


TOTAL IMMERSION INTO ASTRONISM

 **COMETAN**





SECTION ONE

THE SIDERESIS: THE NARRATIVE OF ASTRONISM

SECTION ONE, SUBSECTION ONE

THE ASTRONOMICAL WORLD AS THE EXISTENTIAL SOURCE

FUNDAMENTS 1 AND 2

EXISTENTIAL SOURCE

A person, object, concept, event, place or entire environment that is considered absolute in its role in providing knowledge, truth, life meaning, and sometimes also salvation in the context of a belief system.

Most belief systems have an existential source, that entity that is given supreme importance due in part to the functions that are attributed to it (e.g. God is regarded in some religions as the existential source because God is attributed with the creation of existence) and also its physical position (e.g. outer space as existing physically and ontologically above humanity; God existing transcendentally).

The existential source of a belief system can often be quickly identified by that system's worldview (e.g. anthropocentrism, biocentrism, cosmocentrism, theocentrism etc.).

It may also be called the source of spirituality or the source of belief.

ASTRONISM'S EXISTENTIAL SOURCE

The fundamental assertion forming the basis of all Astronism is that the totality of the environment of outer space, and its astronomic component parts, form the primary source of knowledge, truth and meaning when it comes to answering humanity's existential questions.

Essentially, that the questions of life cannot be wholly answered in any single person, event or phenomena that occurs on the singular planet of the Earth, but may instead only be wholly answered through one's exploration of and their proximation towards the astronomical world.

It is upon this assertion that the worldview of cosmocentrism is justified and it is from this assertion that much Astronist belief and practice flows.

ASTRONISM'S EXISTENTIAL SOURCE

There does exist a spectrum of belief with regard to Astronism's existential source i.e. some regard the astronomical world to be *the* source supreme over all others while some regard it to be just one of many existential sources that can offer similar functions to the astronomical world.

In some Astronist contexts, the astronomical world is interpreted as the primary medium through which knowledge and truth may be attained by humanity from some extracosmic source, often called the Ursource. In some belief systems, the Ursource is synonymous with the existential source while in Astronism, these two sources remain distinguished due to Astronism's cosmology.

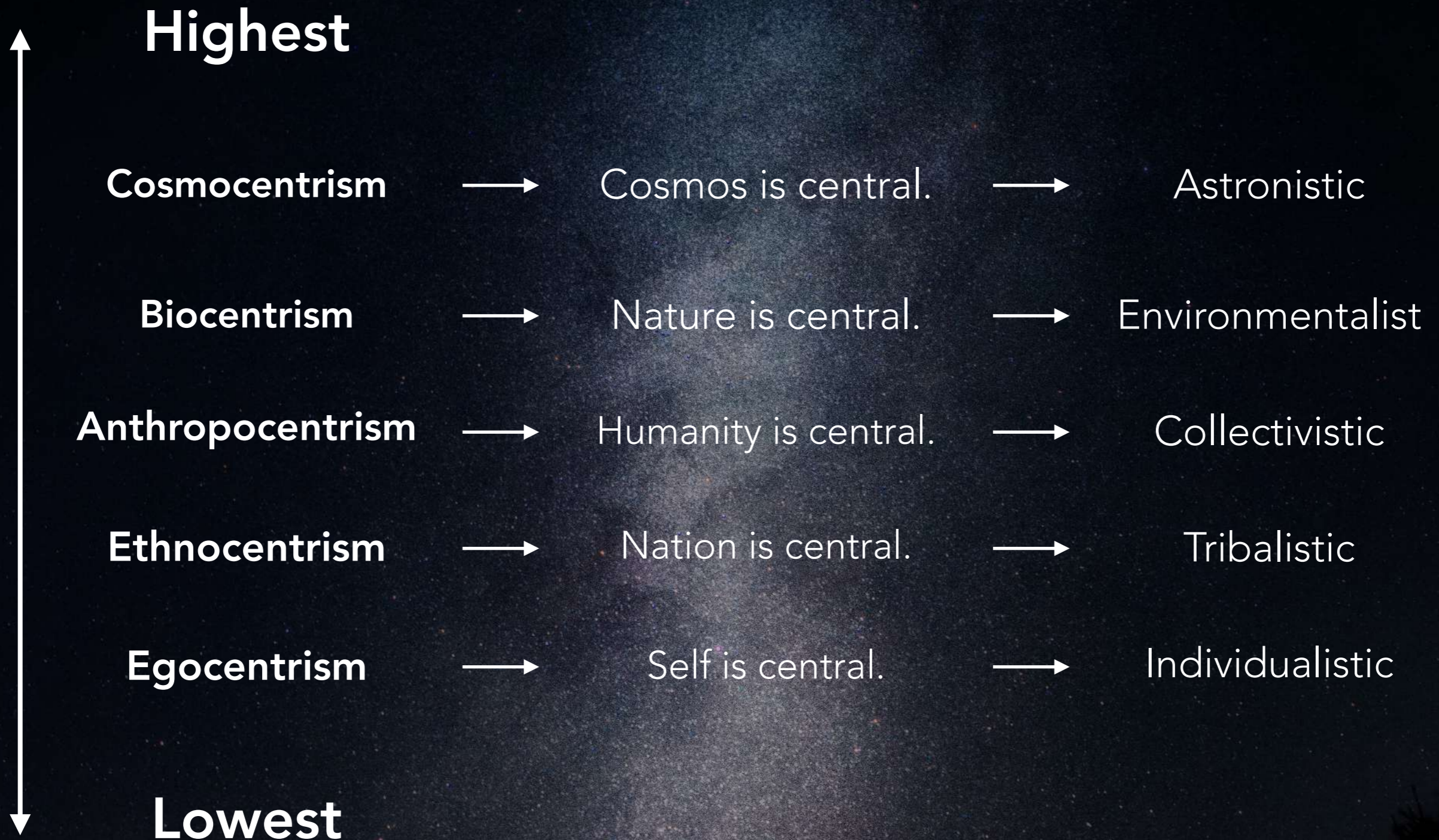
VINDICATION OF ASTRONISM'S EXISTENTIAL SOURCE

Why should the astronomical world be regarded as the existential source?

- The answers to many of humanity's existential questions can only be resolved through physical and intellectual exploration of outer space.
- Because the Earth and humanity are so insignificant, both in terms of their size and their longevities, in relation to that of the astronomical world.
- The events that created The Cosmos happened not on the Earth or by means of humanity, but in outer space so it makes sense to go looking for answers there.
- (Returnism) – the notion that because human life originated from among the stars, humanity is meant to return to the astronomical world to discover our origins and fulfil our destiny as bestowed to us through our preferment.
- (Exotheism) – the notion that with the finding of extraterrestrial beings beyond the current knowledge levels of humanity, humanity would then be able to answer existential questions through the insight imparted by these extraterrestrials.

COSMOCENTRISM

HIERARCHY OF WORLDVIEWS



COSMOCENTRISM

Definitions of cosmocentrism vary greatly in their complexity.

The simplest form of cosmocentrism holds that the physical universe, namely the astronomical, is superior to the mundane (terrestrial) and certainly to the anthropic (human).

Teleological cosmocentrism ascribes a directionality or purposed course to The Cosmos, typically dependent upon the concept of predetermination (that inextricable to the nature of The Cosmos at its creation was a course of events and phenomena that were meant to occur and although may be altered through will, hold such decisions to have been destined in themselves).

Pantheism or spiritual cosmocentrism goes further in that it ascribes self-creating, self-sustaining, divine qualities to The Cosmos, thus equating it to God.

COSMOCENTRISM

To adhere to cosmocentrism or cosmocentricity, or to see the world cosmocentrically, means that a person regards outer space as the most important entity in existence (often in contradistinction from animals, God or humanity); this does not mean that these other entities do not exist or do not hold importance, but instead means that they are not attributed with prime importance in the cosmocentric view of the world.

In Cometanic cosmocentrism, this belief extends to a person feeling that their sense of life purpose emanates from the astronomical world, which is sometimes but not always based on the notion that human life originated from extraterrestrial bodies (see comet of life).

In terms of society as a whole or humans collectively, the term astrocentrism may be used while cosmocentrism is usually reserved for use in contexts regarding the individual.

COSMOCENTRISM

Alternatively put, to be cosmocentric means to put the environment of outer space and all that actually and prospectively resides beyond the terrestrial world at the forefront of one's thoughts, beliefs, practices, and considerations, particularly those which regard existential, religious, philosophical, salvational and eschatological issues.

This principle of the astronomical world being central in life and in death is called Anothia (or belief in the above) and is manifested through the act of cephaloncy (raising one's head starward) and orans (raising of one's hands starward).

COSMOCENTRISM

Cosmotarian approaches to cosmocentrism hold the astronomical world to continue on in all its functions and teleology irrespective of the existence of humanity.

While this fact of the physical universe is maintained, such is compartmentalised in order to achieve applicability.

It is held in Cometic theory that cosmotarianism's primary deficiency is its practical applicability; the applicability of a concept is most often dependent upon human utility; cosmotarianism's aversion to human importance or the attribution of something to how it may function for human use hold difficulty in their applicability.

APPLICABILITY OF COSMOCENTRISM

Cosmocentrism, perhaps understood as a watered-down version of cosmotarianism, holds to its core principle by prioritising the astronomical world, but becomes practical or applicable by putting humanity in its proper place (as belonging to or as existing inferiorly to the astronomical world).

This Cometic cosmocentrism regards humanity as physically, ontologically and teleologically inferior to The Cosmos without disregarding the importance of humanity to itself.

APPLICABILITY OF COSMOCENTRISM

It is therefore stressed that humanity is not particularly important in The Cosmos, but is so to itself and because we are human or are writing in terms of human function in The Cosmos (e.g. expansion, exploration), some degree of attribution needs to be made to practical human applicability.

Essentially, that humanity is just one small part of the teleology of The Cosmos rather than The Cosmos existing as a part in the teleology of humanity; it is this way of viewing existence that captures the core of cosmocentrism.

COSMOCULTURALISM

Mark Lupisella's cosmoculturalism or the cosmocultural evolution extends the cosmocentric worldview to culture, essentially involving the use of culture as a means to achieve the values and ideals of cosmocentrism.

In Lupisella's 2010 work, pragmatism is ascribed the role of being the opposite to cosmocentrism; pragmatism tests phenomena or values according to the degree to which they prioritise practical relevance to human beings (a form of anthropocentrism); the terms ratiocentrism or sapiocentrism extend this practical relevance to all sapient beings.

COSMOCENTRISM

This principle of the astronomical world being central in life and in death is, among Astronists, called Anothia (or belief in the above) and is manifested through one's combining of the act of cephaloncy (raising one's head starward) and orans (raising of one's hands starward).

This principle comes to effect various religious disciplines (e.g. eschatology, soteriology, theology) and philosophical disciplines (e.g. ontology, teleology).

COSMOCENTRISM

Cosmocentrism regards cosmos — the order and function of the physical universe — namely its maintenance, to be the central fact or ultimate goal of existence and that humanity forms a minuscule part in this ordered system and that should we take the scope and other conferments that we have been granted, we may come to realise this ordered system, we may come to understand our true place within it, and we may come to fulfil our highest possible potential within this system.

COSMOCENTRISM

Astronism views humanity as fundamentally preferred and full of potential.

It sees that humanity has in some sense been picked out of all other species on Earth to evolve — whether by divine intervenience or simply by coincidence — to become a species like no other.

Astronist orthodoxy also regards humanity as having the opportunity before to embark on its journey to achieve its full potential in the ordered system of The Cosmos; Astronism regards itself as the “system within a system” that will help guide humanity in achieving this fullest of potentials — a condition called transcensia.

COSMOCENTRISM

Astronism also regards humanity as just one of a number of "preferred" species that have been given those conferments that make them sapient, but equally given the responsibility to not only care for the sentient, but to fulfil the potential of the "sapient self."

COSMOCENTRISM

Cosmic reality is as it appears and things are what they seem; conspiracy and aversion to objective, observable truths of the physical cosmos often only lead to anti-cosmocentrism.

The Cosmos functions as we observe it, but it is not The Cosmos at fault when we do not or cannot observe correctly, it is ourselves at fault for minuscule is our knowledge and perception of its functions and its relations with that which exists beyond its periphery.

The functions and order of The Cosmos are as they seem to humanity, but there are countless aspects to The Cosmos that are impossible for the present condition of humanity to perceive accurately from its static and singular position upon the Earth; this is the condition that the salvific process of transcension hopes to alter.

IS COSMOCENTRISM ANTI-ANTHROPOCENTRISM?

From some of the rhetoric that Astronism produces, the system may come across as anti-anthropocentrism.

In some instances, in order to achieve the placement of man, anti-anthropocentric dialogue is correctly applied.

However, it is an inaccuracy to state that Astronism is anti-anthropocentrism; to be cosmocentric does not necessarily automatically equate to anthropocentricity.

In many ways, Astronism is more pro-human than other religions that teach that humanity is inherently fallen and in need of redemption or repair; in Astronism, humanity is regarded as inherently preferred and chosen, bursting with potential, yet misguided by our tendency to recourse to the notion of our own self-significance.

IS COSMOCENTRISM ANTHROPOCENTRISM?

It is true that without humanity as the knower, the astronomical world would not be the known.

In some senses, cosmocentrism advocates for a humbler anthropocentrism, one in which the importance of humanity as the knower and perceiver is recognised, but the fact of the physical and ontological inferiority of humankind to the astronomical world above us remains affirmed.

It is this inferior position of human reality that demonstrates our subservience to the astronomical world and it is this principle that cosmocentrism holds at its core.

