to Astronist practice. For instance, a whole discourse in the Duodoxy was dedicated to introducing the discipline of naology (i.e., the study of Astronist buildings) and developed the categories for different kinds of Astronist buildings including sophariums, planetariums, observatories and eidouraniums. Discussing these topics so early in Astronist history indicated my vision for Astronism as a world religion and how it would carve out a distinct identity for itself in the world.

Some may criticise and say that it was too early for me to write about such things when the theology, eschatology, philosophy and soteriology of Astronism had not been fully developed at that point. However, the Omnidoxo was never only just a treatise for philosophical and religious musings, it was also meant to serve as a roadmap for the Astronist Institution and for Astronism as a force in human society. Moreover, exploring these kinds of topics of how Astronism would be presented in the world in practical and physical ways served in my mind to make the Astronist identity far clearer. This meant that I was better positioned to receive and formulate Astronist philosophical concepts and religious doctrines. Additionally, the introduction of methods and approaches to promulgating Astronism at this early stage demonstrated my ambitions for Astronism as a universal religion.

The third disquisition, the Tridoxo, introduced to readers the concepts of charity, environmentalism and stewardship from an Astronist perspective. This disquisition also saw the introduction of

Astronist approaches to symbology, architecture, ornamentation and rendition. The Tridoxy included my introduction of the discipline of orrology and some Astronist theories that predated my writing of the Omnidoxy, many of which have their origins in the first couple of years of Astronism's existence when it was still called Millettism). The fourth disquisition, the Tetradoxy, continued with Cometanic musings on concepts such as justice and patience but also introduced the tradition of extollation. The Pentadoxy, the fifth disquisition, followed a similar structure of Cometanic musings on ambition and enlightenment but then included one of the longest discourses in the whole Omnidoxy that introduced many new terms to the Astronist lexicon. In this disquisition, conceptions of Astronist identity and the practice of astration were introduced. The sixth disquisition, the Hexadoxy, introduced the Astronist and Cometanic approach to ontology (i.e., the study of being) and introduced unquitarianism, a philosophical position that has retained its prominence in the philosophy of the belief system and is still frequently referred to in Astronist dialogue today.

With the close of the Hexadoxy, the Omnidoxy reached its halfway stage in terms of its disquisitions, twelve in total. The Omnidoxy at this point reverted back to its original contemplations on cosmic philosophy with the seven disquisition, the Septidoxy (also less commonly referred to as the Heptadoxy). However, this disquisition focused on human space exploration and space expansion through its Principles of Cosmic Exploration framework. I made an extensive expedition into the discipline of expology here and also introduced the important concept of contiguance as well as the philosophy of astronomy which remain prominent in Astronism today. There was an introduction of the status of Astronism in different countries and territories in this disquisition which again demonstrated my ambitions for this new religion to become a universal, world religion. Finally, at the end of the Septidoxy, I gave some further musings on meta-Astronist theory and reascensionism while astropsychonautics was also introduced at this stage.



The Octadoxy, the eighth disquisition, was primarily dedicated to introducing audiences to Astronist eschatology while some clear delineations were also made on the doctrine of transcension which was still forming and one of the newer Astronist doctrines at the time. In this disquisition, there were further explorations into how Astronism as a religion and philosophy would be disseminated and some initial outlines of Astronist metaphysics. The Nonodoxy, the ninth disquisition, was focused on introducing Astronist approaches to epistemology and ethics. In turn, I dedicated most of the disquisition to making some initial introductions to Astronist social teaching, Astronist approaches to suffering as well as ethical principles upheld in Astronism. Also addressed were various concepts and actions through the centrality-incentrality rubric which had been used earlier in the founding text in the Duodoxy.

Constituting the three final disquisitions were the Decadoxy, the Hendecadoxy and the Dodecadoxy which completed the disquisitional portion of the omnidoxyal treatise. Although similarly named, these disquisitions addressed a range of different topics with the Decadoxy taking on cosmological discourses, the concept of the Astronic, meta-Astronism and even addressed the role in Astronism of the five characters from the Jesse Millette books series who had, by the publication of the Omnidoxy, been renamed the “Five Astronist Characters” rather than ‘Milletarian characters.’ The eleventh and penultimate disquisition, the Hendecadoxy, focused on the concepts of peace and acceptance and so took on ethical discourses in a similar manner to that of the Nonodoxy. However, this disquisition was distinguished by its introduction on Astronist approaches to the supernatural, to the matter of death, afterlife and also devotion and worship (topics not so explicitly addressed in earlier disquisitions).

