

SECTION FIVE

COSMOLOGY OF ASTRONISM



SECTION FIVE, SUBSECTION ONE

THE DOCTRINE OF LIMITATION

FOUNDATIONS 1, 2 AND 3



LIMITATIONISM

- All that we see around us in The Cosmos shares the quality of being limited by its own nature; all that exists seems to do so with a beginning and an end and that everything, no matter how tall it stands or how wide its growths, nor how long it has lived or existed for, does so within a limit; a limit to growth, a limit to time alive, or a limit to time existing.
- In Astronist philosophy, this quality of limitation found throughout cosmic existence is regarded as synonymous with the word "cosmic" so all that is cosmic is also all that is limited by its nature; this is called the Cosmic Limitation Principle; some have even labelled it the Cosmic Limitation Problem due to the consequences it seems to cause and the obstacles it seems to create for Astronist philosophical discourse.

LIMITATIONISM

- Limitationism is the formulation of this quality of material, physical existence in The Cosmos into a coherent belief that anything with a cosmic nature cannot bestow unlimited abilities or qualities.
- As a result, anything that exists within The Cosmos cannot escape it (a process called transcosmisation).

LIMITATION PHILOSOPHY

- As a result of the development of the doctrine of limitationism, an Astronist tradition of philosophy emerged that sought to contemplate this concept of limitation to understand the various consequences of the doctrine of limitationism.
- Limitedness is the nature of The Cosmos as restricted in time, size, or abundance as well as all its composite parts (its products) including humanity.
- But humanity, in Astronism, isn't just limitedness, it is ascribed the phrase "limited-limitedness" to denote its nature as a limited product within the limitation of The Cosmos; often, such a phrase is used as a means of demonstrating the relative insignificance of humanity in comparison to the astronomical world and certainly all that exists universally and divinely.

TRANSCOSMISABILITY

- There are a myriad of consequences of the Cosmic Limitation Principle, but perhaps the most intriguing of all is that humankind, due to its cosmic state, cannot currently transcend the periphery of The Cosmos because to do so, this would mean that a human being would have to raise itself to an infinite or divine nature.
- Transcosmisability therefore refers to whether or not or the degree to which some entity may physically be able to transcend cosmic existence, either by transversing the periphery of The Cosmos or by some other means.

PREDEPENDENCE

- A further consequence of the Cosmic Limitation Principle is predependence, the notion that all that is cosmic and therefore is limited in nature is dependent upon something having existed prior to its own coming into being.
- Related is the quality of compositeness which denotes The Cosmos as possessing a limited yet an abundant frequency of component parts that are derivations or products of its nature of limitedness, with humankind representing just one product of the composite of Earth.

HUMANITY'S SCOPE

- As delineated in the astrosoteriology, humankind, despite possesses this limited nature also holds, by the fact of its evolved state, the scope (opportunity and potential) to change its nature by reaching a condition whereby it may then successfully undergo transcosmisation.

SUSTENANCE

- Sustenance or cosmic providence, in Astronist cosmology, is the protective care of The Cosmos extended to all sapient beings residing within it.



ULTIMACY

- Ultimacy is the attributed quality of the astronomical world of it existing in the closest knowable essence to that of The Divine which exists beyond The Cosmos and is therefore unknowable to anything that exists within the cosmically limited state.
- The appellation Astramater is sometimes used to distinguish the astronomical world from the terrestrial world and from human life, as the opposite form of the term terra firma.



ASTRONIST COSMOLOGICAL ORTHODOXY

ASTRONIST BELIEFS

- Admirationism is the principle that even those Astronist cosmological systems and beliefs regarded as heterodoxical should be admired and appreciated for their contributions to the broader system of thought of Astronism.
- Cosmic periphery asserts that a fundamental property of The Cosmos and every other existent cosmos is that they possess a definitive edge, either observable or physical, beyond which Universal existence resides.

ASTRONIST BELIEFS

- Isolated evolution is the notion that each of The Cosmoeses in The Universe have evolved unique.
- Triadism upholds that the nature of The Universe is predicated upon three essential notions forming the triadic formulation of Astronist beliefs about The Universe, namely uncreatedness, divine sustainment, and omnificativity.