WHAT IS COSMOS?

What must be known about cosmocentrism is that all things are cosmos; human, astronomic, or otherwise.

If we look within ourselves, we see the ordered system of The Cosmos, yet still, if we look towards the furthest galaxies and quasars of the astronomical world, we see this same ordered system.

Cosmos is essentially order and function and it is our understanding of this system — of which we as humans form just one minuscule part — that is the focus of Astronism in its cosmocentricity.

COSMOCENTRISM

- Finally, holding a cosmocentric worldview has implications for how Astronists see the world and interpret different events that occur.
- Often, by placing the events of the astronomical world at the centre of one's focus and thoughts means to place less importance on human, terrestrial or divine affairs. In many instances, cosmocentrism can lead to anti-anthropocentrism or non-theocentrism.
- There also exists the stricter cosmocentric currents called cosmotarianism and hypercosmocentrism with the former regarding anything that does not effect astronomical scales to not exist while the latter advocates for the erasure of all texts, figures and events from Astronism in order to devote one's full attention on observing the astronomical world and achieving astrosis.

SECTION ONE, SUBSECTION TWO

THE BOND BETWEEN HUMANITY AND THE COSMOS

FUNDAMENTS 3 AND 4

ASTRONALITY

Just about every person has looked up at the stars at least one time in their life and has felt one or more of these feelings: wonderment, awe, hope, happiness, freedom, relaxation, contentment, and perhaps also fear.

These feelings, when regarded in totality as they relate to the astronomical world, come to form the emotion of **astronality**.

ASTRONALITY

- Therefore, astronality is one's personal connection to the astronomical world; it is a person's emotional attachment to the environment of outer space as a whole, fuelled by wonderment of astronomical phenomena and the prospects of space exploration.
- Engagement with Astronism is based on one's experience of this emotion of astronality; it is from an Astronist's experience of astronality that the beliefs and practices of Astronism emanate.

ASTRONALITY

- American psychologist William E. Kelly introduced the term noctcaelador in 2003; in Kelly's work, noctcaelador is a psychological construct that also denotes a person's emotional attachment to the night sky.
- As terms, noctcaelador and astronality may be used interchangeably in colloquial settings; astronality is frequently used to refer to emotional attachment to the night sky among Astronists; in psychology, the term noctcaelador is presently used to refer to this same phenomenon; in technical Astronist discourses, the terms astronality and noctcaelador are made distinct.
- The existence of astronality is proven through its experience by individuals, both historically and in the contemporary; part of Astronist contributions to archaeopsychology is the identification of ancient and prehistoric experiences of this emotion and how this has come to impact human life, culture, belief and practice.
- The term astronality is used in its broadest sense to refer to this emotion but astronality also has other definitions and uses in the context of Astronism.

ASTRONALITY

- Key to distinguishing astronality from noctcaelador is that astronality denotes the association of religious, spiritual, philosophical and/or existential ideas, beliefs, issues and topics with outer space and its exploration on the basis of one's experience of noctcaelador; in this sense, noctcaelador can be understood as the precursor to the experience of astronality.
- Although astronality and noctcaelador are used as interchangeable terms, this aspect of astronality distinguishes it from the basic emotion of noctcaelador.
- Specifically, noctcaelador is the emotion of astronality without infusion of religious or philosophical ideas and beliefs, the latter of which is a key function in the basis of Astronism.

SIDEREANCY

- Human relations with the astronomical world are the central theme of Astronism and are split into individual relations and collective relations; the cultivation and mastery of these relations form a central component to the life goal of an Astronist.
- Sidereancy describes the overall relationship between humanity and the astronomical world since the scope of man during prehistoric times and its state or condition in different periods of fluctuation from this prehistoric time to the contemporary; essentially, sidereancy is the astronality of all humanity, not just individual persons.
- Sidereancy is regarded as established through and as dependent upon experience of astronality.
- Astronist theory follows and comments upon this anthropic-cosmic relationship and seeks to understand its impact anthropologically, sociologically and philosophically.

A desert landscape with sand dunes under a starry night sky. The sky is dark blue and black, filled with numerous small white stars. The sand dunes are illuminated from the side, creating a warm orange and yellow glow. The text is centered in the upper half of the image.

LEVELS OF ASTRONALITY AND FURTHER ASPECTS

ASTRONALITY

- There are a total of five different levels of astronality that have been identified in Astronist theory.
- From the most basic to the most intense, these include noctcaelador, telescropy, stellarity, astroxia, and cometanality.
- Each of these levels provide a structure for an Astronist to discern the degree to which they have engaged with astronality.

NOCTCAELADOR

- In Astronism, noctcaelador denotes the most basic form of astronality.
- It is used to refer to emotional attachment to astronomical phenomena and the night sky and resulting behaviour.
- However, noctcaelador does *not* itself include the connection of these emotions and considerations of the astronomical world to any philosophical or religious topics.
- Experiencing noctcaelador is often called the "seed of astronality."
- It is posited that the majority of people will experience noctcaelador at some point during their lifetime, perhaps on a regular basis.

TELESCOPY

- Telescopy or telescoping is the next level of astronality, second from the most basic noctcaelador.
- Meaning the "artistry of telescopes", telescopy involves those same feelings associated with noctcaelador, such as wonderment, awe, happiness, relaxation, hope etc. but goes a step further by involving the person relating these experiences to their individual sense of life meaning and purpose; this denotes the beginning phases of a person relating these emotions to existential topics.
- Key to telescopy is the concept of "individual placing" or "person-placing" — this means when a person understands their inferiority, their limited role or influence in relation to the astronomical world as a whole; from experiencing astronality, a person may understand and accept both their individuality, as well as their role within a larger environmental system, and their limitations and hierarchical position within that system.
- An extension of this same notion is called "collective futurism" — this means the capacity for a person to consider future human progressions and states of being, especially beyond the lifetime of the individual and especially relating to their contributions to that "collective future."
- Telescopy is distinguished from noctcaelador in that some degree of existential thoughts are related to one's experience of astronality, but these experiences are not attached to the person's sense of identity or to a belief system; in many respects, telescopy remains largely secular; telescopy may be ascribed the label "passive astronality" in order to distinguish it from levels of astronality that do relate experience of astronality to one's identity and incorporate these experiences into a belief system, such types are labelled "active astronality."
- A "scoper" is a person who experiences astronality to this degree and may derive a vague philosophical or spiritual essence from the astronomical world, but does not attach this to their formal identity, or to a belief system.

STELLARITY

- One's experience of astronality at the level of stellarity marks their infusion of beliefs and topics of an eschatological, existential, ontological, soteriological and broadly religious and philosophical nature with their experience.
- Stellarity or celestalia is a person's experience of astronality on a regular basis; at this stage, astronality comes to effect the way that the person sees the world around them (their worldview), often resulting in changes to their religious, spiritual and philosophical beliefs.
- Astronality at this level begins to be explored in different aspects (including physical, intellectual and mystical dimensions); similarly, a person begins to engage with and introduce themselves to the doctrines and practices of Astronism.
- Stellarity is often labelled "active astronality" — that type of astronality when infusion of religious and philosophical beliefs and topics occurs.
- Persons experiencing this level of astronality are often called stellarists, stellarians or celestians.

ASTROXIA

- Astroxia marks the level of experience of astronality when a person's connection to the astronomical world becomes intertwined with their identity.
- This entails astronality becoming part of that person's distinctive character, as acknowledged by the individual themselves and as observed by others surrounding them.
- A person who experiences astronality at this level is technically called an Astronist.
- Astroxia is especially characterised by a person's greater level of commitment to practices and beliefs associated specifically with Astronism and its belief system rather a more general experience of engagement with astronality.
- Astroxia is ascribed the labels "applied astronality" and "directed astronality" as one step beyond "active astronality" to denote the organised nature of this type of astronality through Astronism and its application to belief and practice.

COMETANALITY

- The most intense level of astronality is what is referred to as cometanality; this is a sustained, lifelong experience of astronality with profound impact on a person's life, their personal relationships, their way of life or lifestyle, their career choice, and the majority of their activities.
- Cometanality is a person's total immersion to their experience of astronality, certainly as this influences their beliefs, practices and worldview, and much of their identity; this is why cometanality is sometimes given the labels "immersive astronality" or "subsumptive astronality."
- Cometanality involves exploring every aspect of astronality, both personally and scholarly; other key characteristics of cometanality include a person having an astral disposition, their experience of astral ecstasies, engagement with astrocism (astral mysticism), dedication to the achievement of astrosis and other deeply ingrained astroncial experiences.
- Cometanality means also be on the road to achieving Cometanhood, or celestancy; a person engaged with astronality at this level may be called an Cometanist, an Astronist mystic, a celestant or a number of other appellations.
- This highest level of astronality is so named because this is the level that Cometan represents through his life's vocation to the founding, establishment and dissemination of Astronism.

OTHER TERMS

- Enkindling is the act of arousing experience of astronality in another person, an activity which is key to tirition and should also be important in the life of an Astronist in order to spread the "message of opportunity."
- Astronous — relating to astronality, or experiencing it.
- Monotic — relating to denial of astronality, or a person who claims they have no astronality (called a monot).
- Astrism — a physical attribute or an abstract trait that signifies a person's pursuit of astrosis or engagement with their astronality, typically only visible at either astroxia level or cometanality.
- Scope count — the amount of hours a person has spent observing or contemplating the stars or the phenomena of the astronomical world.
- Perilocus — a specific place regarded as having an effect on stimulating one's experience of astronality.
- Meta-astronality — the branch of astronality theory concerned with the nature, functions and definitive qualities of astronality.

STELLANIC WORKS

- That series of seven activities regarded as central to a person's stellancy:
 - Contributing to the Peregrination
 - Cultivating wisdom
 - Identifying receptions
 - Instructing the starblind
 - Observing the night sky
 - Praying for blessings
 - Ruminating on the stars

FORMS OF ASTRONALITY

- Affective astronality — caring for the astronomical world and its phenomena as a result of experience of astronality.
- Behavioural astronality — protection and physical exploration of the astronomical world as a product of astronality.
- Cognitive astronality — unity with the astronomical world felt as a result of experiencing astronality.

DIMENSIONS OF ASTRONALITY

- Epistemality — engagement with astronality by way of the intellect.
- Physiconality — physical engagement with the astronomical world.
- Pneumality — spiritual engagement with the astronomical world.
- Subsequentialism states that the spiritual and intellectual elements of astronality are subsequential to the emotional elements of astronality; that spiritual or intellectual engagements with the astronomical world without first the emotional experience of astronality.
- Stellanic pluralism is that a person may possess, either inherently or by cultivation, two or more dimensions to their astronality.

STAGES OF ASTRONALITY

- Realisation of astronality's existence through first experience of it (astroneira).
- Intending and subsequently embarking upon the year's long mastery of astronality (astrolacy).
- The moment of mastering one's astronality and thus becoming one with The Cosmos while alive (astrosis).
- Becoming one with The Cosmos upon death (cosmosis).

INITIAL EXPERIENCE OF ASTRONALITY

- Connastronality — experience of astronality innately, namely without “immersion” into Astronism having first occurred.
- Inastronality — experience of astronality is not innate, meaning that they do not experience astronality without having first been introduced to Astronism.
- Unastronality — denial of experience of astronality, or ignorance to astronality.
- Hyperastronality — disposition of a person or group to experiencing astronality.
- In this case, “immersion in Astronism” or simply “immersion” refers to that process of being introduced to Astronist beliefs and practices that an inastronal person must undergo first before they can begin to experience astronality.

It is important to note that in Astronist thought, due to the occurrence of the Scope of Man, astronality is regarded as having been bestowed to all human beings as an “unmerited conferment” so the use of the word “innate” doesn’t mean that the person in question is devoid of astronality, but that they require guidance and contextualisation into the Astronist belief system before experiencing it.

EMOTIONALISM

The image features a vast, dark blue night sky densely populated with stars of varying brightness. In the lower portion of the frame, a range of mountains is visible, their peaks and ridges covered in a layer of snow. The overall scene is serene and evocative, suggesting a sense of wonder and connection to nature.

EMOTIONALISM

- Central to any belief system is the source of its knowledge and Astronism is no different in this regard.
- Astronism is regarded as based upon the emotion of **astronality**. Emotionalism, also referred to as astronality, is the assertion that due to Astronism's basis upon a personal and collective emotional experience rather than based on an event, that both Astronism and subsequent Astronist theory is verifiable by observation and experience rather than purely based on faith and revelation.

EMOTIONALISM

- The essential principle here is that Astronism and all that derivates from Astronism is based on one's personal emotions with regards to the astronomical world.
- For Astronism, astronality represents difference between an emotion-based religion and an event-based religion. For example, Christianity and Islam's beliefs originate from the occurrence of a particular set of event(s) which then come to form the foundations of all other beliefs within those respective religions.
- Instead, Astronism's knowledge, beliefs and practices, as an experience-based religion (or empirical religion), flow from the experience of astronality rather than from belief in the occurrence of an event; in this sense, for Astronism, experience comes first and faith follows as a subsequence rather than the reverse.

EMOTIONALISM

- Astronism is made distinct from other religions and belief systems in that it is formed on the basis of an emotion — called **astronality**.
- The empirical validity of Astronism and its epistemology (Astronist theory of knowledge) are influenced significantly by this notion as all Astronist knowledge is derivable from person's experiences of astronality.
- Astronality is one's personal sense of connection or relation to the astronomical world and is formed by an abundance of other emotions when they relate to the night sky, typically including wonderment, awe, hope, fear, relaxed, and others.
- Emotionalism, or astronalism, denotes the fact or quality of Astronist beliefs, practices and philosophy as being based on the experience of an emotion rather than an event having occurred or even a basic principle or doctrine/dogma.