The twelfth and final disquisition of the Omnidoxy was named the Dodecadoxy and was nominally dedicated to exploring the broad concepts of imagination and freedom. Much theological, philosophical, eschatological and soteriological ground was covered in this disquisition. The discipline of prerology was introduced

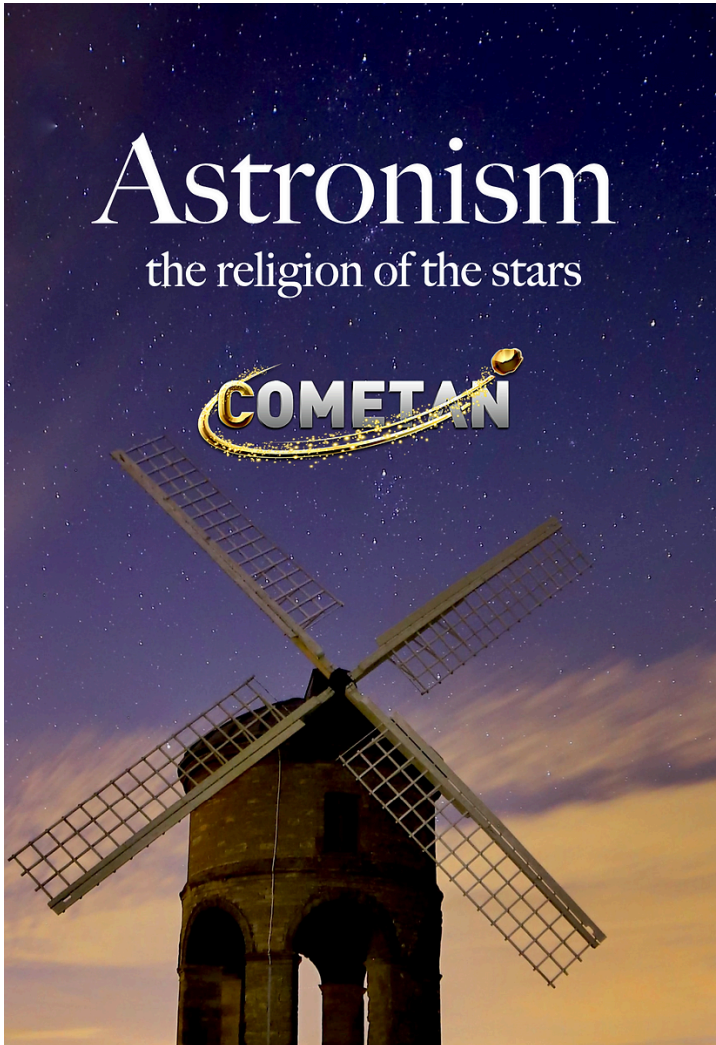
which essentially acted as a precursor to the discipline of analipsology that studies the endeavour of transcension. The concept of Cometanhood as an extension of the discourse on astrosis was introduced in this disquisition as were the concepts of mercy, meaningfulness, apocalypse and freedom from an Astronist perspective. "The Ultimatum of Astronism" discourse was developed entirely for the purpose of introducing the doctrines of transcension which indeed took on a central role in Astronist belief in the post-omnidoxical era. The Dodecadoxy ended with an account of mystology which followed the Five Astronist Characters based on the main characters from The Original Jesse Millette Series. These characters were astronised in this disquisition (i.e., given Astronist and space-themed characteristics) and the story involved their ascent to the stars on a spacecraft, witnessing various astronomical phenomena described using grand and whimsical language and ended with their transcosmisation at the end of time, eventually coming into complete unity with The Divine (i.e., God). As you might have noticed, "The Cosmic Era of Astronist Mystology", as this story was titled in the Omnidoxy, is a microcosm for the transcension of humanity. In Astronism, this mystical space story comes to life through the Astroeschatology and Astrosoteriology with the Five Astronist Characters acting as effigies.

Finally, the post-disquisition sections of the Omnidoxy were collectively labeled the Appendix and included various notes on how the Omnidoxy was formulated, a glossary of terms, statements, declarations, reflections, a canon of Astronist beliefs, a bibliography and a large selection of Cometic quotes. To conclude, the Omnidoxy founded a new religion called Astronism. I began writing this treatise in 2015 and it was published on 11th February 2019. The Omnidoxy was bold and unabashed in terms of its intended purpose. It is a grand, whimsical and extensive work while to some it may perhaps be strange and overwhelming. I dedicated part of my youth and coming-of-age years to writing the Omnidoxy. I suffered to write it but I look upon those years fondly for they served as the crucial foundation for my ability now to write the Astrodoxy to which I have ascribed the title the central treatise of Astronism.