ASTRONOMIST BELIEFS

- Infinite continuation is the principle that infiniteness is fundamentally non-cosmical which is why no cosmic (limited entity can experience infiniteness.
- Doctrine of Cosmos is the assertion that the limited nature of physical reality is caused by the fact that we reside within a cosmos, a bounded yet well-ordered existence whose natural laws allow for the materialisation of matter.

A night sky filled with stars and a bright full moon. The foreground shows a snowy landscape with silhouettes of bare trees and a hill. The text "ASTRONIST COSMOLOGICAL HETERODOXY" is overlaid in the center.

ASTRONIST COSMOLOGICAL HETERODOXY

HETERODOXICAL BELIEFS

- Cosmic immortality is the assertion that an entity existing in The Cosmos could hold the capacity to live forever still within The Cosmos or could otherwise possess an infinite nature. Contrasted with limitationism.
- Apeironism is the notion that The Cosmos is infinite and therefore possesses an unlimited nature.

HETERODOXICAL BELIEFS

- Divergism is all that has come into existence has come from a unique or heterogenous origination rather than from the same point of origination; the bestowal of ontological uniqueness to each distinct entity of The Cosmos.
- Real supernaturalism, or cosmic supernaturalism, includes all notions of supernatural entities in The Cosmos such as angels, gods or demons, but may also regard The Cosmos itself as a supernatural entity.

HETERODOXICAL BELIEFS

- Sidereal nihilism or cosmonihilism is the denial of the real existence of The Cosmos as connected to humanity despite humanity existing entirely within and dependent upon just a significantly small portion of The Cosmos.

SECTION FIVE, SUBSECTION TWO

DIFFERENT TYPES OF EXISTENCE

FOUNDATIONS 4 AND 5



A night sky filled with stars, with a bright sun or moon in the center. Below the sky is a silhouette of a snowy hill with trees. The text "OVERVIEW OF EXISTENCE TYPES" is overlaid in the center.

OVERVIEW OF EXISTENCE TYPES

THREE ESSENTIAL EXISTENCES

- The Cosmos — the expanding physical universe in which humans reside, regarded as a limited, animate wholeness, “untranscendable” for all that resides within it, penetrable for that which exists outside of it; a cosmos is a limited, material existence.
- The Universe — the unlimited existence beyond the periphery of The Cosmos, regarded as populated by an infinite amount of cosmoses.
- The Divine — the ultimacy or Uresource of existence, regarded as pervading throughout each of the infinite number of cosmoses.

THREE LESSER EXISTENCES

- The Betwixity — the space between all things in cosmic existence, both terrestrial and astronomical.
- The Chaos — all disorder and destruction in The Cosmos, regarded as the direct opposite to the element of cosmos which represented order and harmony.
- The Mytra — a person's individual, unique and consequential relationship with The Cosmos; sidereancy as conceived in a cosmological form.

THREE SUBSERVIENT EXISTENCES

- The Metagalaxy — the superstructures of The Cosmos regarded in totality, especially superclusters and galaxy filaments.
- The Metakosmia — the periphery of The Cosmos, accelerating in its expansion into the infinite Universe.
- The Omniverse — the infinite amount of cosmoses resident in The Universe regarded collectively.

PROGENY & PHENOMENA

- Progeny – physical entities and structures in The Cosmos.
- Phenomena – relating to events in The Cosmos.



INTERLACATION

- The term interlaccation relates to the connection, relationship, and interactions between different entities that are members of the cosmology of Astronism.



DEGREES OF COSMICITY

- Acosmic – not cosmic in nature; unlimited.
- Cosmic or adivinical – existing with a limited nature.
- Extracosmic – existing outside a cosmos (therefore either universal or divine).
- Intracosmic – existing within a cosmos.

DEGREES OF COSMICITY

- Intercosmic – existing between cosmoses.
- Precosmic – a time before the creation and existence of The Cosmos, or a cosmos.
- Subcosmic – below astronomical levels; terrestrial existence and human perception.
- Transcosmic – the ability to exist inside as well as outside a cosmos and the ability to intervene in different cosmoses.

NINE COSMICAL ELEMENTS

- Earth
- Fire
- Water
- Air
- Lightness
- Darkness
- Cosmos
- Chaos
- Divine



TYPES OF CONCEPTIONS

- Cosmicality — a conception or view of The Cosmos.
- Universality — a conception or view of The Universe.
- Divinality or divinology — a conception or view of The Divine.
- Sometimes, the words apexity, deuterity and triterity are used to denote the positions of The Divine, The Universe and The Cosmos respectively.