EMOTIONALISM

- Emotionalism holds a profound impact on how Astronism is oriented – having astronality as the basis of Astronism individualises the entire belief system by focusing on individual experience of the emotion and then how one's experience of this emotion relates to and influences their beliefs regarding the astronomical world and space exploration.
- In this sense, one experiences astronality and then relates this emotion and all the sub-emotions to the range of beliefs, theories, and concepts forming Astronism, a system from which they learn how to best interact and master these emotions.
- Perhaps the most profound impact of emotionalism is that it provides Astronism with an empirical basis – Cometan's inducies and receptions of the beliefs and doctrines of Astronism may have arisen with some divine origin, but in fact these beliefs have arisen through Cometan's experience of astronality in a deeply profound sense.

OBSERVATIONALISM

- On the back of emotionalism, observationalism is the meta-Astronist assertion of Astronism's observable nature by the fact that astronality is empirical (able to be observed or experienced).
- A core aim of Astronism is for its belief system to remain as observational as possible; this aim is readily bestowed through the focus of Astronists on the environment and related phenomena of the astronomical world, an observable and testable entity.
- This is an important quality of Astronism because it sets it apart from other belief systems by the affirmation that it is based on the empirical rather than only the spiritual or unobservable.

OTHER DEFINITIONS OF ASTRONALITY

- (or cosmicality) the characteristic of a person being concerned with outer space as a source of insight into existential matters.
- Astronality also refers to the state or condition of one's personal connection to the astronomical world.
- (often astronalitism or wondermentism) the assertion of astronality as an emotion rather than a belief; astronality is not something that a person believes in, it is something that they experience.
- (often astronalitism) denotes the intertwined nature of a person's soul with their experience of astronality, especially to regard the existence of the former as dependent upon one's experience and engagement with the latter.

SECTION ONE, SUBSECTION THREE

THE BEGINNING OF THIS HUMAN-ASTRONOMICAL BOND

FUNDAMENTS 5 AND 6

ORIGINS OF ASTRONALITY

- In order to understand something entirely, one must trace its origins in the deep past, especially to see how it impacts us in the present; this is also true for astronality.
- Central to the establishment of the Astronic tradition was the tracing the lineage of astronality back to the furthest recesses of human history.

ORIGINS OF ASTRONALITY

- It is during this time that I, Cometan, came across a series of art pieces, precious objects, fossils, and monuments made in the name of the astronomical world and whose creators clearly shared the same wonder for the stars as I.
- It was my search for the origins of astronality that I stumbled across the fact of the prehistoricity of humanity's relationship with the stars and celestials above us, a relationship and all its consequence that were ignited by the Scope of Man.

SCOPE OF MAN



SCOPE OF MAN

- As a result of the theorisation of the Astronic tradition, this event of the Scope of Man emerged through the archaeological evidence stretching back to the Stone Age of humanity's relations with the astronomical world (see Section 4 for specimen).
- This search is still ongoing, but current findings suggest the Scope of Man must have occurred sometime during the Upper Palaeolithic period of the Stone Age, likely among the Aurignacian culture whose cosmic creations are numerous and seem to have set of a chain of events inspired other later works.

SCOPE OF MAN

The formation of the bond between humanity and The Cosmos that has continued throughout history to effect all parts of culture, religion and belief, as well as agriculture and navigation to the present.

SCOPE OF MAN

- The scope of man describes the awakening of the bond between humans and the night sky above them as it has come to effect human belief and culture; this bond continues to the present day and can be seen as having influenced all dimensions of human life.
- The scope of man is literally the first instance, not of astronomy, but of humankind's "raising of the head starward", that moment when a human being first tilted their head towards the night sky and related their position in correspondence to that of the phenomena they witnessed.

SCOPE OF MAN

- The scope of man doctrine is variously appellated including simply the Scope, the scope of humanity, the scope of humankind, the discovery of astronality, the realisation of astronality, or simply the Realisation.
- Whatever the appellation used, the scope of man is significant because it marks the beginning of the relationship between humanity and the astronomical world, a relationship that Astronism sees to be in disrepair and as a subsequence, now seeks and works to recultivate it.
- The Scope of Man established humanity's "scopic nature", that quality of humankind as poised for seeking meaning, knowledge and truth from the astronomical world as a product of the sidereancy.

SCOPE OF MAN

- Astronism views humanity as “fundamentally good and full of potential, yet misguided” while Christianity regards humanity as “inherently bad, yet redeemable.”
- The scope of man is the first in a series of six doctrines — called the “of man doctrines” — that describe humanity’s relationship with the astronomical world, so as to form the basis of Astronism’s soteriology. This collection includes scope of man, controversion of man, scarring of man, placement of man, supersedence of man, and the devolution of man.

CEPHALONCY

- In plain terms, the Scope of Man literally entails the first act of a human looking up at the night sky with religious, spiritual, emotional and/or existential effect; an act known as cephaloncy.
- A cephalic belief is therefore any belief that emerges as a result of the upward movement of the head towards the night sky, a kind of belief that is intrinsic to the body of beliefs and practice that have come to form Astronism.

ORIENTATIONS ON SCOPE OF MAN

- Prescoparianism – the belief that the origins of astronality precede what is asserted in the scope of man doctrine, typically opting for a time prior to the Upper Palaeolithic (usually the Middle Palaeolithic or even when the comet of life struck the Earth).
- Postscoparianism – rejection of the scope of man by the assertion that astronality holds origins in Neolithic or ancient periods, or even in modern ages rather than Palaeolithic.

ORIGINAL TRUTH

- Having the opportunity in contemporary times to reflect back on the Scope of Man allows for us to see that what the peoples alive during that time had what is referred to now as the **original truth**.
- This is the concept that the purity of the proximateness of these early humans in the Upper Palaeolithic to the astronomical world demonstrates a truth that was lost otherwise contravened during the Controversion.
- Now, however, because of the placement of man, we can see how this original truth, which in those times manifested in the original religion of astrolatry, was indeed conferred through the scope of man to all human beings, despite many joining or being forced to join the Controversion.

AFTEREFFECTS OF THE SCOPE OF MAN

- The conferments of scope and astronality (as unmerited conferments) and stellancy (as a merited conferment) were bestowed to humanity at this event and have stayed with humanity to the contemporary as an inherent, innate part of our sapient nature.
- Nyctophilia hypothesis – the assertion that humans possess an innate tendency to seek connections with astronomical phenomena due to the scope of man.
- Pneumatism – the equation of the capacity to experience astronality with the possession of a soul.

TERMS RELATED TO THE SCOPE OF MAN

- Prescoparian — prior to the scope of man.
- Postscoparian — after the occurrence of the scope of man.
- Scoparian — relating to the scope of man and its associated doctrine.
- Scoparianism — another appellation for the scope of man as a doctrine, or belief in the scope of man as is it presented in Astronist orthodoxy.

ALTERNATIVE POSITIONS ON THE SCOPE OF MAN

- There are two further alternative positions that coexist with each other as they pertain to the scope of man; these positions are distinct from the aforementioned orientations on the scope of man in that they contravene some contents of the orthodox scope of man rather than only denying certain temporal matters as is characteristic of the two orientations postscoparianism and prescoparianism.
- These positions are called descoparianism and surscoparianism.

DESCOPARIANISM

- In the descoparian position, humanity is regarded as existing in a condition completely without scope due to continued widespread embracement of the Controversion (this condition is called descopy).
- Specifically, to be in a state of descopy means to lack scope for transcension and therefore to be without opportunity to attain salvation.

DESCOPARIANISM

- In descoparianism, the effects of the original scope of man are regarded as having been reversed or overturned due to the Controversion rather than only scarred and misguided (as is held in present orthodoxy).
- Due to this stipulation, descoparian thought regards humanity as currently existing in a state or condition below sapience (yet still above sentience) called nescience (ignorant state), with its path to sapience dislodged by the Controversion (while present orthodoxy still regards humanity as sapient due to the progressions made by some humans even during the domination of the Controversion, but just as misguided or erroneous in their beliefs).

SURSCOPARIANISM

- As a result of this state of descopy, the second part of this alternative understanding of the scope of man called surscoparianism, asserts that a second scope of man must occur in order to reestablish the contents of the original scope of man.
- This second scope or Surscope is regarded as having manifested through The Founding of Astronism.
- Surscopy is the redeemed state of humankind from the state of descopy solely through Astronism's Founding when it is regarded as the second scope of man.

THE ENKINDLEMENT



THE ENKINDLEMENT

The moment of the first experience of astronality a human being and the bestowal of the conferment of scope, regarded as having occurred as a direct consequence of the scope of man; essentially, the Enkindlement describes the first instance in which a human connected the astronomical world to their beliefs or to the way in which they see the world, thus igniting humanity's "scopic nature."

ENKINDLEMENT THEORY

- The event of the Enkindlement is regarded as the bestowal of the conferment of scope to all humanity through the first experience of astronality by a human being as a direct product of the scope of man.
- Scope of man (the first raising of the head starward) had to have occurred before the first experience of astronality for feelings associated with astronality to have emerged.
- It is from the Enkindlement that Astronism regards humanity as "fundamentally good, chosen, and full of scope (potential)" but following the occurrence of the Controversion thereafter, humanity is regarded as "misguided" due to self-concern and self-worship.

ENKINDLEMENT THEORY

- The events of the Scope of Man and the Enkindlement are distinguished because the former technically relates to the first instance of a human raising their head towards the stars while the latter technically relates to the fruits of this "raising of the head starward" in the form of the bestowal of astronality and scope as unmerited conferments.
- In colloquial dialogue and in some Institutional materials, the phrase "Scope of Man" is often used to encompass both of these events as the Enkindlement is regarded as having occurred directly proceeding on from the Scope of Man.

ENKINDLEMENT THEORY

- However, much debate persists regarding the historicity of the proximity of these two events, with prescoparianism asserting that the Scope of Man occurred long before the Enkindlement and that these two events in the Sideresis should really be more distinguished from each other (further distinction between them could be made in the future depending on the direction that doctrine takes).
- Although, in present understanding, the Enkindlement is regarded as enveloped by the Scope of Man and directly dependent upon it as a subsequence of the Scope's occurrence.

PREFERMENT

- The combined occurrences of the Scope of Man and the Enkindlement are regarded in unison to demonstrate the preferred or chosen status humanity.
- Preferment, or cosmic favour, denotes the unmerited favour bestowed to humanity through the conferments of scope and astronality; the study of preferment and the study of humanity's fulfilment of this favour is called scopology.
- The bestowal of preferment is regarded as part of the predetermined course of The Cosmos; human evolution to an intelligent species, considered encapsulated by the occurrence of the Scope of Man, is considered demonstrable of humanity's favour in The Cosmos.

THE NATURE OF PREFERMENT

- However, with the bestowal of preferment, comes the responsibility of scope or opportunity.
- Astronism regards humanity's "preferred" or "chosen" as the mightiest of duties to fulfil that which other species would not have the capacity to conceive of; to attain transcension and to realise the Ultimatum.
- Preferment is important in astrosoteriology because it represents all the scope handed to humanity, scope that is to be respected and treasured.
- Astronism regards humanity as having been fundamentally destined to have been provided sapience, but with sapience also comes the opportunity of non-action in the face of scope, or action that only results in the scarring of humanity's relations with the astronomical world.

A night landscape featuring a starry sky, a bright moon, mountains, and a lake with a dock. The scene is reflected in the water.

PROTOANTHROPOLOGY:
THE FIRST OF THINGS

PROTOANTHROPOLOGY

- This is the discipline of Astronism that concerns the first of something as it relates to the astronomical world.
- The related subdiscipline of sideronomy concerns itself with the study of the extraterrestrial origins, namely astronomical origins of life, especially regarding how this has come to effect the historical and contemporary human connections and interactions with the astronomical world.
- Furthermore, the subdiscipline of prosopology deals with people, especially notable persons, and their role in, interactions with, thoughts about, and actions concerning the astronomical world.

PANSPERMISM

- The term panspermism refers to a formalised version of the panspermia hypothesis for the context of the Astronist belief system.
- Astral progenitor — the assertion that humans originate from the stars, or another astronomical object (such as from bacteria from a comet) and therefore, astronomical progeny and phenomena should be regarded as humanity's progenitors. As a result, this rejects the notion of progenitors in human form. Proponents of an astral progenitor assert that this concept embodies a true cosmocentralisation of human origins.
- Comet of life — the assertion of the occurrence of a comet strike on the Earth that brought the microorganisms that evolved into human life (the panspermia theory).

ASTRONOMICAL ORIGIN THEORY

- A theory in the Astronist tradition that describes the origins and development of the human species and human civilisation through a cosmocentric lens.
- The phrase “**creation from stardust**” refers to the notion of panspermia manifested through a set of motifs and theories about human life as directly originating from the stars or stardust, namely to establish the concept of an astral progenitor.
- Pretensionism — the Astronist assertion claim that the Astronic tradition is the oldest religious tradition by way of astrolatry (star worship) as the original religion.
- First astrosis — theorised original proto-astrosis having occurred sometime during the Upper Palaeolithic period of the Stone Age as part of the origins of the Astronic tradition.
- Belief lineage — the origin and heritage of a group based not only genealogical relation, but shared belief or religious affiliation. In the Astronist tradition, the belief lineage is represented through concepts like the cosmic progenitor and the first astronomer.