# Astronism: the religion of the stars

by **Cometan**

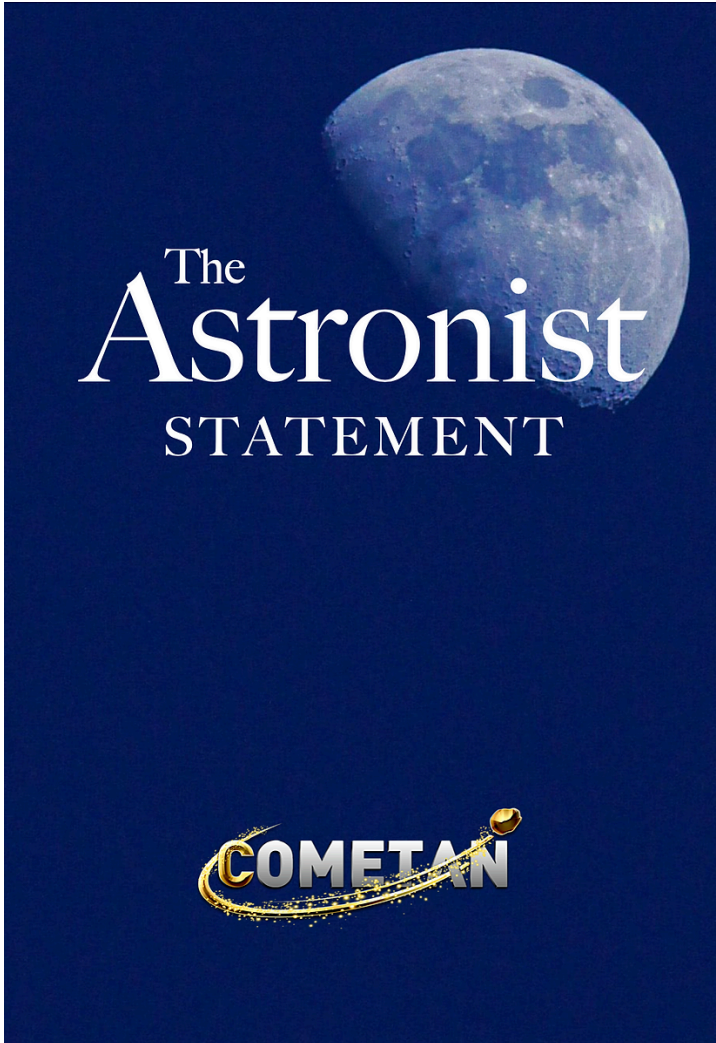
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# The Astronist Statement

by **Cometan**

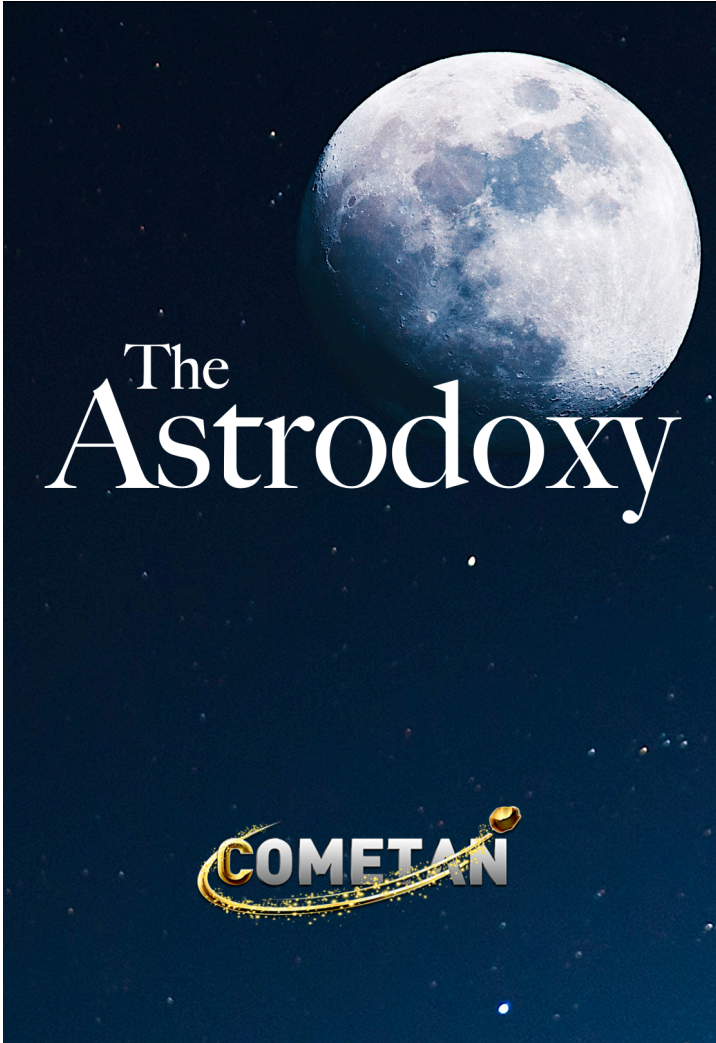
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# Websites

For the official website of the  
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