INTRODUCING THE ASTRONIC PARADIGM

- Like in any system of cosmology, there exists a paradigm into which concepts and beliefs must fit; for the cosmology of Astronism, this is called the Astronic Paradigm.
- The Astronic Paradigm holds that cosmic existence is divided into cosmicity and chaosity with the former denoting order, knowingness, finiteness and a limited nature while the latter denotes any instances of disorder, unknownness, infiniteness and an unlimited nature; this two forms of existence are manifest in The Cosmos (and all other cosmoses) and The Chaos in the cosmology of Astronism.

A night sky filled with stars, with a bright full moon in the center. In the foreground, there is a silhouette of a snow-covered hill with several bare trees. The text "THE NATURE OF THE UNIVERSE" is overlaid in the center of the image.

THE NATURE OF THE UNIVERSE

THE UNIVERSE

- We know, thanks to the work of cosmologists, that The Cosmos is not only expanding, but that it is accelerating in its expansion.
- This means that not only is the cosmic periphery expanding, but that the space between entities in The Cosmos is expanding and as a result, what is observable to humanity in The Cosmos is retracting.
- Whether what is referred to as The Cosmos in Astronism corresponds to the observable universe in mainstream discourse and what is referred to as The Universe in Astronism corresponds to the unobservable universe in mainstream discourse remains in dispute.

THE UNIVERSE

- However, although some have used semantics to disregard the concept of an expanding cosmic periphery, it still remains only logical that if The Cosmos is expanding, that it must be expanding into something; it is this something in Astronism that we call the Universe.
- Fundamentally, Astronism regards The Cosmos as finite (called universe in mainstream cosmology) and The Universe as infinite (could be called unobservable universe in mainstream cosmology); the fact of The Cosmos as having had a beginning and that it is regarded to have some sort of end is given as proof of this limited nature.

THE UNIVERSE

- Also important to understand about the Astronist cosmology is that The Cosmos (and all other cosmoses) and The Universe are seen as ontologically separate entities; essentially, that they are not the same thing, but are physically separate and existentially separate, the latter of which refers to their differences in nature with The Cosmos comprising finiteness and The Universe comprising infiniteness.

THE UNIVERSE

- The reason why The Universe is regarded as ontologically separate from all cosmoses is because cosmoses are limited, they wouldn't be able to interact with anything that was unlimited.
- Paracosmism asserts that such which exists beyond the bounds of The Cosmos cannot be described or ascribed by that which resides within The Cosmos due to The Cosmic Limitation Principle.

EXTRASPATIALISM

- Part of Astronist belief is the notion that there are existences beyond outer space itself which embodies the belief that The Cosmos exists in a broader, infinite Universe.



THREE POSSIBILITIES OF THE UNIVERSE

- Due to the unknowable condition of The Universe to humanity as a result of our own limited-limited nature, what can be understood of The Universe has to be made from conjecture of what we know about our cosmic reality so either:
 - The Universe was created by something external to it (some form of theism).
 - The Universe created itself (autocreationism).
 - The Universe has always existed (infiniteness).
 - The Universe has always existed but something sustains it, has kept it going for all time (sustainment).

DIFFERENCES IN TERMS

- In Astronism, the terms cosmos and universe do not correspond to mainstream scientific cosmology.
- In Astronism, a cosmos is a limited and finite, yet constantly altering and somewhat animate entity.
- Meanwhile, in Astronism, The Universe is an unlimited and infinite, yet static and unchanging existence whose existence beyond The Cosmos is unreachable and unknowable to anything existent within The Cosmos hence conceptions of The Universe can only be made through notions of logic rather than empirical investigation.
- This captures the fundamental difference between the cosmic, finite, limited nature and the universal, infinite, unlimited nature; cosmoses become, yet The Universe already is.

DEBATE OVER THE COSMIC PERIPHERY

- Debate remains over the actuality of the periphery of The Cosmos; whether there is an actual edge to cosmic existence is something that cosmologists are divided on.
- In Astronism, it is asserted that there does exist a definite cosmic periphery, a definitive edge to limited existence, beyond which infinite or unlimited existence prevails.
- Astronism fundamentally disagrees with any notion that The Cosmos is infinite in its nature due to the facts of the physical universe, facts which are then embodied and asserted through the doctrine of limitationism.
- This holds reference to astrosoteriology because one prominent conception of the Ultimatum is humanity's transcendence of the cosmic periphery, but if the cosmic periphery is not as it is presently understood, perhaps this does not correspond to the Ultimatum.