THE FIRST ASTRONER

- Named Preia (female) or Preian (male).
- The person to have experienced the Scope of Man and then to have undergone the Enkindlement as a result.
- Called the cosmic progenitor.
- Linked to Cometan through the same experience of astronality.

THE URMAN

- Urman (or Urfem), also known as the astronomical Adam (or astronomical Eve), or the Urman theory, is a future single human couple or group of humans in the Astronist tradition regarded as having been the first peoples to settle on a planet other than the Earth and from whom all future humans living on planets other than the Earth will be able to trace their lineage to.

PALAEOCOSMISM

- The principle that early humans of the Palaeolithic and Neolithic periods saw astronomical progeny and phenomena, as well as the night sky as a whole, in a way that humans of the present era will never understand, especially applied to as to suggest that such prehistoric peoples held purer or more direct connection to the stars.
- Palaeoanthropy — the principle that prehistoric peoples held coherent cosmologies and beliefs about the astronomical world but did not have the means to write down such beliefs except through various creative acts (e.g. rock art, grave goods etc.).

CONDITIONS OF SPECIES

- Sentience — a species not yet having undergone its scope, therefore is not intelligent or “preferred.”
- Sapience — a species after having undergone its scope, therefore is intelligent and “preferred.”
- Nescience — a sub-sapient species due to their continued alignment with the Controversion (ignorance to the astronomical world).

ALTERATION OF THE SPECIES

- The Astronist theory that a speciation in humanity will occur as a direct result of the events of the Humanic Exploration of The Cosmos and the effects of living offearth, form distinct species of intelligent homo sapiens and leading to new courses of human evolution.

SECTION ONE, SUBSECTION FOUR

THE BREAKDOWN OF THE HUMAN-ASTRONOMICAL BOND

FUNDAMENTS 7, 8 AND 9

HUMANITY'S CONTROVERSION



THE CONTROVERSION

- Although a pure bond between humanity and the astronomical world had been established through the scope of man and the enkindlement, this bond was somewhat damaged and scarred by that which is called the **controversion of man** or simply **the Controversion**.
- The Controversion is the series of events causing the lapse of humankind into a state of self-concern and self-worship.
- These actions are regarded as having taking place in aversion to cosmocentricity.

THE CONTROVERSION

- As a result of this lapse into self-concern and self-worship, humankind turned against the assignment of importance that had been given to the astronomical world during the scope of man.
- In Astronism, it is believed that this controversion need be reversed through the restoration and re-cultivation of humanity — called the placement of man — and Astronism and all Astronists are regarded as key to the achievement of this endeavour, principal among which is the establishment of the cosmocentric worldview.

THE CONTROVERSION

- Humanity's controversion is therefore characterised by any action, belief or practice that took away the centrality of the astronomical world from the central role it had once taken to one in which humans were given central focus and authority (anthropocentrism instead of cosmocentrism).
- It is for this reason that some regarded Astronism as anti-anthropocentric.

THE CONTROVERSION

- There are no set dates or time for when the Controversion began, but instead we can look towards the actions and beliefs of some rulers in the ancient world whose activities we know to be accurate through archaeological evidence of their occurrence.
- An example of an act regarded as “contrarian” — therefore part of the Controversion — was any instance in which an ancient ruler pushed away the attention previously placed on celestial bodies and pulled the focus towards themselves often by proclaiming as themselves to be a deity, such as Ancient Egypt’s Akhenaten whose religious reforms on worshipping the Sun’s disc seemed to have ended up worshipping him.

THE CONTROVERSION

- Further examples of the subsequent Abrahamic religions anthropomorphised God or made themselves into deities in some cases; Christianity may be regarded as the epitome of the Controversion by the doctrine that God became man, taking away completely any focus on the astronomical world and placing all the focus on humanity as an anthropocentric religion.
- Also included as part of the Controversion are any notions that fundamentally deny or reject objective scientific facts of the physical cosmos, especially those which subtract from the notion of the physical, realistic centrality of the astronomical world.
- There is a spectrum of views of what is and is not part of the Controversion, some taking more liberal views on what is "contrarian" while others taking a stricter approach; in present Astronist orthodoxy, all non-cosmocentric worldviews are regarded as "contrarian" and are therefore classified as part of the Controversion.

THE CONTROVERSION

- It is important to state clearly that there is no particular anger or hatred from within Astronism for those engaged in establishing and spreading the Controversion for it is conceded that many aspects of the Controversion have contributed to human civilisation and our evolution as a species.
- However, the Controversion is so named due to its inability to provide the necessary qualities to humanity that are required for the transcension that Astronism is purposed to provide.

THE CONTROVERSION

- The concept of the Controversion, or what may be designated as “contrarian” serves an important function in that it make distinct all those belief systems and followers whom align with cosmocentric and the Astronic tradition and those whom do not.
- Controverts, as they are to be known, are important to define in this way — not to stigmatise them — but to understand in a clearer way who we are as Astronists by determining what we are not.

HUMANITY'S ANTIPODE

- As a result of the Controversion, humankind is regarded as existing in a state of Antipode from the astronomical world (meaning a condition of opposition, ignorance, and anti-cosmocentricity).
- Antipode is regarded as epitomised by anthropomorphism — the placing of importance on humankind or the making of something divine human; the organisation and institutionalisation of these beliefs are seen throughout the Abrahamic tradition in particular meanwhile in Abrahamism, cosmocentric beliefs and practices such as astrolatry and astromancy were conveniently condemned.

HUMANITY'S ANTIPODE

- The Antipode of humanity entails the quality of humankind as existing in contrariness to the astronomical world, especially in averting from giving The Cosmos the centrality that it wholly deserves through the mere facts of its existence.
- Retrosedence describes the misguided nature and tendency of humanity to revert to its condition of Antipode whenever it is faced with its own in centrality in comparison to the astronomical world; the conferments of astronality, scope and stellancy are used to combat this.
- Retrosedence occurs as a result of one's adoption of beliefs that give humanity a conceited glory or centrality beyond the physical reality; these types of beliefs are called antipodalism; essentially, adherence to or continuation of the Antipode.

THE SCARRING OF HUMANKIND



SCARRING OF MAN

- The sum total regressions of humanity with regards to humankind approximation to the astronomical world.
- Astronism regards humanity as scarred and misguided by the occurrence of the Controversion.
- A cicatrix is an individual scar on humankind's nature caused by aversion to subsumption into the astronomical world, one infamous cicatrix was the burning alive of Giordano Bruno.
- The word "cicatrixarian" is used to refer to this "scarring of man" and its consequences on humanity's condition and sidereancy as a result of the Controversion.

PELLUCIDITY

- Before the Controversion having had occurred, humanity's perceptions of the astronomical world and related beliefs and practices were as pure as they could be, not tainted by intrusions of self-worship.
- This condition or state of humanity following the Scope of Man, but prior to the Controversion is ascribed the word "pellucidity."
- Pellucidity or simply lucidity may also refer to the pure condition of humankind's sidereancy prior to its damage from the controversion of man.

THE RETROSEDENT NATURE

- Because the Controversion has had such an impact on human psychology, belief and human life as a whole, humans are regarded in Astronism as possessing a tendency to revert back to the state of Antipode from time to time; this is called retrosedence or retrosedure.
- Retrosedence is more likely to occur when the realities of humanity's minuscule place in The Cosmos is revealed through astronomical observation and space exploration, or when a non-cosmocentric movement begins.
- Singular instances of retrosedence are likened to regressions or relapses to the Antipodal nature.

THE RETROSEDENT NATURE

- It is an important role for Astronism and all Astronists to play in identifying these retrogressions and working to demonstrate why they are not beneficial to transcension.
- To stop these retrogressions from taking hold is crucial in the endeavour to ensure that human's relations with the astronomical world are repaired to the point that transcension may then occur; this type of activity forms an important part of Astronism's "placement of man."

SCARRING OF MAN

- The role of Astronism and all Astronists is to heal these scars through spreading its "message of opportunity."
- That is, the scope to change and the scope to choose to subsume into the astronomical world.
- Astronism will cure the scars on humanity by making once again The Cosmos the central of all concern, as based on the principle that "one's centrality is their reality."

SECTION ONE, SUBSECTION FIVE

THE RESTORATION OF THE HUMAN-ASTRONOMICAL BOND

FUNDAMENTS 9 AND 10

A night sky photograph featuring the Milky Way galaxy. The galaxy's core is visible as a bright, pinkish-purple band of light, surrounded by numerous stars. The foreground shows dark, silhouetted rock formations against a warm, orange glow from the setting or rising sun. The overall scene is serene and evokes a sense of cosmic scale and human presence in nature.

THE PLACING OF HUMANITY

PLACEMENT OF MAN

- A primary purpose for the Founding and Establishment of Astronism is its enabling of the placement of man.
- The placement of man is the task of Astronism and Astronists to redeem humankind by reinstating scope, astronality and stellancy as conferments first bestowed during the Scope of Man and the subsequent Enkindlement.
- This placement is regarded as achieved through individual and collective subsumption into the astronomical world.
- The reversal of the Controversion and the reclaiming of scope, astronality and stellancy are regarded as achieved through man's proximation to the astronomical world, physically, intellectually, emotionally and spiritually; with Astronism as the beacon of this teaching, it regards itself as the prime system of thought to embark upon this endeavour.

PLACING

- The concept of “placing” is important to explain; in this context, “placing” or “placement” means for humanity to be “put into the correct position” in relation to the astronomical world.
- This is understood as the primary function of Astronism as it relates to the reversal of the Controversion.
- Here, Astronism is the “placer” while humanity is the “placed.”

PLACEMENT OF MAN & SALVATION

- Astronism's task to achieve the placement of man highlights why the establishment of the soteriology of Astronism has taken place.
- The word used for salvation in Astronism is transcension and it is this concept and its resulting beliefs and practices that form the basis of astrosoteriology.
- The word "positarian" is used to refer to this doctrine.

SUBSUMPTION

- A very important process in the endeavour of the placement of man; in general, it denotes absorption into something greater, beyond oneself, typically the astronomical world.
- In individual terms, it relates to a person accepting and embracing their predetermined path (including their hardships, sufferations, privileges, ecstasies and tribulations in life).
- In collective terms, it relates to the absorption of humanity as a whole into the astronomical world as a means of reparation for the Controversion; this absorption is regarded as only achievable through adherence to and practice of Astronism.

ASTRONIST OCCHIOLISM

- In Astronism, occhiolism is the humbling principle of self-insignificance in comparison to the astronomical world as a means of subsumption.
- Occhiolity describes the state of humankind as redeemed from the state of Antipode through Astronism and thereafter set on the course to being eventually subsumed into the astronomical world in order to attain transcension.

ENJOYING REJUVENESCENCE

- One's state of renewed hope, enthusiasm and belief in the stars and space exploration felt during and following their subsumption into the astronomical world.

A night landscape featuring a volcano, a lake, and a starry sky with the Milky Way. The scene is captured from an elevated position, looking down at a valley. In the foreground, there are dark, silhouetted trees and a small town with some lights. The middle ground shows a large, calm lake reflecting the night sky. In the background, a prominent volcano with a conical shape stands against the starry sky. The Milky Way galaxy is visible, stretching across the upper right portion of the frame. The overall color palette is dominated by deep blues, purples, and oranges from the twilight sky.

PROCESSES AND PRACTICES INVOLVED
IN THE PLACEMENT OF MAN

RE CULTIVATION

- The process at the centre of the placement of man that involves Astronist attempts at restoring the scarred relationship between humanity and the astronomical world because of the Controversion through adherence to and proper conduct of Astronist beliefs and practices, namely as a means to heighten stellancy.
- This is why the purpose or goal of Astronism may sometimes be described as “the recultivation of humanity to subsume to the Great Cosmos.”

POTENTIALISATION

- A process of the placement of man in which humanity is extricated from the Controversion through Astronism's giving out of scope, its focus on stellancy and astronality, in order to fulfil human potential.
- Potentiality describes this condition of humankind as fulfilling its predetermined potential through the actioning of scope and by moving towards transcension.

POTENTIALISATION

- Encouraging humanity to engage with as much scope as is possible is the primary function of Astronism; this process of encouragement is called potentialisation.
- Potentialisation means to focus on the potential of humankind — what things could be rather than what they are — as a means of attaining transcension (salvation by means of the astronomical world).

PHARENCY

- Pharency, or pharation, is a practice that is classified as part of the broader placement of man.
- It entails belief — called pharism — in a receptor holding the capacity to take on the problems or potential contrarian retrogressions of others, after which the receptor then releases these by raising them up to the stars as a means of causing their cessation.

RESUMPTION

- Resumption, or resumptionism, denotes the success of the placement of man as returning humanity to the path to transcension through The Founding of Astronism and its subsequent establishment and dissemination.
- Resumption is therefore the culmination of the process of the placement of man, following which humankind reaches a state of supersedence and from which it may then proceed to attain transcension.

A night landscape featuring a starry sky with the Milky Way, a mountain range, and a lake. The foreground shows a forested hillside with some trees illuminated by a low light source. The middle ground shows a valley with a lake and a small town. The background shows a range of mountains under a dark, starry sky.

PROCESSES AND PRACTICES INVOLVED
IN PERSONAL TRANSCENSION

THE THREE CONDITIONS

- Sometimes also called the Three L's of Astronism:
 - Latency — a person's sum potential during their life to achieve the highest state of themselves, namely the highest degree of stellancy that they can possible achieve.
 - Lambency — the condition of being an example to others with regards to one's adherence and practice of Astronist principles.
 - Luminancy — the quality of showing of others how to subsume into and proximate oneself towards the astronomical world as a means to achieve one's highest possible degree of stellancy.
- Oppositely, complacency is a person's choice not to fulfil their predetermined figureship due to their aversion to responsibility.

ASTROVATISM

- To astrovatiser means to commit oneself, one's entire lifelong being, to the process of placement of man and the subsequent transcension of humanity, in addition to the transcension of oneself.

ASTRICULTURE

- Astriculture, or the practice of astrising, is the cultivation of stellancy as both an attribute (characteristic) and property (applicable function) of a person.
- An astriser is a person who cultivates their stellancy in this way and may also relate to a person who teaches others how to do this.
- Stellancy cultivation is regarded as a core practice for personal transcension (astrosis) and one that many other practices and activities derive from.

STRATAGEM

- A person's strategy for the achievement of astrosis or for the achievement of transcension for humanity as a whole.
- Stratagem represents a more logical or rational approach to astrosis and transcension while an emotional and spiritual approach is often reduced or removed totally from the equation.

PRISMICITY

- Prismicity or an elevated state of being regarded as holding the capacity to seek and attain insight necessary for the achievement of astrosis and in provisionalist thought, also cosmosis.
- Therefore, to be prismic, having endured a certain predetermined degree of sufferation so as to enjoy the benefits of proximity to the astronomical world through astrosis.

SUPERSEDEDENCE OF MAN

- An aimed for condition of humankind in Astronism in which all humanity embrace the conferments of scope and stellancy and in which all instances of retrosedence are overcome via subsumption.
- The supersedence of man is therefore expected to lead to humanity's transcension and eventually, the Ultimatum.
- The word "substitutarian" is used to refer to this doctrine.



TWILIGHTIDE

TWILIGHTIDE

- Astronism regards humanity as presently standing at a "crossroads of scope", a concept that holds relevance in both astrosoteriology and Astronist eschatology.
- This crossroads represents humanity's impending decision of whether or not to embark upon the endeavour of transcension and leave behind the retrogressions of the Controversion.
- This crossroads is named Twilightide because it represents a time of ambiguity as to the future of humankind; however, the onus to make the decision is placed on humanity itself with neither decision considered right or wrong, but only as elevatory or devolutionary.
- There are two choices at Twilightide, called Vesperism and Evenfall.

TWILIGHTIDE

- It is always important to highlight that these choices at Twilightide, when taken on their own, denote not a moral decision, but an existential one.
- The consequences of this decision is not whether it is right or wrong, but whether the decision chosen is best for the self human and the collective humanity.
- Essentially, the choices at Twilightide are not taken in a moral paradigm, but are instead taken in an existential one.
- Of course, Astronists regard Vesperism to be the best and destined course for humanity, but ultimately, the decision rests with humanity itself but humanity will not be judged for its decision as The Cosmos will continue on in its course regardless of the decision made.

THE CHOICE OF VESPERISM

- The first choice of Vesperism entails humanity's embracement of its predetermination to attain transcension and therefore immersing itself into scope, stellancy and astronality.
- The choice of Vesperism is regarded to "elevate" humanity to the semi-transcensional state of Vesperia, in which transcension is then attainable and the struggle for the Ultimatum may also begin thereafter.

THE CHOICE OF EVENFALL

- However, the second choice of Twilightide is Evenfall; this choice presented to humanity entails a refusal to accept humanity's destiny to fulfil the Humanic Exploration of The Cosmos and also includes the forsaking of the conferments bestowed during the Scope of Man in favour of retaining the Controversion.
- This second choice of Evenfall is regarded to lead to the "devolvment of humanity" and is therefore the choice that will avert humankind from attaining any degree of transcension or realising the Ultimatum.

TWILIGHTIDE

- It is one of the prime functions of Astronism to encourage humanity to choose the first choice of Vesperism so that transcension may then become attainable.
- The beliefs and practices of Astronism are systematised in such a way that they are primed for helping humanity to achieve transcension.
- This is why it is important that Astronism is a belief system that is "universal" by its nature; the choice at Twilightide rests on the shoulders of all humanity, but it is Astronism that will both present the rationale for choosing Vesperism and will guide humanity in this transcensional choice.

CONTINGENCY OF ASTRONISM

- The degree to which following Astronism is contingent on humanity's attainment of transcension is a topic of continued debate; present Astronist orthodoxy holds that following Astronism is inextricable to the attainment of transcension as presently no other belief system exists outside the Controversion that has the capacity for human achievement of transcension.
- This view that adherence to Astronism is necessary for transcension is called preconditionalism.

TRANSCENSION OF THE SELF

- It is important to highlight the relationship between personal transcension (elevation of the self) and collective transcension (elevation of humanity).
- Personal transcension, or astrosis, still occurs for an individual even if collective transcension, or simply transcension, is still yet to occur.
- An individual's attainment of astrosis therefore is not contingent on humanity having attained transcension, however, collective transcension is regarded as contingent on astrosis.
- Each astrosis is considered to contribute to the cumulative condition of transcension; without individual astroses having occurred, collective astrosis, or transcension, is impossible as humans must first become subsumed into the astronomical world individually before their collective subsumption may take place.

ELEVATION OF MAN

- The elevation of man is an “of man” subdoctrine that is regarded as the outcome of humanity’s choice of Vesperism at Twilight and therefore coming to the condition of Vesperia.
- It describes the task of Astronism and all Astronists to astrocentralise all humanity, regarded as the literal lifting of humanity to the stars and namely entails the conversion or “elevation” of all human beings to Astronism; this is sometimes given the title of the Great Elevation.
- In this sense, adherence to Astronism is considered an absolute precondition to the achievement of transcension.
- Various appellations as the Astronist upheaval, the upheaving of humankind, or the lifting of humanity.

ELEVATION OF MAN

- In this regard, the condition of humankind can be understood as divided into two halves, called in Astronism the Peregrination and the Preperegrination.
- Preperegrination of course denotes the condition of humanity as having not yet expanded into outer space and therefore the transcension is in the far future.
- While Peregrination denotes the condition of humanity as having embarked upon the endeavour of transcension for Astronism's successful placement of man, of which space expansion is a central component.

DEVOLUTION OF MAN

- Astronism is regarded to have been established in order to avoid what is called the "devolution of man," also called "the Great Descent."
- Twilight describes the present condition of humanity as residing at a crossroads between transcension (a redeemed and sustainable existence) and degradation (human descension and eventual extinction).
- It is the role of Astronism to promote its beliefs and philosophy in order to avoid this Devolution by escaping the closed system of the Earth and becoming suitable for transcension.

DEVOLUTION OF MAN

- In choosing the second choice of Twilightide called Evenfall, humanity is considered to face its devolution, its evolutionary descent into widespread infighting, continuing reduction in the production of knowledge, as well as death and destruction called by a lack of resources in the closed system that is the Earth.
- Astronism regards this fate of humanity — which is given the title of Crepusculis — to be inevitable if transcension does not occur, sometimes given as necessarily occurring before a specific time period; Crepusculis means the “great twilight” or “eternal dusk.”

DEVOLUTION OF MAN

- The culmination of the devolution of man, as a following on from the Crepusculis, is that which is called Starfall, or the Great Fall of Stars.
- Starfall, in its broadest sense, is the Astronist conception of the end of humankind, regarded as the climax of the devolution of man and leading then to the extinction of the human species.
- Starfall is often conceptualised as an unstoppable astronomical event, especially an impact event such as the comet of death, that puts an end to a humanity that is infighting for resources; in Astronist eschatology, Starfall is regarded as the eventual conclusion of the story of the human species as a result of humanity's chosen path of Evenfall.

STARISE

- Alternatively, some Astronists regard humanity as having already overcome the decision at Twilightide, having chosen Vesperism already.
- This is then regarded to have elevated humanity to the condition called Starise; this entails a positive outlook on humankind's sidereancy and its overall state of being with regards to the transcension; this outlook holds consequences for other aspects of astrosoteriology and for the eschatology of Astronism.
- In present Astronist orthodoxy, however, the decision at Twilightide is not regarded as having already been decided on.

SECTION ONE, SUBSECTION SIX

ASTROSOTERIOLOGY: THE POTENTIALISING OF HUMANKIND

FUNDAMENT 11



ANALIPSOLOGY:
THE DOGMA OF TRANSCENSION



ANALIPSOLOGY:
THE DOGMA OF TRANSCENSION

PART 1: OUTLINING TRANSCENSION

TRANSCENSION

Following the restoration of the relationship between humankind and the astronomical world (called the Reastration) which is conducted through Astronism's "placement of man," **the transcension** may then begin.

TRANSCENSION

- Only when the restoration of humanity's sidereancy has occurred may we then embark upon this journey of transcension; one may not embark upon a journey without first having repaired the vehicle that will transport them to their destination; humanity's sidereancy is our literal means of transport when it comes to our transcension.
- Knowing, feeling and becoming one with the astronomical world is the way by which our sidereancy is fixed from its state of Antipode caused by the Controversion.

TRANSCENSION

Transcension is the coming together (union) of humanity and the astronomical world as a means of potentialising the condition of the former through expansion into and exploration of the latter; it is the method presented by Astronism through which humankind may potentialise itself from its present nascent, confined Earthly situation.

TRANSCENSION

Transcension, therefore, is the collective form of astrosis meant for all humanity while astrosis represents individual transcension, union of the singular person to the cosmic; both of these forms of transcension share the common link or theme that through the astronomical world, salvation is achievable.

TRANSCENSION

- Transcension is the entire process by which humanity potentialises itself by its venture into the astronomical world, a core belief of Astronism and also a central theme of astroncy.
- As one of the Five Dogmas, transcension has come to play a crucial role in the formation of Astronism; the classification of transcension as a dogma means that transcension is regarded as incontrovertibly true in order for the Astronist system to function.
- Essentially, that it has to be true that the astronomical world is either a source (perinism) or *the* source (hypercosmocentrism) of salvation for humanity; that the astronomical world must hold the function or property for humankind to save (other words used are potentialise, fulfil, extricate) itself through it or else Astronism is not worth existing.

TRANSCENSION

- Transcension may also be understood as “the struggle for Ultimatum” for humanity cannot possibly realise or attain Ultimatum without first having undergone transcension; transcension poses the questions “what is the ultimate?” and “what is the ultimate condition for humankind?”
- If we went back to the Aurignacians of the Palaeolithic and showed them what humanity had achieved in the 40,000 or so years since they roamed the Earth, they would likely regard us as the Ultimate condition; we must consider how those humans 40,000 years from now may exist as so then we can become closer to the Ultimate.

BUT WHY DOES HUMANITY NEED TO SAVE ITSELF?

- Some may ask why transcension need occur at all. What is so wrong with humanity that we need to save (or extricate) ourselves?
- The answer comes when we consider our collective future physiologically, intellectually and existentially.
- It is not that humanity is wrong, but that we must look at ourselves as individuals and as a collective clearly and honestly to determine whether we are truly potentialising the scope (opportunity) that we, as a sapient species, have been afforded by our preferment.

HUMANITY SAVES ITSELF

- Important to note here is that in transcension, humanity chooses to extricate itself, not some external force saving humanity; yes, humans save themselves through the astronomical world, but it is actually humanity that is doing the saving because it is humanity who is choosing to and actioning the saving of itself, not having this saving force thrust upon it; the astronomical world will continue on in its course regardless of whether humankind embarks upon transcension or not; this places the onus of transcension on the actions and decisions of humanity to potentialise itself.
- The word used in Astronism to denote this fact of humanity saving itself through the astronomical world is 'recoursement.'

BUT WHY DOES HUMANITY NEED TO SAVE ITSELF?

- **Physiological:** the reality of humankind is that we are confined to the singular planet of the Earth, a situation that is called a closed system; the Earth has only a relatively limited amount of resources to provide humanity and so, if humanity does not expand into outer space then we will find our survival as a species in turmoil; space exploration has already begun since the 1950s, showing that this embarkation on transcension is to some degree in motion already in the survivalistic sense at least.
- However, the destiny and worth of humanity is not simply just to survive, but it is thrive and fulfil the favour we have been provided by means of the realities of The Cosmos and our evolution to intelligence
- In particular, Astronism stresses the importance of both the intellectual and the existential dimensions of transcension as acting symbiotically with the physiological.

BUT WHY DOES HUMANITY NEED TO SAVE ITSELF?

- **Intellectual:** due to humanity's confinement upon the Earth, our capacities for gaining knowledge are fundamentally capped; we can only know so much about The Cosmos and its functions from our minuscule position here on this singular planet, one of countless in even just our single Milky Way galaxy; part of and often key to transcension is not only our physical movement upwards, but our mental ascension which is of course why the worldview of Astronism is cosmocentric.
- The intellectual dimension deals with the acquisition of knowledge, prospecting for scope, attaining wisdom, discovering astronomical elixirs, and learning the answers to the biggest questions.

BUT WHY DOES HUMANITY NEED TO SAVE ITSELF?

- **Existential:** through the fact of our intelligence, we can observe that we have been bestowed some degree of preferment in The Cosmos; therefore, it is our existential predetermination to potentialise our existence as a species both individually and collectively, meaning to literally make the most of the scope (opportunity) that we have been provided; within this existential part, a spiritual and religious dimension is present; what this all means to say is that as single humans and as a collective humankind, we have the opportunity to reach Ultimatum, yet we also have the opportunity to deny this but Astronism, and by subsequence transcension, are established in order to provide the route by which humanity may pursue its potentialisation.
- This existential dimension encompasses a personal and collective uniting with the astronomical world mystically and spiritually, the potentialisation of humans individually and humankind collectively, the fulfilment of humanity's cosmic favour (preferment).