IMMOBILISM

- If The Universe is infinite then it cannot be expanding because it already is everything that it will ever be.
- Hence, The Universe is immobile; it isn't expanding or moving or changing because it already and always has expanded, moved, and changed in all possible ways due to its infinite nature.
- This concept of The Universe having being and always being all that it is, is called immobilism; The Universe is therefore static and unchanging because it already is all that is which then fundamentally distinguishes it from the ever-changing, ever-moving and ever-expanding nature of cosmoses.

POSITIONS ON THE UNIVERSE

- Createdness is the fact of something as having a beginning and an end, a proposed quality of The Universe that is rejected in the Astronist cosmology.
- Uncreatedness or uncreation is having not been created, so is therefore infinite, but still existent and is rather sustained than having been created.
- Linear infiniteness or inceptivism holds that instead of The Universe having always existed, that it was created by The Divine and so affirms the subordination of the former to the latter. However, it goes further to state that The Universe was *created for infiniteness*, hence it will exist eternally therefore retaining its infinite nature.

POSITIONS ON THE UNIVERSE

- Autocreationism, specifically Universal autocreationism, is the view that The Universe created itself and continues to self-create through its own infiniteness the space and time into which it expands; holds that The Universe is therefore governed by linear infiniteness rather than total infiniteness.

DIVERGENT VIEWS

- Closed Universe – denotes the notion that The Universe is finite by its nature, often justified on the basis that The Cosmos and The Universe are therein seen as a single entity rather than ontologically distinct.
- Open Universe – denotes the notion that The Universe is infinite by its nature and is therefore the ultimate existence without anything preceding it and without anything superior to it and therefore rejects the notion of The Divine as ontologically separate, often to say that The Universe is The Divine (a pantheistic view).

DIVERGENT VIEWS CONTINUED

- Deriving from the Closed Universe conception, the concept of precreation asserts that notion that The Divine created a space for The Universe to exist within prior to its creation of The Universe, therefore holding that The Universe is not infinite, was created by The Divine therefore rejecting the Astronist uncreatedness of The Universe belief, and that The Universe was preceded by some form of Divine reality.
- Quaternion Perception is, in Astronist cosmology, the notion of considering The Chaos from the cosmology as one of the essential existences alongside The Cosmos, The Universe, and The Divine rather than its traditional place as one of the three lesser existences.

DEPENDENCE

- The concept of Universal dependence explores the topic of whether The Universe is dependent upon any other entity for its own creation or for its continued existence.
- The concept is used to highlight the difference between universal nature and divine nature.
- Universal dependence states that The Universe is dependent upon The Divine's sustainment of it for its continued existence therefore demonstrating the primary difference between divine and universal nature being the independence of the former and the dependence of the latter.

FUSION OF EXISTENCES

- Universal fusionism holds that the principles of general fusionism are applicable to universal nature in that all that is cosmic will eventually conjoin or re-merge with The Universe into a singular ontology.
- This form of fusionism is based on the general fusionist belief that all that exists cosmically holds the inevitability of its conjoinment with another cosmic element as its existential purpose, either physically or metaphorically, such a belief can be interpreted through the principal Astronist beliefs of cosmosis and transcension wherein humanity conjoins either physically or metaphorically to The Cosmos in a variety of ways, both spiritually and physically, but also intellectually.

UNIVERSAL HORIZON

- Universal Horizon - holds that the perimeter of The Cosmos is forever eternal and that to attempt to find it is an admirable mission, but one of fruitlessness for it is believed that the edge of The Cosmos is so close to The Universe the edge itself holds the same naturity as The Universe, and as a result, is infinite.

THE PERFECT UNIVERSE

- The Universe as understood to be so ultimately beyond our own human, cosmic nature that the infinite degrees of its possibilities in all cosmoses and dimensions of cosmoses is considered impossible for anything cosmic to conceive of due to our limited minds and natures.

SECTION FIVE, SUBSECTION THREE

THE OMNIVERSE: THE UNENDING OCEAN OF EXPANDING COSMOSES

FOUNDATIONS 6 AND 7



THE MULTIVERSE & THE OMNIVERSE

- Astronism rejects the notion of a multiverse because it asserts further that the multiverse is actually an omniverse due to the infinite nature of The Universe as possessing the capacities to hold an infinite number of cosmoses.
- The Omniverse, therefore, is the infinite amount of cosmoses resident in The Universe regarded collectively.