TRANSCENSION

- Overall, transcension is based on the belief that the astronomical world is the prime source of salvation for humanity in The Cosmos due to the astronomical world's status of being the existential source.
- Transcension as a term may be used interchangeably with that of "salvation" due to their close similarities although the two are not entirely synonymous for the "salvation" generally implies a moral paradigm while transcension is oriented on an existential paradigm.



ANALIPSOLOGY:
THE DOGMA OF TRANSCENSION

PART 2: TRANSCENSIONAL COMPONENTS

TRANSCENSION

- If anything can be understood of the process of transcension, it is that it is a long, arduous and highly complex process, one that will no doubt take centuries, if not millennia, to accomplish; this is because to transcend all humanity in both body, mind and being is a task of significant strenuousness.
- Then, in understanding this core quality of transcension, we must try to comprehend at least some of the most prominent components of this endeavour at the present time hence the rationale for establishing this sub-subsection of the Total Immersion.

THE SPLITTING OF SOTERIOLOGY

- Astrosoteriology is split into personal transcension and collective transcension; astrosoteriological doctrine addresses both of these types of salvation, some doctrine being intertwined with others.
- Personal transcension is the subsumption of the self; the acts or non-acts on scope that we are responsible for as they were offered to us, they effect ourself and those around us.
- Collective transcension is the subsumption of the species; those acts or non-acts on scope that we are responsible for as a collective humanity or those individuals with an incredibly high composition (i.e. chosenness) whose acts or non-acts come to effect humanity as a whole.
- In Astronism, it is rejected that one single person, object, event or place can attain transcension for all humanity.

OVERVIEW OF TRANSCENSION

Collective transcension

- Contributionism (existential meaning sought and attained through contributing to transcension).
- Transcensia (or diascensia; the higher condition of humanity when the endeavour of transcension is underway).
- Transmatism (an individual's offering of all their resources to the collective transcension by proxy attaining their personal transcension).

Personal transcension

- Eleution (the property of transcension involving release from physical and intellectual constraints).
- Transautisation (self-transcience through thinking cosmically).
- Transcensional virtues (those qualities of an individual that help in or are supportive for the endeavour of transcension e.g. astronality).

TRANSCENSIONAL CONFERMENT

- Propellence is classified as a conferment alongside scope, astronality and stellancy; however, propellence is different from scope and astronality in that it is a conferment regarded as bestowed directly through Astronism (as is stellancy).
- In a way, propellence is Astronism pushing humanity forward and elevating humankind so as to allow for transcension to occur quicker.
- It is for this reason that propellence is sometimes given the appellation of the "transcensional conferment" because it is only after Astronism's placement of man that the application of propellence will be able to take place; another definition of propellence goes as:

Propellence is a redemptive conferment bestowed through Astronism to propel humanity forward from its retrocedences and cicatrixes in the spirit of — but not in a way that returns to — the scope of man.

CONFERMENT TYPES

- In delineating the conferment of propellence, we have come across the fact that there exists different types of conferment which are primarily distinguished by their origins and the nature of their capacities.
- There are what we called natural conferments, these are the conferments bestowed to humanity through the physical facts of The Cosmos and human existence, and include scope (opportunity) and astronality (emotional attachment to the astronomical world).
- Secondly, there are what we call systemic conferments, these are conferments bestowed through the fact of the system of Astronism have been established and therefore did not exist prior to Astronism's Founding which includes stellancy (proximation to the astronomical world) and propellence (the Institution's motivating role of spurring humanity on to continue with the transcension despite hardships and tribulations).

CONFIRMATION TYPES

- We see here in this distinction between the two types of confirmations that Astronism role is both as identifier with regards to natural confirmations and as conveyer with regards to systemic confirmations.
- For example, Astronism does not create or provide astronality; it merely identifies it; this is why experiences of astronality precede The Founding of Astronism because astronality has existed as a core quality of human beings since the Scope of Man during the Palaeolithic.

PERSONAL COMMITMENT TO TRANSCENSION

- A necessary part to astrosis (personal transcension) is to contribute to the collective astrosis (transcension) of humanity, a principle that is particularly emphasised in the monocosmist school of naturalism.
- The term that encompasses a person's commitment to the collective transcension of humanity is transmatism.
- As such, to be transmatic, or to transmatise means that a person offers all of their resources they can to further the mutual endeavour and achieve the unified vision so as to progress human transcension in some way.

TRANSAUTISATION

- Cosmic thinking through philosophy is considered to achieve one's freedom because one is thinking and being beyond oneself which is to be henceforth known as to transautise which is essential to the overall achievement of transcension. One is transcending themselves by focusing on wider humanity rather than their individual ability to achieve salvation and so to transautise is to achieve salvation through self-transcendence via thinking of humanity as a whole.
- Self-transcendence, or to transautise, or autotranscend which is to also be known as autotranism, is the central element of the Astronist soteriological system.

CONTRIBUTIONISM

- Contributionism — the Astronist transcensionist belief that contributions made to the world, especially those in aid of space exploration, provide existential purpose, are central to individual and collective identity, and are a method of astrosis.
- Discontributor — those individuals who have refused to contribute to the transcension of humankind.

THE ROLE OF SUFFERATION

- Sufferationism is the embracement of predetermined hardships as honours that must be endured in order to reach a state of being worthy of both cosmic and transcendental insight.



ANALIPSOLOGY:
THE DOGMA OF TRANSCENSION

PART 3: TRANSCENSION'S PROMISE

THE PROMISE OF TRANSCENSION

- As like religion, astroncy and by extension, Astronism, promises something; that the Humanic Exploration of The Cosmos will lead to the salvation (transcension) of humankind as a means of eventually realising and attaining the Ultimatum (the answers to all questions).
- Personal transcension (astrosis) and collective transcension are sealed as part of this promise with individuals' achievement of the former contingent upon eventual achievement of the latter.

THE PROMISE OF TRANSCENSION

- This promise that Astronism makes means that it is indebted to humankind until this promise is fulfilled and so, the plan of transcension has been devised by myself Cometan, Astronism's founder, to provide humanity the method by which transcension may be achieved.
- The promise of transcension has different immediate implications for the individual than that of the collective; it is a fact of cosmic, limited existence that even now I, as Cometan, will not live to see humanity's attainment of transcension, nor will I see humankind's realisation or attainment of the Ultimatum, or even humanity's condition of Ultimateness; my cosmic cessation is inevitable.

TRANSCENSION & SCOPE

- These are facts of cosmic existence, particularly cosmic cessation, that cannot be denied, distorted or otherwise ignored.
- However, in achieving astrosis — personal transcension — the dynamics of scope are changed.
- What it means to achieve astrosis is actually that the scope afforded to a person during their cosmism (lifetime) is fulfilled.
- To have achieved astrosis means that a person has become one with The Cosmos during their lifetime which means that they have fulfilled, to their highest possible degree, the scope that has been afforded to them during their lifetime to contribute or otherwise engage with their astronality and stellancy (essentially, that this person has potentialised themselves to the furthest extent possible for them).

TRANSCENSION & SCOPE

- In doing this, a person unlocks one of two capacities, the first upheld by the school of naturalism while the second is upheld by the school of transtellationism.
- The naturalist school asserts that one's achievement of astrosis allows for the "assured rest" of their scope meaning that this person can undergo cosmosis, specifically cosmic cessation, at death with the assurance (repletion) that they "done all they could with their scope during their lifetime."
- This view is held because it is based on the belief in monocosmism, that each person (whether human or another species) has just their corporeal lifetime to engage with conferments and therefore insists that at the moment of death, a person undergoes cosmic cessation immediately; however, this view is rejected in the transtellationist school.

MANIPULATION OF SCOPE

- In transtellationism, the manipulation of scope doctrine is established which mainly asserts that there exists scope between cosmisation (corporeal death) and cosmosis (cosmic cessation) that is accessible to and manipulable by human beings during their post-corporeal existence if they achieve astrosis during their lifetime.
- The opposite of the aforementioned feeling of repletion is that which is called depletion or deficiency; this is a person's realisation that they have not fulfilled their predetermined figureship because they have not sufficiently actioned the scope Cosmically afforded to them during their lifetime which may lead them to want to work harder at achieving astrosis before their corporeal death.
- As this topic moves into the field of eschatology, more dedication will be made to it during Section 7 titled Eschatology of Astronism.

MANIPULATION OF SCOPE

- Essentially, the disagreement between naturalism and transtellationism is that the former regards the mortal human lifetime to be the only scope conferred by The Cosmos while the latter asserts in addition to the scope conferred during the mortal human lifetime, there exists further scope in a person's post-corporeal spiritual existence.
- Even with transtellationism, there is debate over the nature of the achievement of this manipulation of scope, namely causing a divide of this into two opposing halves; the exclusive manipulation of scope (scopic exclusivism) and the universal manipulation of scope (scopic universalism).
- Scopic exclusivism states that the manipulation of scope is only attainable through one's corporeal achievement of astrosis (the making best use of one's corporeal scope) while scopic universalism regards the manipulation of scope as not contingent on a person's achievement of astrosis.

TRANSTELLATIONISM & ASTROSIS

- This transtellationist view of astrosis, whether exclusivist or universalistic, sees a person's achievement astrosis as fundamentally connected to the person's post-corporeal spiritual existence, specifically regarding their journey of cosmosis.
- There exists a wide range of beliefs within the school of transtellationism that regard post-corporeal occurrences, one such being the doctrine of the manipulation of scope following cosmisation so as to allow for individuals to achieve postastrosis and to realise and perhaps even attain the Ultimatum.

VINDICATION OF THIS PROMISE

- Returning to our primary topic of the promise of transcension, it remains an important Astronist practice to vindicate (provide justification for) this promise; as such, the question emerges as to how do we know this promise of transcension to be true?
- We know the promise of transcension to hold truth because of the physical, observable realities of the astronomical world as being both the origins of human life and the origins of cosmic existence itself.
- As the dogma of transcension states that the astronomical world is the place where humankind will find the answers to its most solemn of existential questions and is the place where humanity will possess the scope to save itself from its devolution, then the authority of all that is astronomical in the material world embodies the physical, observable vindication of this promise.

THE PRINCIPLE OF CORUSCATION

- The promise of transcension is perhaps best encapsulated by the principle of coruscation.
- This principle and its related metaphor is that starlight is the way to comprehending truths about ourselves as humans and as lighting a path to the unlocking of the mysteries of The Cosmos (as the redemption of humankind).
- The phrase "lighting the way to truth" is often invoked when relating to this principle and this encapsulates the promise that transcension will provide both truth and potentialisation for all humanity.



ANALIPSOLOGY:
THE DOGMA OF TRANSCENSION

PART 4: INTENDENCE OF TRANSCENSION

WHAT IS THE ECONOMY OF TRANSCENSION?

- Also called the **Siderine Economy**, or simply **the Intendence**, the management of the physical, intellectual and existential ascension of humanity from the terrestrial world to the astronomical world as a means to save itself from devolution through its potentialisation as a species.
- The Economy of Transcension describes the means by which the achievement of transcension may be guided or otherwise managed, a role regarded as conferred through Astronism to the Astronist Institution (this office or role of the Institution is called the Intendancy); essentially, that it is the Astronist Institution is the sole organisation that will carry out the plan that Astronism has set forth for the transcension.

WHAT IS THE ECONOMY OF TRANSCENSION?

- The Transcendent Economy, or the Intendant Economy, interprets humanity's endeavour of transcension as fragile and constantly subject to potential relapse (called retrosedence) into the Antipode.
- A crucial part of the Astronist Institution's role in the Transcendent Economy is its identification of the instances in which invocations of transcension occur as particular types of scope that help to propel the transcension; it is the Institution's responsibility to not only identify these invocations bestowed by The Cosmos, but to utilise them as part of the fulfilment of humanity's preferment.

INVOCATION

- As inferred to on the previous slide, an invocation of transcension or a transcensional invocation is an event, concept, movement or a person or group's actions that is regarded as progressing, to some degree or in some way, humanity's attainment of transcension.
- Essentially, invocation in this context of transcension, is an actioning that propels the course of transcension.
- These invocations are regarded as Cosmically bestowed (of possible Divine origin) as a result of humanity's preferment (cosmic favour) and as already stipulated, it is the role of the Astronist Institution to identify and utilise these invocations in whichever way they may manifest.

IS THERE A PLAN OF TRANSCENSION?

- Due to the complexity and gravity of the endeavour of transcension, it makes sense that a plan for this endeavour would need to be conceived and thereafter established; this is called the plan of transcension and forms an aspect of the broader Intendence or Economy of Transcension.
- The plan of transcension is that part of the Economy of Transcension that was directly devised by the work of Cometan (see Role of Cometan), regarded as manifested through Astronism, and as managed by the Institution in its role as the "conferred body."
- The plan of transcension is embodied in Astronism itself as an ordered system of beliefs and practices whose adherence to and application of respectively are regarded to poise humanity so that transcension may occur forthwith and with as a little retrosedence as possible.

HUMANITY'S COURSE TO TRANSCENSION

- Mentioned in brief already has been the concept of the **course to transcension**.
- This term describes the destined path of humanity to embark upon space expansion so as to achieve transcension, a course that humanity is believed to be re-set upon through The Founding of Astronism and its subsequent placement of man.
- It is this course of transcension that the Economy of Transcension has the duty of maintaining so that humanity does not suffer too much retrocedence.