ASPECTS OF THE OMNIVERSE

- The concept of The Omniverse is based on the notion of innumeralism — that there exists an infinite number of cosmoses — and therefore opposes numeralism, the notion that there exists only a set number of cosmoses that could possibly exist and therefore denies the infinite nature of The Omniverse and The Universe.
- Palingenism — the notion that The Cosmoses of The Omniverse in The Universe are continuously rebirthing themselves whenever they do eventually collapse to form new cosmoses in the same place.
- Transexistentialism, also referred to as transworld, is the notion that any object is able to exist exactly as it does in two separate Cosmoses in The Omniverse of The Universe.

ELEVEN OMNIVERSAL FORMS



OVERVIEW OF THE ELEVEN OMNIVERSAL FORMS

- There exists eleven primary approaches to the concept of The Omniverse, each of which consider different aspects of The Omniverse, some of which contradict the Astronist tradition while others fall in alignment with Astronist orthodoxy.
- Greeneism appellation created by the Astronist Tradition to collectivise the nine types of multiverses that Brain Greene did formulate.

OVERVIEW OF THE ELEVEN OMNIVERSAL FORMS

- Collisionalism – notionises that any one of the cosmoses of The Omniverse in The Universe could and will at some point collide with one another due to their mutually accelerating expansions which is known as cosmic clash and is rejected as being a possible scenario by the Astronist tradition due to the infiniteness of The Omniverse.

OVERVIEW OF THE ELEVEN OMNIVERSAL FORMS

- Cyclicalism (including dilationist and neoformationist branches) – the notion that each of The Cosmoses of The Omniverse in The Universe operate on an eternally continuous cycle of birth, death, and rebirth and so are therefore autocreational in their orientations of Creation Theory.
 - Dilationist approach – holds that the rebirth element of cyclicalism is directly from a pre-existing cosmos (usually the exact same cosmos that had previously existed).
 - Neoformationist cyclicalism – holds that the rebirth element of cyclicalism is formed into a cosmos that had not existed previously, but holds some connection to a previous cosmos, such as existing in the exact same location as the previously existing cosmos being the main example.

OVERVIEW OF THE ELEVEN OMNIVERSAL FORMS

- Dilationism is the notion that The Omniverse is composed of various pockets in which inflation fields collapse and form new cosmoses, but diverging from the neoformationist perspective, dilationists hold that these cosmoses are created from pre-existing cosmoses rather than brand new cosmoses and so the newly created cosmos is a dilation of the previous rather than a neoformed cosmos (a cosmos that has not derived its creation from another cosmos).

OVERVIEW OF THE ELEVEN OMNIVERSAL FORMS

- Diversionism is the notion that every time a diversion in events occurs in one cosmos, there automatically formulates a new dimensional cosmos that also forms a new part of The Omniverse in The Universe.
- Diversionist ideas are not accepted by the Astronist tradition as it is not believed that whenever a divergence in events has occurred that a new dimension or a whole new cosmos is automatically created (which is a belief that is known as a divergent cosmology), but is instead adhered to vanarianism which holds that a divergent event in The Cosmos is exactly that, a possible event that could have occurred, but did not.

OVERVIEW OF THE ELEVEN OMNIVERSAL FORMS

- Layerism is the notion that instead of The Cosmose of The Omniverse in The Universe existing independently and disproximatedly from one another, they are instead layered upon one another or are connected to one another and can therefore be travelled to and from one another mainly through oblivions as part of extracosmical transmission, intercosmicity, intercosmicism, transcosmicism/transcosmism/transcosmicism, intercosmical transplantation, or it may also known as cosmoperegrination.

OVERVIEW OF THE ELEVEN OMNIVERSAL FORMS

- Neoformalism is the notion that The Omniverse is composed of various pockets in which inflation fields collapse and form new cosmoses, but not from pre-existing cosmoses and so therefore brand new cosmoses are formulated each time which may either be autocreated or created in another way depending upon one's orientation within Creation Theory and theology.

OVERVIEW OF THE ELEVEN OMNIVERSAL FORMS

- Oblivionism is the notion that black holes are the propagators and sustainers of cosmoses to form The Omniverse in The Universe and that The Cosmos in which we reside actually exists within an oblivion that exists as one of many possible oblivions to form The Omniverse in The Universe.

OVERVIEW OF THE ELEVEN OMNIVERSAL FORMS

- Prosentientism is characterised by the notion that in every one of The Cosmoses of The Omniverse in The Universe does exist sentient life.
- Presentientism is the notion that in only a selective few of The Cosmoses of The Omniverse in The Universe does sentient life exist and show how this dichotomy is crossdisciplinary by its nature as it concerns itself with a sentientologically-themed topic.

OVERVIEW OF THE ELEVEN OMNIVERSAL FORMS

- Simulationism is that The Cosmos in which we reside now is not the originality and that the events, entities, and entire structure of this cosmos has been transplanted or extracosmically transmissioned from another cosmos as part of The Omniverse in The Universe and of course, due to its clear divergence from the Astronist cosmological structure and the natures of each of the existences of that structure, the Astronist tradition remains opposed to simulationism.

OVERVIEW OF THE ELEVEN OMNIVERSAL FORMS

- Solutionism is the belief that within The Omniverse there exists an infinite amount of cosmoses in order to fulfil every possible event that could occur an infinite number of times in an infinite number of different existences, hence the requirement for an infinite amount of cosmoses in order to fulfil each of these possibilities.

OVERVIEW OF THE ELEVEN OMNIVERSAL FORMS

- Vanarianism is the wide-ranging belief orientation that anything that has not occurred or that deviates from that which holds existence or has occurred is only a concept of possibility and therefore not a real existential entity. Vanarianism can be described as a reaction to notions about the creation of new dimensions because of the divergences of events and entities in order to fulfil infinite scenarios, but the Millettarian Tradition, the founder of vanarianism herein, rejects notions that that which could have occurred in one cosmos has instead done so in another due to the infiniteness of The Omniverse.

SECTION FIVE, SUBSECTION FOUR

DIVINE SUSTAINMENT OF ALL EXISTENCE

FOUNDATIONS 8 AND 9



SUSTAINMENT

- In Astronist cosmology, sustainment denotes the injection of the concept of God into Astronist conception of The Universe as an explanation of its continued existence.
- It essentially holds that though not created by The Divine, The Universe is sustained by it, that The Universe is dependent upon The Divine for its continued existence because The Divine sustains The Universe's ultimate condition of infiniteness and also creates the infinite amounts of limited cosmoses that populate The Universe.

APPROACHES TO SUSTAINMENT

- Many views exist on the concept of sustainment from pantheistic to deistic to panentheistic to atheistic.
- Some see the concept of sustainment as detracting from the cosmocentricity of the Astronist belief system or as otherwise reducing it to a theological ultimate.

THE DOCTRINE OF SUBORDINATION

- Subordinationism is the Astronist doctrine that all cosmic (limited) existence is subordinate to The Universe and that all universal (infinite) existence is subordinate to The Divine, or divine (sustaining) existence.
- More will be the discussed of this topic in the proceeding section that focuses on Astronist theology, specifically in the subsection concerning divinology, Astronism's conception of The Divine.

SECTION FIVE, SUBSECTION FIVE

HUMANITY'S RACE TO THE HIGHEST CONDITION

FOUNDATIONS 10 AND 11



HUMANITY'S SEARCH FOR ULTIMATION

- In Astronism, due to the Cosmic Limitation Principle, The Cosmos in which we as humankind reside began and it will also end.
- Central to astrosoteriology is humanity's endeavour to achieve the highest possible condition it can either before its own extinction or the end of The Cosmos itself.
- Both of these extinction events are inevitable to occur which why the soteriology of Astronism encourages humanity to fulfil the potential it has through the scope afforded to it by reaching its highest possible condition, whether this means attaining the Ultimatum or not.

HUMANITY'S SEARCH FOR ULTIMATION

- Because the astronomical world is regarded as closer to the ultimate condition than the closed system of the terrestrial Earth world, Astronism establishes the cosmocentric worldview in order to encourage humanity to head starward in search for astronomical elixirs so as to achieve transcension.
- These two slides show how the astrosoteriology is fundamentally intertwined with the way that Astronists see the physical structures of The Cosmos.
- It could be said that the astrosoteriology is designed to "make the most" of the human species before its inevitable extinction, or before the cessation of The Cosmos itself.