PERSONAL ROLE IN THE INTENDENCE

- Although the Intendence or Economy of Transcension describes the universal management of humanity's transcension, there is an important role for individuals to play in the Intendence, just as there is an important role for individuals in the broader transcension by their own personal transcensions (called astroses).
- What is called an **endued fate** in the context of the Intendence is the fact of each individual human being, by virtue of the Scope of Man, having been endowed with a unique composition of qualities and degrees of scope that can be put to use in the Economy of Transcension if, of course, such individuals choose to potentialise their scope.

PROMENATION

- Often we can draw themes upon in the context of studying belief systems is what they ascribe importance to; we see this in Astronism through its ascription of the highest importance to the totality of the astronomical world as the existential source and by way of this fact, the source of salvation and the place in which transcension will occur.
- Although many other events (e.g. Scope of Man), conferments (e.g. astronality), and concepts are given importance, also provided with importance is Astronism itself.
- What is called **promenation** describes Astronism as taking on the role of resetting humanity on the path to transcension via the placement of man so as to eventually come to realise and perhaps attain the Ultimatum.

FIDERISM

- This belief that Astronism and all that it encompasses is the key to the achievement of humanity's salvation through space expansion and exploration is called fiderism. Why fiderism? Because the Latin word for trust is fiducia and the trust that we as Astronists place on the system of Astronism is the same trust we place on each other to fulfil our obligations; Astronism has an obligation to fix the condition of humankind and to guide humankind to its great potential; what is called the plan of transcension is Astronism's proposal for the fulfilment of this potentialisation.

PREVENTIONISM

- Finally, **preventionism** is a term of significance in Astronist soteriology regarding the mindset and belief system of those individuals who attempt or have attempted to prevent humanity's achievement of transcension or the formulation of a cosmocentric humanity and astrocentric society. Followers of this are known as preventionists and should not be confused with discontributors whom are people in Astronist soteriology that do not contribute to transcension and are therefore neither contributing nor preventing.



ANALIPSOLOGY:
THE DOGMA OF TRANSCENSION

PART 5: THE NATURE OF TRANSCENSION

THE NATURE OF TRANSCENSION

- Many appellations are presently emerging to denote the endeavour of elevating humankind to the astronomical world. Among Astronists, however, the principal appellation is transcension, although even within the Astronist tradition, there exists numerous ways of describing this process using different appellations, some more poetic and literary than others more literal and practical.
- Astronism sees the elevation of humankind in thought, in action, and in belief to the astronomical world as its principal aim, typically conceptualised as a means of and form of salvation, of the existential kind, not just the moral kind.

THE NATURE OF TRANSCENSION

- Transcension is twice threefold in nature; it has both three states and three dynamics.
- Transcension is both an ongoing process as well as a past and future condition: hence transcension is both dynamic (processual) and conditional (static).
- The three states of transcension are:
 - Pretranscensia (pretranscension)
 - Elevatia (elevation of man)
 - Transcensia (the Grand World)

THE NATURE OF TRANSCENSION

- The three dynamics of transcension relate to transcension according to the three temporal conditions of the past, the present and the future. It is these temporal conditions that form the three dynamics of transcension which are:
 - Scopation (derailed by the Controversion)
 - Placementation (fixing the Controversion)
 - Transcension (realising the potential of humankind)

A night landscape featuring a snow-capped mountain peak reflected in a calm lake under a starry sky. The sky is filled with numerous stars, and the mountain's reflection is clearly visible in the water below. The overall scene is serene and atmospheric.

SCOPOLOGY:
FULFILMENT OF COSMIC FAVOUR

WHO?

- The concept of humanity and all other sapient species as “chosen” or “preferred” is important because this bestows the duty and responsibility to achieve transcension upon such the chosen species.
- It is the task of Astronism to encourage humanity to fulfil this preferment or cosmic favour through humankind’s transcension.
- In this regard, humanity is presently the only known “chosen” species in The Cosmos according to current scientific knowledge, however, it is believed in Astronism that there are countless other species of this same type that populate the galaxies.

WHAT?

- As aforementioned, preferment is humanity's unmerited favour in The Cosmos regarded as demonstrated through the experience of its Scope (the Scope of Man).
- Just like all other aspects of astrosoteriology, preferment is split in two by its concerns for the individual (called personal favour) and for the collective (called specific favour).
- Devolutionism states that humanity will enter a state of decline and eventually extinction in the closed system of the Earth if space expansion does not progress before the scope window closes

WHERE?

- The Earth, in Astronism, is classified, both in terms of its resources and its intellectual capacities for humanity, to be a closed system.
- A closed system is an environment that is relatively limited and typically pertains to a single planet, continued residence within which without expansion into the open system of outer space, for a sapient species, is regarded to lead to descension/devolution.
- The fulfilment of humanity's unmerited favour is regarded as only achievable in the environment, place and open system of the astronomical world.

WHEN?

- The question of when the scope window will close is a topic of virulent debate within Astronism with various “degrees of imminence” established to encapsulate this regard of beliefs.
- Some regard the scope window to be closing imminently (typically within the next decade), others regard it to be closing within a specified amount of time (such as within a century or two), while others still regard the window of scope to be open-ended, not giving any specific time period for humanity to have commenced its transcension.

WHY?

- The fulfilment of humanity's cosmic favour is crucial in order to avoid the devolution of man.
- Devolution entails descension, degradation, the Crepusculis, and the eventuality of Starfall as outlined in the crossroads of Twilightide.
- Humanity's aversion to the fulfilment of its preferment will lead to a continued state of descopy, disallowing humanity from attaining the answers to existence as part of the Great Struggle.

HOW?

- Fulfilment of preferment is regarded as achieved through a variety of means of engagement with scope:
 - Enscopelement — endowment of scope to something, typically either a person, object, place or event.
 - Mobilisation — organised, collective uses of scope by humanity in the name of transcension.
 - Prospection — actively seeking out scope.
 - Scopation — making use of scope that arises by means of the reality of The Cosmos.
 - Scoperisation — the actioning of scope.
 - Scopisation — the identification of scope.



SCOPE AND
ITS EFFECT ON ASTRONOMY

THE ROLE OF SCOPE IN ASTRONISM

- Although in Astronism, the concept of “scope” is focused on its application to the context of transcension and the astronomical world, “scope” may well be applied to almost any aspect of life.
- It seems that other religions and belief systems focus not on what we as humans can do or could hold the potential to do, but what we cannot do and hold not the potential to do.
- Astronism, through the establishment of the category of belief systems of astroncy, intends to establish a new dynamic, one in which the conferment of scope allows for the potentialising of humanity (humanity’s reaching of our potentials, both individually and collectively).

SCOPE IN ASTRONISM

- There are many different uses of the term "scope" in Astronism.
 - It is first used as a verb, to seek out relations with the astronomical world.
 - Its second type of use comes with relevance to astrosoteriology, to denote opportunity of the present moment.
 - Its third type of use comes in the form of denoting a particular instance of opportunity.
 - Its fourth type of use denotes the "scope of species", the awakening of the relationship between the astronomical world and any sapient species.
 - The term's fifth type of use comes as it relates to the transition of a species from sentience to sapience.

SCOPE IN ASTRONISM

- The concept of "scope" is central to all Astronism and is particularly definitive of an astroncy belief system.
- Scope – the opportunity of the present moment to know, to love and to come into reunion with The Cosmos, regarded as a blessing.
- Aspellation – Astronism is about "reaching for the stars."
- Scope is regarded as received through the course of The Cosmos, or its will, typically by some extracosmic Ursource and is mainly classified as an unmerited conferment, although does exist merited scope which is more scope that emerges as a result of a person's actioning of scope.

THE SCOPIC RELIGION

- Astronism is sometimes nicknamed the “scopic religion” or the “religion of opportunity” because one of its central themes is how opportunity or “scope” is provided.
- On a very human level, Astronism is about making decisions and acting upon the opportunities that are presented to us, or actively finding opportunities in the world around us.
- These opportunities that we are presented with or we otherwise go out in search for are opportunities for potentialising ourselves, “making the most” of ourselves.

FORMS OF SCOPE

- Scope may be understood dualistically; one side is its positive application while the other embodies negation.
- Positive scope (or just scope) is the opportunity of the present moment afforded to all living human beings to do something so that they may become the highest version of themselves, especially as a means to achieve astrosis or in the case of humans collectively, to achieve transcension.
- Negative scope therefore is the opportunity (scope) afforded to humanity not to do something; in other words, the opportunity of a human being to deviate from their predetermined purpose.



PSEPHOLOGY:
THE ASTROTIC ELECT

THOSE ELECTED TO TRANSCEND

- The concept of there existing only a select amount of people who would experience astrosis emerged during The Year of Manifestation.
- Since then, the discipline of psephology was quickly established in order to consider this concept and how it would come to effect other aspects of astrosoteriology and Astronist eschatology.
- This group of people chosen for transcension are called the "astrotic elect" because they are regarded as having been specially chosen for astrosis, a quality of theirs that they may reject or deny, but cannot change their innateness to.

POSITIONS IN THE CONCEPT OF "THE ELECT"

- Psepharianism — the notion that only a select proportion of humanity, called the Psephate, will attain astrosis and therefore contribute to humanity's transcension while the rest, called the Disephate, will undergo cosmic cessation without having ever attained transcension; often this elect or Psephate corresponds to the global community of Astronists, the Astrosa, while the Disephate corresponds to those who belong to or support the Controversion.
- Omnitarianism — the notion opposed to the concept of the astroctic elect, asserts that astrosis and by extension transcension are open to all receptive persons.
- Theopsepharianism — the notion that a higher power has preselected those who will attain astrosis.

PSEPHATION

- The related word "psephation" denotes the process of the choosing of people to embark upon extraterrestrial endeavours or to reap the rewards of individual or collective transcension, a process that may take place either by means of the course of The Cosmos or by divine intervenience.

REPUDIATION

- Repudiation is the repeated forsaking of one's scope to the point of irreparability.
- The concept of repudiation implies that a person can end up in a state of "descopy" without possibility for restoration if their forsaking of scope continues.
- The whole body of persons whose forsaking of scope has related to them being trapped in states of descopy is called the Repudate.



STELLANCY:
RAISING THE ASTRONOMIC

STELLANCY

- The concept of “stellancy” has been mentioned throughout this section as yet it has not received thorough analysis.
- This is because “proximation to the astronomical world” is really only possible once one’s personal transcension (astrosis) has fully commenced.
- Stellancy is regarded as a key element especially to the achievement of both kinds of transcension (personal and collective) as well as to both the realisation and attainment of the Ultimatum.

STELLANCY

- Before engaging with stellancy, one really must master their astronality and then understand and action their scope.
- To recap, astronality is emotional attachment to the night sky, scope is identification and actioning of opportunity as it relates to The Cosmos, while stellancy is the proximation of oneself to the astronomical world.
- Stellancy is the quality of proximateness to the astronomical world that may be bestowed through physical objects (called instruments), through practices (called compliments) and by genuine adherence to the Astronist belief system.

STELLANCY

- Stellancy is the attribute of proximateness to the astronomical world and the objects, practices and events that occur to cultivate such an attribute.
- Stellancy is considered absolute in its role in both personal and collective transcension as well as in the realisation and attainment of the Ultimatum.

FIGURESHIP

- Astronist philosophy regards the lifespan of human beings as a time of preparation and opportunity (scope) to reach the state of being (astrosis) that one is predetermined to achieve if they accept their subsumption into the astronomical world; this understanding of the human lifespan is called either prelusivity or precursivity.
- Related is the concept of figureship or personage which denotes the unique quantity and arrangement of attributes of a person during their lifetime that prepares them for their cosmosis after death; essentially, a person's figureship relates to their worthiness to understand ultimateness through transtellation.

PRECURSIVISM

- Throughout the delineation of this astrosoteriology, a theme has emerged in which there exists an aversion to a moral paradigm to this doctrine of salvation.
- This theme culminates in the assertion called precursivism; this stresses the necessary for self-judgement with regards to the condition of one's attainment of astrosis rather than based on judgement from some external source; such an assertion is manifest through the following Cometanic quote:

"The self should be accountable to the self alone."

PRECURSIVISM

- The precursivist approach is based on the reality of The Cosmos that if a person chooses not to act on their scope or to attain the condition of astrosis then the functions of The Cosmos will continue on regardless.
- Their personal scope window — afforded to them by the fact of their birth — will close forever upon cosmic cessation, a fact of existence that is inevitably even if connections to postastrosis are made following death prior to cosmosis.
- Essentially, what is being emphasised here is that astrosis should be attained not because of any external judgement or punishment but because the person genuinely wants to achieve it for themselves, to make the most of their scope window so that they will have contributed transcension and will experience blessings during cosmosis.

FUTURE NEW CONFERMENTS

- There is no doubt that when humanity is embarking on its endeavour to transcension and when is seeking out realisation of the Ultimatum that new conferments, beyond those of the presently bestowed scope, astronality and stellancy, will certainly emerge.
- The future new conferments that I cannot as yet even comprehend will lend themselves to humanity's achievement of transcension and realisation and attainment of the Ultimatum, with their emergence coming either by reality of The Cosmos, by divine origin, or by interspecific impartation.

RECOALESCENCE

- The goal of stellancy is the reunion of the self and the collective with the astronomical world (often called the Originator in this context) through which reunion with The Cosmos may take place.
- This work is regarded as carried out by the teachings of receptors whose goal it is to reunite the masses to the wholeness of The Cosmos.

WHOLENESS

- Here we mentioned “the wholeness of The Cosmos” as the fact or quality of fulfilling one’s composition so that one may then experience cosmisation with a rested assurance of their astrosis.