A night sky filled with stars, some appearing as trails. A bright star is visible in the center. Below the sky, a dark silhouette of a hill with bare trees is visible against a light blue background.

THE TRANSCOSMIST SCHOOL

TRANSCOSMISM

- Transcosmism is the assertion made in some Astronist schools of thought that the ultimate purpose of humanity is to transcend the periphery of The Cosmos; transcosmists consider how this "transcension to the ultimate" may be achieved.

TRANSCOSMISM

- This ultimate state or condition of humanity proposed by the transcosmists as achieved upon humanity's transcendence of the periphery of The Cosmos is called Illuminatia and is considered as an extension to or higher form of transcensia.

TRANSCOSMISM

- Confinement principle, also called the Principle of Confinement or the entrapment principle is the foundational notion of transcosmism, that humanity faces a series of physical obstacles (called compoundments) that stand in the way of humanity's realisation of its ultimate destiny in achieving transcosmisation. See also compoundment, illuminatia, transcosmism.

TRANSCOSMISM

- Compoundment is (also carceria, entrapment) a closed system environment regarded as an enclosure that humanity must transcend if transcosmisation is eventually to be achieved, the first of such compoundments for humanity is the Earth itself. See also confinement principle, illuminatia, transcosmism.

SECTION FIVE, SUBSECTION SIX

THE COURSES OF EXISTENCE

FOUNDATION 12



HUMANITY'S SEARCH FOR ULTIMATION

- A course is the existence of something as it relates to time; there are linear and non-linear courses, as well as finite and infinite courses; applying these attributes to Astronist cosmology, this forms to:
 - The Cosmos represents a linear, finite course.
 - The Universe represents a non-linear, infinite course.
 - The Divine represents a non-linear, infinite course.
- Part of this discussion of courses relates to limitation philosophy's consideration of whether infinite can be linear, or whether something finite can be non-linear.

OVERVIEW –

12 FOUNDATIONS OF ASTRONIST COSMOLOGY

1. It is a fact of existence in The Cosmos that all things are intrinsically limited by their own nature; it seems, therefore, that to be cosmic is to be limited; hence, something infinite cannot exist within something finite.



2. Due to this limited nature of all cosmic entities, anything within The Cosmos cannot therefore transcend the cosmic periphery except without first altering its limited nature to become either universal or divine.



3. Humankind inherits this limited nature by the fact of birth in The Cosmos; however, due to humanity's evolved state, it possesses the scope to undergo the change of nature required to transcose; this process is embodied by the endeavours of transcension and ultimatum.



4. However, just as things are limited within The Cosmos, the accelerating expansion of the cosmic periphery shows us that firstly, the scale between cosmic entities, called the Betwixity, is expanding and secondly, that The Cosmos must be expanding into something; this something is what Astronists call The Universe.

8. Due to the infinite, sustaining nature of The Divine, it remains totally and absolutely unknowable and unreachable to humankind due to its residence outside The Cosmos except in instances of divine intervenience.



7. The Cosmos and all other cosmoses in existence are dependent upon The Universe for their continued expansion, but the question of how they exist at all is answered in The Divine's role of sustainment.



6. As The Universe possesses an infinite nature, it is only logical to conject that there exists an infinite amount of limited cosmoses in The Universe that are too expanding in their accelerations yet, due to the infinite nature of the medium in which they reside, their peripheries are never to meet; this endless collection of cosmoses is appropriately called the Omniverse.



5. The Universe is the endless expanse whose nature is intrinsically different from that of The Cosmos as it is infinite; it is without beginning and without end both physically and temporally.



9. If The Universe is an endless expanse without properties of influence or alteration then The Divine is either an aspect of The Universe, or an entirely separate entity, that possesses the capacity to create and sustain all cosmoses.



10. Just as The Cosmos in which humanity resides once first emerged, it will in some future epoch also end for this is its nature and that of all other cosmoses; this fact of cosmic existence is unchangeable yet humankind possesses the potential for reaching its highest condition either before its inevitable extinction or before the end of The Cosmos itself (called Ceaseria).



11. Humankind can only hope to try to change its nature by reaching its highest possible condition to come to know The Divine by means of the exploration of the astronomical world in all ways due to it being regarded as the divine intermediary.



12. Essentially, then, cosmoses follow finite, linear courses while The Universe and The Divine, which may in actuality be the same entity, follow an infinite, non-linear course of existence.