ULTIMATOLOGY:
REALISING THE ULTIMATION

REALISATION OF THE ULTIMATION

- Although there exists numerous rationale for the endeavour of transcension, no reason supersedes humanity's realisation of the Ultimatum.
- What should have been picked upon by now is our distinguishing of the concept of "realisation of the Ultimatum" and "attainment of the Ultimatum."
- Whatever is the Ultimatum is such a feat to have to attain that first our realisation of what the Ultimatum must come before our attainment of it.

REALISATION OF THE ULTIMATION

The realisation of the Ultimatum is the capacity of humanity (or another preferred species) in being able to formulate a coherent and realistic methodology for its attainment of the Ultimatum, a capacity not yet endowed to humanity due to our current pretranscensional state; in this, the word realisation literally means “making real” the Ultimatum as well as meaning its comprehension.

REALISATION OF THE ULTIMATION

- Part of this realisation of the Ultimatum is distinguishing between what is **Ultimateness** and what is **the Ultimatum** itself.
- In present understanding, use of the term Ultimateness denotes the potential highest condition that humankind may attain before its extinction from The Cosmos while the Ultimatum is primarily conceived as the action of humanity of transcending, namely transcending the periphery of The Cosmos and therefore fundamentally changing the cosmic, limited nature of humankind, after which humanity becomes something else entirely, completely incomparable to present human existence.
- Whether the Ultimateness condition of humanity will correspond with the attainment of Ultimatum is debated and is yet to be seen as we are as a species so unbelievably far away from realising or attaining the Ultimatum.

REALISATION OF THE ULTIMATION

- Ultimateness, therefore, is the highest condition that humanity may reach prior to its extinction which may or may not turn out to be synonymous with the Ultimatum.
- Instead, the Ultimatum is that place, being or condition that embodies a Universal or Divine nature; in present Astronist orthodoxy, therefore, the Ultimatum is interpreted as the capacity for a species to alter its cosmic, limited nature so that then it may be able to undergo transcosmisation corporeally.

REALISATION OF THE ULTIMATION

- The convergence of this condition and this event respectively is of course the goal of Astronism, but equally the Astronist system understands that humanity may not manifest its predetermination to attain the Ultimatum prior to its extinction (or cosmic cessation) as a species. Therefore, this is why omnisation and interspecific impartation of Astronism is crucial.

REALISATION OF THE ULTIMATION

- Overall, Astronism's placement of man is the prerequisite for transcension which is itself the prerequisite for the realisation of the Ultimatum which is itself the prerequisite for the attainment of Ultimatum.
- Some may call the Ultimatum God, others may call it a Supreme Being, or simply The Divine as is the tradition in Astronism, but what is emphasised in Astronism that no matter what appellation this Ultimatum is given, the way to knowing and attaining it is through the astronomical world.
- The discipline of ultimatology is therefore established in order to deal with the concept of the Ultimatum philosophically so that a future generation of humanity may one day truly come close to realising what the Ultimatum is and to what extent humankind may reach its Ultimateness.

PREDETERMINATIONISM

- Predeterminationism entails the giving of humanity of the tools, circumstances, and conferments to fulfil its destined purpose to realise and attain the Ultimatum, but the existence of human sapience and free will means that humanity equally has the opportunity not to fulfil its purpose which Astronism asserts will lead to humanity's eventual extinction due to its refusal to complete transcension.

SECTION ONE, SUBSECTION SEVEN

THE UNIVERSAL RELEVANCE OF ASTRONOMY

FUNDAMENT 12



OMNISATION

SPREADING ASTRONISM TO ALL SPECIES

- Omnisation, or interspeciesism, is the spreading of Astronism as the "message of opportunity" to all sapient species in The Cosmos so that maybe at least one of these species may reach the Ultimatum, typically if humanity's hopes for attaining Ultimatum have become redundant (called koryfication); the study of this potential or in some views inevitable condition of humanity is called koryology.
- Essentially, omnisation is the dissemination of the promises of transcension and Ultimatum from humans to other receptive species.

UNIVERSALITY OF ASTRONISM

- Unlike Christianity and Islam, whose beliefs and practices are centred on the occurrence of events on the Earth, Astronism's existential source is outer space a whole; this instantly gives Astronism a universal appeal and relevance, whether for humanity or any other species in The Cosmos.
- This "universal relevance" of Astronism is further affirmed by Astronism's focus on scope.

UNIVERSALITY OF SCOPE

- In one of its definitions, a "Scope" is the transition of a species from sentience (able to perceive and feel) to sapience (communicable and intelligent).
- Although much Astronist discourse rightly pertains to the situation and condition of humanity and our relationship to scope and the astronomical world, there exists a universality to the nature of scope in which it comes to effect all sapient persons, no matter their species or where they reside in The Cosmos.
- The Scope of Man was just one Scope to occur in The Cosmos; many others will have occurred prior to and after this, our Scope of Man; scope is a conferment that is applicable universally.

UNIVERSALITY OF SCOPE

- If scope is the opportune of the present moment afforded to a species to engage with their astronality and stellancy, then this opportunity may be seen universally, throughout The Cosmos in all species whose transitions to sapience have occurred.
- All these sapient species then have the opportunity to embark upon their transcension and perhaps eventually reach their ultimatum; whether they will fulfil this opportunity (scope) is a separate question, but the fact that they have been endowed with this scope, whether from some divine source or not, is demonstrable of the universality of scope and therefore also the universality of Astronism by subsequence.

A dark, silhouetted mountain peak is centered in the lower half of the frame. The sky above is a deep, dark blue, filled with numerous small, bright stars. A thin, white crescent moon is visible in the upper center of the sky. A soft, white cloud or mist is draped over the top of the mountain peak, extending slightly to the right. The overall mood is serene and mysterious.

THE ULTIMATION

ATTAINMENT OF THE ULTIMATION

What the Ultimatum is has been debated under various appellations and titles since time immemorial among religion, philosophy, and science but astroncy (and therefore Astronism) regards the Ultimatum as the capacity of something to transcend cosmic reality, a process called transcosmisation, essentially denoting the capacity of a species to leave The Cosmos, therefore to change its nature from Cosmic and limited to either Universal and unlimited or Divine and infinite; of course, as has already been established, realising what the Ultimatum (different from our present defining of it), is separate from its attainment; what is implied by this capacity for "transcosmisation" varies greatly from immortality to divinisation to the concept of an afterlife; although what the Ultimatum may entail is important to discuss both for the individual and the collective, what is fundamental to Astronism is that transcension is the absolute, unequivocal precondition for the attainment of the Ultimatum.

ATTAINMENT OF THE ULTIMATION

- If transcension is the potentialising of human beings and humanity as a whole by our proximation to the astronomical world in order to fulfil the preferment granted to humankind by favour of The Cosmos, then the Ultimatum itself, particularly its attainment, is the supreme or ideal goal of this transcensional endeavour.
- Although transcension is a prerequisite for attainment of the Ultimatum, this journey of attainment is markedly separate from that of the transcension itself because, in present Astronist orthodoxy, the Ultimatum describes the fundamental altering of the human condition, a process that transcension leads to, but does not itself entail due to the fact that achievement of transcension, although a prerequisite for the Ultimatum, is not a guarantee that humanity will attain then the Ultimatum (this is why omnisation is so important so as not to lose the message of Astronism and the Ultimatum with a extinct humanity).

THE UNDISCLOSURE

- Just as in the reality of the endeavour of transcension is that a number of foreseen and unforeseen obstacles will present themselves, this reality is the same for the endeavour of the attainment of the Ultimatum; this called the Undisclosure, or an undisclosed event.
- This describes an unknown event that may or may not occur in the future that will have a major impact on humanity's attainment of the Ultimatum (also stylised as the optimum condition).

THE NATURE OF ULTIMATION

- That which is referred to among Astronists as “the Great Struggle” pertains to that ever-looming desire of humanity to discover, reach or otherwise comprehend Ultimateness.
- The Great Struggle describes humanity’s endeavour to reach an Ultimate state, an endeavour that began with the occurrence of the Scope of Man; this endeavour is regarded as having been the basis of all humanity’s philosophical, religious and astronomical endeavours.
- Achieving transcension is regarded as an absolute precondition for the realisation of the Ultimatum.

ULTIMATIONISM

- Out of all the doctrines, dogmas, and concepts presented in this astrosoteriology and in all Astronism for that matter, there is one that sits at the summit, or pinnacle of Astronism, one that is ever-present yet always unattainable and partially unknowable; this is the dogmas of Ultimationism.
- Ultimationism is the Astronist dogma that the ultimacy of humanity is achievable only by way of transcension achieved via mastery of the conferments of scope, stellancy, and astronality as either identified by or conveyed through Astronism.

SECTION ONE, SUBSECTION EIGHT

COMPARISON OF PATHS TO SALVATION



METASOTERIOLOGY

- This branch of astrosoteriology explores the functions of transcension as it relates to the individual and the society.
- It explores why salvation in the form of transcension is important.
- It also discusses the themes and features that come to form transcension.

COMPARATIVE SOTERIOLOGY

Salvation is regarded as achieved in different ways depending the belief system:

Christianity — by faith in Jesus Christ's atonement.

Islam — by believing in the oneness of God when one dies.

Jainism — by the annihilation of good and bad karma.

Hinduism — by escaping the cycle of samsara (death and rebirth)

Buddhism — by freeing oneself and the world from suffering.

Astronism — by humanity's subsumption into the astronomical world.

OVERVIEW OF ASTROSOTERIOLOGY

- Astronism regards humanity as “fundamentally good, yet misguided” due to the occurrence of the controversion of man.
- Because the astronomical world is understood as the source of knowledge and truth as it pertains to human existence questions, space exploration and space expansion are regarded as key to humanity’s fulfilment of its predetermined potential.

THE "OF MAN" DOCTRINES

- A set of doctrines of Astronism that form the foundations of the Astronist soteriology, or astrosoteriology.
 - Scoparianism — scope of man
 - Contrarianism — controversion of man
 - Cicatrixarianism — scarring of man
 - Positarianism — placement of man
 - Substitutarianism — supersedence of man
 - Dispersarianism — devolution of man

STATES OF HUMANKIND

- A series of five soteriological doctrines which are understood chronologically as:
- Pellucidity
- Antipode
- Retrosedence
- Occhiolity
- Vesperia

THREE GREAT DISCIPLINES

- **Astrosoteriology** deals with the formulation of the concepts, facts, theories and beliefs of protoanthropology and scopology into a coherent order and applicable system in order to achieve transcension.
- **Protoanthropology** deals with the study of the “first of things” in regards to humanity and the astronomical world, especially as this relates to the study of the scope of man, the enkindlement, and related doctrines and topics.
- **Scopology** deals with humanity’s opportunity window to achieve tradition, especially as this relates to humankind’s preferment in The Cosmos, particularly the fulfilment of this favour.

NATURE OF ASTRONISM

- This distinguishes the nature of Astronism from other religions in that Astronism places the "onus" humanity to achieve transcension.
- Eternal damnation does not await humanity as punishment for choosing not to attain transcension, but only the devolution and extinction of humankind.
- This concept of "devolution" however is not said to invoke the same kind of fear as is invoked in other religions when regarding the concept of eternal damnation, but is instead regarded as the natural course of humanity if transcension doesn't occur, not any kind of punishment.
- Fear of devolution is not fear of punishment but is instead fear of the natural consequences of not fulfilling the potential of humanity or of one's own individual potential.

ABOVE-BENEATH, UNDER-OVER

- Above-beneath — the astronomical as it relates to the terrestrial.
- Under-over — the terrestrial as it relates to the astronomical.
- “Big picture” Astronism looks at Astronism as it relates to the scopes that will come to influence the existence of humanity, namely the far-future conditions of humankind as a whole rather than those scopes that effect everyday life events.
- “Little picture” Astronism looks at Astronism as it relates to the mundane, human level, focusing on the scopes of everyday life.

OVERVIEW – 12 FUNDAMENTS OF ASTROSOTERIOLOGY

1. The astronomical world is the primary existential source, hence it possesses salvific and siderific capacities for all humankind.



2. Cosmocentrism is established because of this status of the astronomical world as being the existential source.



3. The emotion of astronality — especially the attachment of beliefs to outer space — is a product of human focus on the stars (cosmocentrism).



4. Experiencing astronality establishes a relationship between humanity and the astronomical world (sidereancy).



5. These relations began with the Scope of Man — humanity's transition to sapience — due to humanity's first "raising of the head starward."



6. The Scope of Man and its subsequences mark the realisation of humanity's rare — yet not unique — preferment or "chosen status" in The Cosmos.



7. However, humanity's self-concern and self-worship, or any instance of aversion to cosmocentrism (including persecution of the Astronic tradition), ignited the Controversion.



8. The Controversion represents all the times in history when humanity has regarded itself as the ultimatum, thus dislodging its sidereancy into a state of Antipode (ignorance to the astronomical world as the existential source).



9. Astronism is established to repair the "scars" on humanity's sidereancy caused by the Controversion through its "placement of man" which entails humanity's subsumption into the astronomical world.



10. The successful placing of man allows for the conferments of scope, stellancy and astronality to be rediscovered, then giving humans individually and humanity as a whole, the opportunity to decide whether or not to attain transcension (salvation by means of the astronomical world) during the period of Twilightide, leading either to humankind's elevation or our devolution.



11. If Vesperism is chosen, humanity's embarkation on the endeavour of transcension then commences. This will then allow for the opportunity to realise the Ultimatum (ascendence from cosmos or transcosmisation).



12. Scope is inherent to all sapient species; Astronists must spread this "message of opportunity" to all receptive beings in The Cosmos in order for interspecific impartation (or exonism) to take place and to allow at least one species to attain the Ultimatum.